

LINGUISTIC SURVEY OF INDIA

LSI

TAMILNADU



सत्यमेव जयते

LANGUAGE DIVISION
OFFICE OF THE REGISTRAR GENERAL, INDIA
www.censusindia.gov.in

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CONTENTS

	Pages
Foreword	ii-iii
Preface	iv-v
Acknowledgement	vi
Abbreviations and Phonetic Symbols	vii-xiii
List of Maps	xiv
Chapter 1 Introduction	R. Nakkeerar 1-54
Chapter 2 Dravidian Family Language	
Tamil	P. Edward Vedamanickam 55-100
Mother Tongues	
1. Badaga	R. Nakkeerar & Jhuma Ghosh 101-178
2 Chetti Bhasha	Jhuma Ghosh 179-254
3. Irula/Iruliga	Aparajita Sen 255-325
4. Kathodi	N. Gopalakrishnan 326-410
5. Kota	Soumi Banerjee 411-457
6. Maliyad	Pritha Banerjee 458-505
7. Paniya	Aparajita Sen 506-584
8. Solaga/Soliga	P. Edward Vedamanickam 585-635
9. Toda	Soumi Banerjee 636-714
10. Urali	R. Nakkeerar 715-783
Chapter 3 Indo Aryan Family	
Mother Tongue	
Saurashtra/Saurashtri	P. Edward Vedamanickam 784-849
Chapter 4 Comparative Lexicon	850-893

FOREWORD

The Linguistic Survey of India (LSI) carried out by the Office of the Registrar General, Language Division has been a crucial undertaking with several notable benefits. Firstly, it serves as a comprehensive documentation of the vast linguistic diversity present within India. The survey provides a systematic analysis of numerous Languages and Mother Tongues capturing the richness and complexity of India's linguistic landscape. This documentation contributes to preserving and safeguarding India's linguistic heritage for future generations. Secondly, this helps in understanding the social and cultural dynamics associated with language. It sheds light on the interconnectedness of language identity and community fostering a deeper appreciation and respect for linguistic diversity. Moreover, the survey acts as a valuable resource for linguistic research, aiding scholars and linguists in studying language evolution, language families and the interplay between languages. It also facilitates language planning and policy-making, assisting in the development of inclusive language policies that recognise and promote linguistic rights. Overall, the Linguistic Survey of India plays a vital role in preserving, studying and celebrating the linguistic mosaic of India, fostering cultural understanding and linguistic scholarship.

I am honoured to present this foreword for the Linguistic Survey of India specifically dedicated to Tamil Nadu State, a treasure trove of literature, art and cultural heritage. Tamil, one of the oldest languages in the world, holds a unique place not just within India but across the global linguistic landscape. In 2004, Tamil was declared a classical language of India, meaning that it met three criteria: its origins are ancient; it has an independent tradition; and it possesses a considerable body of ancient literature.

Tamil holds a unique position as one Language with 11 distinct Mother Tongues. This linguistic variation within Tamil Nadu showcases the intricate tapestry of the languages and the significance it holds in different communities across the region. The Linguistic Survey of India endeavours to capture the essence of Tamil and the 11 Mother Tongues through extensive research, documentation, and interactions with communities across Tamil Nadu. By doing so, it not only preserves the linguistic heritage but also provides insights into the evolution, influences, and cultural significance of Language and Mother Tongues in the larger context of India's linguistic mosaic.

I commend the dedicated team of linguists, researchers, and scholars involved in this endeavour. I would like to congratulate and thank Shri. Kaushick Saha, IAS, Controlling officer & Director, DCO West Bengal, Language Division for his leadership and offering valuable insights, and meticulously reviewing the content, and playing a crucial role in achieving the document's excellence.

I would also like to thank the following for the seamless coordination, unwavering dedication, tireless efforts and attention to detail that we have achieved such a remarkable document: Sri. Mritunjay Kumar Narayan, Registrar General, India, New Delhi (Head of the Institution), Sri Manoj Kumar, Deputy Director General, Office of the Registrar

General, India, New Delhi (Liasoning Language Division), and Dr R. Nakkeerar, Senior Research Officer (L) and Head of Office, Language Division coordinating LSI Tamil Nadu volume.

Their meticulous efforts to document and study Tamil and 11 Mother Tongues will undoubtedly contribute to the understanding, appreciation and Tamil Nadu's rich cultural heritage. I extend my heartfelt gratitude to all those involved in the Linguistic Survey of India for Tamil Nadu, as this work will benefit academics and linguists worldwide.

I encourage readers to immerse themselves in this linguistic journey, exploring the diverse linguistic tapestry that Tamil Nadu unfolds. May the Linguistic Survey of India for Tamil Nadu serve as a guiding light, nurturing the love for language and inspiring future generations to continue cherishing and preserving this extraordinary linguistic heritage.



(Dr. K. Ramasamy)
Former Professor Cum Deputy Director
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PREFACE

The “*Linguistic Survey of India*” project of the Office of the Registrar General, India is operational across states since 1984 with the sole purpose of presenting an updated linguistic survey taking cognisance of sociolinguistic changes, territorial boundaries and changes in language resources. “*Linguistic Survey of India-Tamil Nadu*” is a work in descriptive linguistics comprising of descriptions of one Language and eleven Mother Tongues surveyed from December, 2021 to January, 2022. The project is in all respects, a supplementation and complementation of the monumental survey entitled, ‘*Linguistic Survey of India*’ by Sir George Abraham Grierson (1903-1928) in pre-Independent India when the state was named as Madras Presidency, covering the bulk of Southern India.

In the past, this Division had successfully produced volumes on Survey Reports of the states of Orissa (present Odisha), Dadra & Nagar Haveli, Sikkim (Part I & II), Rajasthan (Part I), West Bengal, Bihar, Jharkhand and Himachal Pradesh.

The present volume entitled “*Linguistic Survey of India-Tamil Nadu*” consists of four chapters as follows:

In Chapter 1 on Introduction, the state's history, geography, present administrative divisions, district-wise population with rural-urban break-up, linguistic history and composition, status of Multilingualism in Tamil Nadu and a brief introduction of the surveyed Language and Mother Tongues.

Chapter 2 consists of the linguistic description of Language and Mother Tongues of Dravidian family. Language covered is Tamil and Mother tongues covered are ten (10). They are as follows: 1. Badaga, 2. Chetti Bhasha, 3. Irula/Iruliga, 4. Kathodi, 5. Kota, 6. Maliyad, 7. Pania, 8. Toda, 9. Solaga and 10. Urali. Chapter 3 contains linguistic description of 11th Mother Tongue Saurashtra/ Saurashtri, which belongs to the Indo-Aryan family. At the end of the grammatical description of one Language and 11 Mother Tongues, 500 Common Comparative Lexical items have been appended considering the limitation of the pages of the Volume in Chapter 4.

One common questionnaire containing the exhaustive word list, sentence list and one short story developed by Language Division, Office of the Registrar General, India was used to elicit data from informants.

I extend my thanks to the contributors for undertaking painstaking efforts in data collection and report writing.

The Volume could not achieve its present shape without the monitoring and encouragement of Shri Manoj Kumar, Deputy Director General for his constant follow up, overall supervision in finalization and publication of the Volume. I would like to express my sincere appreciation to Shri Kaushick Saha, IAS, DCO-West Bengal and Controlling Officer, Language Division, for his inspiration, help and cooperation. Dr. Vishwanath, IAS (Former

Director, DCO-West Bengal & Controlling Officer, Language Division, Kolkata) also deserves due acknowledgement. Dr. Nakkeerar, Senior Research Officer (L) & Head of Office worked for finalisation and submission of the Volume. During his period, he submitted the proposal for preparation of Maps for the Volume to be drawn by the Map Division of Office of the Registrar General, India. The contributors of the Map Division under the guidance of Dr. V.V.L.N. Sarma, DRG (Map) and special efforts by Dr Kandhai Singh, Consultant (Map) deserve a special acknowledgement for the imagination and creativity in developing the Maps for this volume.

The collection of data on Tamil Language/Mother Tongues surveyed in Tamil Nadu under Linguistic survey of India, Tamil Nadu would not have been possible without the cooperation and help of the Directorate of Census Operations, Tamil Nadu and the various District Magistrates as well as other officials of the State of Tamil Nadu. Their sincere help and cooperation are duly acknowledged.

The informants extended their cooperation in providing copious data. The informants, without whose dedication and deliberation, the Volume could not be compiled. They are acknowledged with sincere gratitude.

I hope this Volume will serve the needs of different sectors of populace in respect to various purposes in socio-linguistic and socio-educational planning.

NEW DELHI

June, 2023

MRITUNJAY KUMAR NARAYAN

**REGISTRAR GENERAL & CENSUS
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WEB CELL of ORGI

ABBREVIATIONS

Sg-/SG./sg/Sing.	Singular
pl./Pl.	Plural
e.g.	For Example
Masc./m./M	Masculine
Fem./f./F/fem.	Feminine
trans.	Transitive
V	Verb
NP	Noun Phrase
LSI	Linguistic Survey of India
Vol.	Volume
MT/mt	Mother Tongue
P	Person
PP/p	Pages
T	Total
R	Rural
U	Urban
i.e.	That is
ed.	Edited
ABL./abl.	Ablative Case
ACC./acc.	Accusative Case
ADJ./adj.	Adjective
ADV.	Adverb
ART.	Article
ASSOC.	Associative
AUX./aux./Aux.	Auxiliary
ben	Benefactive

CAUS	Causative
Cl	Clause
C/Con/con/c	Consonant
Cont.	Continuous
caus./cau	Causative
CL	Classifier
COMP	Complementizer
COMP MKR	Comparative Marker
CONJ	Conjunction
DAT	Dative Case
DECL	Declarative
DET	Determiner
Emp.	Emphatic
e.g.	Example
etc.	Etcetera
Fin./ft./f.	Finite
Fut./FUT.	Future
gen./gen/Gen./geni.	Genitive Case
HAB	Habitual Aspect
Hon.	Honorific
Imp. /IMP.	Imperative
Imperf.	Imperfect
INF	Infinite
INS	Instrumental Case
incl.	Inclusive
INT	Intensifier
LOC	Locative Case
man.adv	Manner Adverbial
Mar.	Marker

N	Noun
NEG./neg.	Negative
Neu	Neuter
NOM./nom.	Nominative
NOMNLZR	Nominalizer
NUM	Number
Nf	Non-Finite
OPT	Optative
pass.	Passive
Pt.	Part
pcpl./PTCP.	Participle
PREP/pre.	Preposition
pred.	Predicate
Pt./PST./Past ten	Past Tense
PRS.cont./PROG./pr.cont.	Present Continuous Tense
PERF	Perfective
PL	Plural
PP./POSTP.	Post Position
PRES./PRS./pr./pre.ten.	Present Tense
PROG	Progressive (continuous)
PROHIB	Prohibitive mood
prt	Particle
QMKR	Question Marker
QUO	Quotative
Relat	Relative
reflex	Reflexive
REV	Reversal
SOV	Subject+Object+Verb
SBJV	Subjunctive
suf	Suffix

SUBJ./sub./s.	Subject
OBJ./obj./o./ob.	Object
vb./v	Verb
V.CL.	Vowel Cluster
V/v	Vowel
viz.	Namely
Vol/vol	Volume
1Sg	first person singular pronominal prefix
2Sg	second person singular pronominal prefix
3Sg	third person singular pronominal prefix
1Pl	first person plural pronominal prefix
2Pl	second person plural pronominal prefix
3Pl	third person plural pronominal prefix

PHONETIC SYMBOLS

Asp.	Aspirated
Alv.	Alveolar
approx.	Approximate
Al	Alveolar
Bi/BL	Bilabial
GL	Glottal
PL.	Palatal
RT/Ret	Retroflex
Vel.	Velar
VL	Voiceless
VD	Voiced
/i/	High Front Unrounded Vowel
	Close Front Vowel
/e/	Mid Front Unrounded Vowel
	Close Mid Front Vowel
/ɪ/	High Central Unrounded Vowel
/ə/	Mid Central Vowel
/a/	Low Central Unrounded Vowel (long vowel)
	Low back vowel
/u/	High Back Rounded Vowel
	Close Back Vowel
/o/	Mid-back rounded Vowel
/æ/	Mid front Vowel
/ɛ/	Open Mid front Vowel
/ɔ/	Open Mid Back Vowel

/u/	Close Back unrounded Vowel
/p/	Voiceless Bilabial Stop
/t/	High Back Central Unrounded Vowel
/ph//p ^h /	Voiceless Bilabial Aspirated Stop
/b/	Voiced Bilabial Stop
/bh/ /b ^h /	Voiced Bilabial Aspirated Stop
/t/	Voiceless Dental Stop
/th//t ^h /	Voiceless Dental Aspirated Stop
/d/	Voiced Dental Stop
/dh/ /d ^h /	Voiced Dental Aspirated Stop
/ʈ/	Voiceless Unaspirated Retroflex stop
/t ^h /	Voiceless Aspirated Retroflex stop
/ɖ/	Voiced Unaspirated Retroflex stop
/ɖ ^h /	Voiced aspirated Retroflex stop
/k/	Voiceless Unaspirated Velar stop
/k ^h /	Voiceless Aspirated Velar stop
/g/	Voiced Unaspirated Velar stop
/g ^h /	Voiced Aspirated Velar stop
/c/	Voiceless Palatal Affricate
/ch/, /c ^h /	Voiceless Palatal Aspirated Affricate
/s'/	Palatal Voiceless Fricative
/ʃ/	Voiceless palatal plosive
/ʃ ^h /	Voiced palatal plosive
/m/	Voiced Bilabial Nasal
/N/	Uvular Nasal
/n/	Dental Nasal
/ɲ/, /M'/	Palatal Nasal
/ŋ/	Retroflex Nasal

/ŋ/, /M/	Velar Nasal
/r/	Dental Trill
/ɽ/	Retroflex Flap
/ɾ /	Voiced Alveolar Tap
/l/	Voiced Alveolar Lateral
/ɭ/	Retroflex Lateral
/f/	Voiceless Labio-Dental Fricative
/s/	Voiceless Alveolar Fricative
/z/	Voiced Alveolar Fricative
/ʃ/	Voiceless Palatal fricative
/ts/	Voiceless Dental Affricate
/ts ^h /	Voiceless Dental Aspirated Affricate
/tʃ/	Voiceless post-alveolar Affricate
/dʒ/	Voiced Dental Affricate
/ʂ/	Voiceless Retroflex fricative
/h/	Voiceless Glottal Fricative
/v/	Labio-Dental Approximant
/y//j/	Palatal Approximant

LIST OF MAPS

Map 1: Administrative Divisions of Tamil Nadu 2011

Map 2: Rural-Urban Distribution of Languages in Tamil Nadu 2011

Map 3: Rural-Urban Distribution of Mother Tongues in Tamil Nadu 2011

Map 4: District-wise distribution of surveyed Languages– Tamil Nadu 2011

Map 5: District-wise distribution of surveyed Mother Tongues in Tamil Nadu 2011

Map 6: Bilingualism and Trilingualism of surveyed Language in Tamil Nadu 2011

Map 7: Major Scheduled tribes' population in Tamil Nadu 2011

Map 8: Family-wise Distribution of surveyed Language in Tamil Nadu 2011

INTRODUCTION

1. INTRODUCTION

R. Nakkeerar

1. Tamil Nadu as a State

Tamil Nadu is one of the twenty-eight states in India. As of 2011 census the population of Tamil Nadu is 7, 21, 38,958 and making which makes it the sixth most populous state in India. It is bordered by the Bay of Bengal in the East, the Indian Ocean in the South, Kerala in the West and Karnataka in the Northwest. The capital city of Tamil Nadu is Chennai, which is the largest city of the state.

Brief History Of The State

The ancient Tamil land was ruled by three royal dynasties namely, The Chera's, the Chola's and the Pandiya's. The terrestrial parts ruled by them was Chera Nadu which is the Chera country, Chola Nadu referred as the Chola country and Pandiya Nadu referred as the Pandiya country respectively. The mainland of the contemporaneous Kerala State formed forms a major part of Chera Nadu. The Central and Northern parts of present Tamil Nadu were the then forms a part of the Chola Nadu and the Southern is the Pandiya Nadu.

There were significant diplomatic contacts between them and kingdoms to the North. They were mentioned on the pillars of Ashoka. These rulers were the pioneers of some of the earliest Tamil literature like *Tolkappiyam*, a book on Tamil grammar. The period of the Cholas, Cheras and Pandyas is called the Sangam Period. Most literature of this time dealt with the themes of love and war.

The Tamil language reflects the cultural traditions of Tamil Nadu. This southern state is situated at the South Eastern tip of the Indian peninsula. Tamil Nadu is referred as "The Land of Temples" in India because temples form one of the cultural heritages of the state. The architecture of the temple and the sculptures that embellish the walls are rich in spiritual and as well as historical significance. The culture is very unique and rich in Tamil Nadu. Tamil Nadu is also known for its art, dance, music and linguistic enrichment.

The *Kalabhra* dynasty displaced and overtook the three kingdoms of Chera, Chola and Pandya during the 3rd century resulting in the decline in Sangam literature. Literacy was widespread during this time. Epics such as the *Cilappatikaram* were written during the same period. Most prominent of these works is the *Tirukkural* written by Thiruvalluvar. The work is a collection of couplets covering all aspects of life from ethics to love.

The Pallavas overthrew the Kalabhras during the 7th century. They ruled Tamil Nadu under the kings Mahendravarman - I and his son Mamalla Narasimhavarman - I. The Pallavas ruled parts of South India with Kancheepuram as their capital. Tamil architecture reached its peak during this time. Narasimhavarman- II built the Shore Temple which is a UNESCO World Heritage Site.

The Chola dynasty overthrew the Pallavas in the 9th century. The Cholas were prolific temple builders. There is early specimen of Dravidian temples under the Cholas. They also renovated temples and buildings of the Pallavas, acknowledging their common socio-religious and cultural heritage. The celebrated Nataraja temple at Chidambaram, the Ranganathaswamy Temple at Srirangam, Tiruchirappalli, held special significance for the Cholas. The Brahadesvara Temple of Thanjavur, Brihadeeswarar Temple of Gangaikonda Cholapuram and the Airavatesvara Temple of Darasuram are titled Great Living Chola Temples among the UNESCO World Heritage Sites.

The Cholas were overthrown by the Pandiyas in 13th century. The Pandiyan capital Madurai was in the deep south away from the coast. They had extensive trade links with the southeast Asian maritime empires of Srivijaya and their successors. The Meenakshi Amman Temple in Madurai and Nellaiappar Temple at Tirunelveli are the best Pandiyan temples. The Pandiyas excelled in both trade and literature.

The Muslim invasions in South India led to the establishment of Vijayanagaram kingdom in Tamil Nadu by 1370 and ruled for almost two centuries till it was defeated in the Battle of Talikota in 1565 by a confederacy of Deccan sultanates. As the Vijayanagaram Empire went into decline after the mid-16th century, many local rulers, called Nayaks, succeeded to the throne of the South Indian kingdoms. The Nayaks declared themselves independent. The Nayaks of Madurai and Nayaks of Thanjavur were the most prominent Nayaks of the 17th century. They reconstructed some of the well-known temples in Tamil Nadu such as the Meenakshi Temple.

Europeans started to establish trade centres during the 17th century in the eastern coastal regions. Around 1609, the Dutch established a settlement in Pulicat, while the Danes had their establishment in Tharangambadi also known as Tranquebar. In 1639, the East India Company, established a settlement further south of Pulicat, in present-day Chennai. British constructed Fort St. George and established a trading post in former Madras. The office of mayoralty of Madras was established in 1688. The French established trading posts in former Pondicherry by 1693. The British and French were competing to expand the trade in the northern parts of Tamil Nadu which also witnessed many battles like Battle of Wandiwash as part of the Seven Years War. British reduced the French dominions in India to Puducherry.

At the beginning of the 19th century, the British firmly established governance over the whole of Tamil Nadu. The Vellore mutiny on 10 July 1806 was the first instance of a large-scale mutiny by Indian sepoys against the British East India Company. The revolt, which took place in Vellore, was brief, lasting one full day, but brutal as mutineers broke into the Vellore fort and killed or wounded 200 British troops, before they were subdued by reinforcements from nearby Arcot.

1909 Minto-Morley Reforms led to the establishment of the Madras Legislative Council. Failure of the summer monsoons and administrative shortcomings of

the Ryotwari system resulted in two severe famines in the Madras Presidency, the Great Famine of 1876–78 and the Indian famine of 1896–97 killed millions of Tamils. The famine led to the migration of many Tamil peasants as bonded labourers for the British to countries like Malaysia and Mauritius, which formed the present Tamil diaspora.

Tamil Nadu provided a significant number of freedom fighters to the Independence struggle such as V.O. Chidambaram Pillai and Bharatiyar. The Tamils formed a significant percentage of the members of the Indian National Army (INA), founded by Subhas Chandra Bose to fight the British colonial rule in India. Lakshmi Sahgal from Tamil Nadu was a prominent leader in the INA's Rani of Jhansi Regiment.

When India became independent in 1947, Madras presidency became Madras State, comprising present-day Tamil Nadu and coastal Andhra Pradesh, South Canara district of Karnataka, and parts of Kerala. The state was subsequently split up along linguistic lines. In 1969, Madras State was renamed Tamil Nadu, meaning "Tamil country".

1.3 Geography of The State

Tamil Nadu with an area of 1,30,058 km is the tenth-largest state in India. The bordering states are Kerala to the west, Karnataka to the north-west and Andhra Pradesh to the north. To the east is the Bay of Bengal and the state encircles the union territory of Puducherry. The southernmost tip of the Indian Peninsula is Kanyakumari which is the meeting point of the Arabian Sea, the Bay of Bengal, and the Indian Ocean.

The western, southern and the north-western parts are hilly and rich in vegetation. The Western Ghats and the Eastern Ghats meet at the Nilgiri Hills. The Western Ghats traverse the entire western border with Kerala. The rain-bearing clouds of the south-west monsoon are blocked by the Western Ghats from entering the state. The eastern parts are fertile coastal plains and the northern parts are a mix of hills and plains. The central and the south-central regions are arid plains and receive less rainfall than the other regions.

PEOPLE AND CULTURE

Music

The ancient Tamils had their own music system and their own musical instruments. They had five kinds of Pan, namely Mullai, Kurinji, Marudham, Neythal and Palai. Apart from this, they had followed seven musical notes namely, Kural, Thuttam, Kaykkilai, Uzhai, Ili, Vilari and Tharam. These seven notes might can probably be paralleled with the seven modern musical notes sa, ri, ga, ma, pa, da, and ni. They had their famous Yazhs (yaalkal) that is equivalent with the modern Veena,

Different kinds of Yazhs (Yaalkal) are denoted by several names such as Periyazh (periyaal), Maharahazh (makarayaal), Sengattuyazh (Cenkoottuyaal), Sagottaiyazh (Cakootai) and Siriyazh (Siiriyaaal). We learn through the Sangam works that the Tamils had many other

musical instruments. By referring to the Sangam Works it can be concluded that the Tamil People used many other musical instruments.

It appears that in during the period of Alvars (Alvaarkal) and Nayanmars (Naayanmaarkal), the natural system of natural music was retained with some unconventionalities. In the year 1943 the patron of *Tamil language, literature and arts*, Dr. Raja Sir Annamalai Chettiyar started the *Tamil Music Academy (Tamil Isai Sankam)* at Madras and thereby he attempted to restore and enrich the Tamil music through this an attempt was made to restore the enrichment of Tamil Music.

Dance

Tamil is broadly classified into Iyal 'prose', Isai 'poetry' and Nadakam 'drama' and Nattiyam or Kuttu (dance). The ancient Tamils had two kinds of Kuthu: (1) Vetiyal and (2) Podhuviyal. Vetiyal is especially intended for royal families and Podhuviyal is meant for the public. Later on this system changed convention had disappeared. Since the kings had slowly lost their power the arts patronized by them also gradually lost their glamour. Thus, the Vetiyal type of drama became extinct. The ancient Tamil country is the home of the classical dance known as "Bharata Natyam."

The state of Tamil Nadu slowly began to witness the fall of the royal dynasties and the royal lineage and henceforth the culture and the art forms introduced by them lost their significance. Thus the dramatic form Vetiyal (veettiyal) defuncted. But the land of Tamil Nadu has the blessing of a celestial classical dance form known as "Bharata Natyam". Drama and dance form emerged as two pillars of preserving the cultural heritage of the state but it was witnessed that during the 1960s and the 1970s cinema had been foregrounded and drama became a backgrounded heritage.

Drawing and Painting:

The kings also patronized the art of drawing and painting. All over Tamil Nadu temples, small and big, and almost all the temples are decorated by drawings and paintings. The royals of Tamil Nadu patronized the art forms such as drawing and painting, as a result all the temples of Tamil Nadu has magnificent forms of drawing but each one has a story or a message associated with it. The paintings at Cithannavasal near Pudukkottai serves as a visual treat.

ARTS & ARCHITECTURE

Tamil Nadu is also famous for its huge 'temple towers'. Rajarajan, the Chola king, constructed a temple in Tanjavur. This temple named Gopuram is very tall and it is called Thanjaipperiya Kovil "the big temple of Tanjavur". His son Rajendra Chola, subdued the rulers of the region up to the river Ganges, and constructed another big temple in Gangai Konda Cholapuram. The Thanjai Periya Kovil is bigger than the temple in Gangai Konda Cholapuram,

but they are similar in terms of the architectural features. The former was named as “Rajarajeswaram” and the latter was named as “Gangai Kondacholeswaram.” These temples are famous for the huge Nandis (bulls) and Lingams.

These temples are famous for their huge Shiva Lingams and the Cosmic Bulls (Nandi). The temples of Madurai Meenakshi Amman, Kanchipuram Varadharajapperumal, and Chidambaram Natarajar are a visual treat. The skill of Tamils in architecture and sculpture can be best witnessed through these temples. The five cars carved in rocks at Mahabalipuram are extremely beautiful. There are also other works that show the skill of Tamils in sculpture can also be witnessed through the collective works of Vighrahas ‘icons’, statues, drawings and paintings, etc., found in the museums of Madras, the sculpture of Tanjavur, Pattiswaram and Kaverippumattinam are worth mentioning.

SOCIO-CULTURAL FEATURES

Day-to-Day Life

Rice is the staple food of Tamil Nadu. The Tamils mainly eat Rice, Sambar, Rasam and Curd (tayir). Buttermilk serves as a refreshment drink. Potato, Beans, Carrot, Cabbage, Eggplant, Okra and other vegetables forms the side delicacies of the state. Majority of the Tamils are non-vegetarians, but they mainly intake vegetarian food. On special occasions sweet dish known as Payasam is served. After the meals, betel leaf and betel nuts serves as palate cleanser.

In urban areas, people favour the eatables, Idli, Dhosai, Puri etc. and the drinks coffee, tea or milk as morning tiffin. In rural areas people used to take rice. Now a days, almost all the villages are being urbanized in this respect. Especially youngsters are fond of Tiffin in the morning times. It may also be mentioned that there are people in villages who usually take Kanchi (rice porridge) in the morning times. Idly, Vada, Pongal, Upma, Puri, Chappathi, Dhosai, etc., are the tiffin items. Idli, Chatni and Sambar are more common items.

As far as the clothing is concerned, Tamil gents wear dhotis (worn in the so-called lungi fashion) and shirts and ladies wear saris and jackets. Gents use pants and shirts too, though not very common. Boy’s wear half-pants and shirts. Young girls wear Dhavani, Pavadai and Ravikkai. Some gents wear turbans as mark of tradition.

Silk saris namely, Kanchipattu saris are woven in the town, Kanchipuram in Tami Nadu are famous for wearing during the occasions not only because of its beauty bit also of their durability, etc. Ladies use a variety of ornaments. Few of them are, Modhiram ‘ring,’ Valayal ‘bangle,’ Mukkuthi ‘nose ringt,’ Thodu ‘ear ring,’ necklace,’ Kolusi ‘anklets,’ etc. Married women wear Thali ‘mangala sutra’ as the symbol for marriage. Generally, gents wear wristwatch, rings, etc. In rural areas some people wear ear rings, wrist-chains, etc. Almost all the people in the rural areas are agriculturists and agricultural labourers. The office-going people, coolies, business people and other labourers inhabit the urban areas.

Apart from weaving the people of Tamil Nadu are also engaged in the profession of agriculture, business and the activity comprises of office going people, luggage bearers and other types of labourers.

As part of the Tamil culture when known persons meet, they exchange respect and affection by the Tamil phrase 'Vanga Vanakkam'. This vanga vanakkam (please do come/welcome/greeting) is similar to namaste or namaskar, the greetings words used widely in the North India. At the time of departure 'Poy Varukiren or Varukiren' is used. Though this means literally 'I come' but implies 'now I go and will be back to meet you again' in the Tamil society.

FESTIVALS

Festivals forms an integral part of Tamil culture. There are a number of festivals observed in Tamil Nadu. Pongal, Deepavali and Karthikai Deepam forms the significant festival of the state. Among them Pongal is considered to be the superior festival of Tamil Nadu and it is also referred to as Tamizhar Thirunal, the "harvest- - festival" celebrated for consecutive four days during the month of January.

The first day of Pongal is known as Bogi or Bogipandikai. On this day, the rain, the Rain God and the Rain Goddess are worshipped. Also, all the old and unusable articles are burnt in bonfires. The second day of Pongal is the Pongal Proper. On this day, people worship the Sun God. The third day is Mattu Pongal. On this day, they bathe the cattle and worship them as they are the mainstay of farm life. The fourth day is known as Karinal or Kanru Pongal. On this day villagers assemble at a public place and play many native games. Pongal festival takes place towards the final stage of harvest. Makara Sankaranthi celebrated elsewhere in India is the same festival as Pongal.

Another important festival is Deepavali which is celebrated across the state. It is believed that on this day, Narakasuran a demon was killed by Lord Vishnu. Therefore this festival marks a sign of the triumph of Good over Evil.

Karthikai Deepam is commonly celebrated by the people of Tamil Nadu by illuminating their houses with Deebam 'lights' every night throughout the Tamil month Karthikai. During this period people worship Lord Murugan also named Kartikeyan or Subramanyan the son of Lord Shiva.

Apart from these popular festivals, there are several other festivals celebrated across the state such as car festivals. The state of Tamil Nadu hosts a number fair and festivals throughout the year.

There are also a number of folk deities who are worshipped all over Tamil Nadu. Also, the rituals and ceremonies that take place at birth, naming, ear boring, puberty, marriage and death differ from region to region, from caste to caste, and from religion to religion.

A number of deities are also worshipped which are associated with folktales. Although the rituals followed in these festivals are different for different regions across the state.

People And Culture

Universities in Tamil Nadu

There are fifteen universities in Tamil Nadu engaged for the improvement of the Tamil language, literature, culture, etc. They are Annamalai University at Annamalainagar, Madras University,; Madurai Kamaraj University at Madurai; Tami University at Tanjavur; Bharathiyar University at Coimbatore and Bharatidasan University at Tiruchirappalli .Apart from these universities, the International Institute of Tamil Studies functioning at Chennai also works for the development of Tamil studies. The Anna University in Chennai is of the technological university established in Tamil Nadu. Mother Theresa Woman's University at Kodaikkanal and Gandhigram Deemed University are well established universities of the state

Tamils have made significant contributions to Indian culture during the time of independence. People like, V. O. Chidambaram Pillai, the famous poet Subramania Bharati, are notable among them. In the field of science Sir C. V. Raman and Professor Chandrasekhar received Nobel Prize from Tamil Nadu. There are many novelists who have received the prestigious Sahithya Academy awards and Gnana Peeth Awards for their outstanding literary works and contribution towards Tamil Language, literature and culture.

The history of the Tamil literature can be broadly grouped under seven periods.

1. Sangam Period	3 rd Century BCE-2 nd Century CE
2. Later Sangam Period	2 nd Century CE- 6 th Century CE
3. Pallava Period	6 th Century CE - 9 th Century CE
4. Chola Period	9 th Century CE - 12 th Century CE
5. Nayak Period	3 th Century CE - 17 th Century CE
6. European Period	17 th Century CE - 19 th Century CE
7. Present Period	20 th Century CE onwards

For the purpose of study, the Tamil literature may be classified into:

- (i) Sangam Classics
- (ii) Bhakthi/Devotional Literature
- (iii) Ethics and
- (iv) Modern Literature

(I) Sangam Classics

The early Tamil literatures is called Sangam literatures. Though there are certain discrepancies over the period of these classics, but in the general, the period between 200 BCE and 500 AD is considered as the period of Sangam literature.

Sangam classics are mostly descriptive in nature. This classic contains explanation related to nature, human feelings, love relationship and war, etc.

Pathuppattu, a compilation of ten poems, and Ettuthokai, a collection of eight anthologies are two foremost illustrations of Sangam classics. The following are known as Pathuppattu.

1. Thirumurukarruppadaï
2. Porunararruppadaï
3. Perumpanarruppadaï
4. Sirupanarruppadaï
5. Mullaippattu
6. Maduraikanchi
7. Nedunalvadaï
8. Kurinchipattu
9. Pattinappalai
10. Malaipadukadam

The following are known as Ettuthokai.

1. Narrinai
2. Kurunthokai
3. Aynkurunuru
4. Pathirruppathu
5. Paripadal
6. Kalithokai
7. Agananuru
8. Purananuru

In addition to these, there is another set of poems known as Pathinenkizhkankku which includes the following:

1. Naladiar
2. Nanmanikkadikai
3. Iniyavai Narpathu
4. Inna Narpathu
5. Kar Narpathu
6. Kalavazhi Narpathu
7. Thinaimozhi Aymathu

8. Thinaimalai Nurrayamathu
9. Aynthinai Aymathu
10. Aynthinai Ezhupthu
11. Thirikadugam
12. Thirukkural
13. Asarkkovai
14. Pazhamozhi Nanuru
15. Sirupanjmulam
16. Mudumozhikkanci
17. Elathi
18. Kaynnilai

Many of the poems in this collection appear to belong to the post-Sangham age. It is commonly acknowledged that among these, Thirukkural was composed before the 2nd century CE. Thiruvalluvar wrote a book named Thirukkural which comprises of 1330 Kural meaning short verses of seven words. This book consists of three major divisions namely, **Arathuppal**, **Porutpal** and **Inbathupal**.

Arathupal deals with family life and ascetic life, which are termed as Illaram and Turavaram respectively. Perhaps this could be to some extent be equated with the Sanskrit division Dharma.

Porutpal deals with the successors to the throne, the people of the establishment and all the other aspects relevant to them such as their life stories, cultures and occupations etc. Perhaps this could be equated with the Sanskrit division Artha.

Inbathuppal deals with the depiction of love both premarital and extramarital. In short, Thirukkural serves as a guide for life and an exceptional literary work which also serves as a source of joy while reading. This book has been translated into many Indian and foreign languages.

The famous Tamil work Silappathikaram belong to the later Sangam period. Saint Ilango, a Chera prince was the writer of this epic. Silappathikaram is the story of a chaste woman, by name Kannaki. All the Tamil people are aware of the story of Kannaki. The author Ilango, mentioned in the prologue section is that the work is based on the truth about

- (i) a chaste woman is worthy of being worshipped even by great people,
- (ii) the Aram (Dharma) is related to the karma of human beings. The wrong actions destroy the dharma and the correct ones opens the path of liberation (moksha)
- (iii) the fate inevitably makes one to suffer the effect of one's own actions. There is another epic known as Manimekalai by Sathanar, a contemporary version to Saint Ilango. These two epics are referred to as 'Twin Epics'.

Bhakti/Devotional Literature

Bhakti literature deals with religious philosophy, the history of saints, etc. Most of the writings here are devotional poems. Religious teaching is entered Tamil literature, began with Manimekalai. Sathanar the author of this book believed in Buddhism. The philosophy of Buddha is extensively discussed in the book.

After the 7th century CE, a serious fight broke out between Saivites and Jains and Saivites and Buddhists. The Nayanmars, the saints of Saivism, functioned to spread and establish their religion all over Tamil Nadu. They were, to a great extent, successful in their attempt. Saivism and Vaishnavism conflicted with Jainism and Buddhism. Consequently Jainism and Buddhism lost their ground in Tamil Nadu. Jains, Saivites and Vaishnavites extensively use the medium of literature for the propagation of their religion. Sivagasinthamani is a work of Jains. Kambaramayanam is the most celebrated work of Vaishnavites. Thiruvacakam is one of the most prevalent songs celebrating Saiva Bhakti. Apart from these, there are many works for representing various other religious groups.

Ethics

The major part of Thirukkural deals with morals. Literature was chosen as the best medium for introducing morals and values to the society. The poetic works such as Naladiar, Nanmanikkadikai, Elathi, Sirupancamulam, Athiccudi, Konraiventhan, etc., are very popular in Tamil Nadu. Many people tried to memorize the verses from these works.

Modern Literature

Modern literature dealt with two very important aspects.

(1) Prose and (2) Poetry.

It may be noted that prose writings have gained more popularity during that century. Prose style is chosen as a better medium for novels, short stories, essays, etc.

Prose: Prose literature in general classified into two components: (1) Novels and (2) Short stories.

Novels

The first novel published in Tamil was Prathaba Mudaliar Sarithiram. written by Vedanayagam Pillai during the 19th century. At the present day there are a number of novels written in Tamil written by eminent writers such as Akilan, N. Parthasarathi, Jayagandhan, Sandilyan, Ashoka Mitram and eminent writers Mu. Varadarajan's Kallo Kaviyamo, Nencil Oru Mul and Akal Vilakku, Akilan's Pavvai Vilakku and Nencin Alikal. Parthasarathi's Kurincimalar and Ponvilangu, Sandilyan's Yavana Rani, Kadal Pura and Raja Muthirai, etc, are excellent works in the sphere of Tamil novels. Also, Akilan received the 'Gnana Peeth' award for his novel, Sithirappavai.

Short Stories

Jayakantan is one of the eminent and popular story writer in Tamil. He is not only a storywriter, but also a novelist. His novels Parisukkupo, Vazhkai Azhaikkiratu, etc., are worth reading. Among his novels, Akkinippiravesam are particularly worth reading. Another story writer who deserves to be appreciated is R. Sutamani. She has written many stories among which Unam stands unique. Jayasirpiyan, Sundara Ramasamy, A.Madhavan, Ashoka Mithiran, Navabharathi P. Pukazhenth, Puvai S. Arumugam and others are well known writers in the field short story writing of Tamil.

Apart from these, there are a number of other stories published in several weekly and monthly magazines. Kumudam, Anandha Vikadan, Kalaimagal, Kalki, Tiipam, Kungumam, Taay, Minnambalam are some journals that give primary importance to stories.

Poetry

The late poet Subramanya Bharathi started a new era in the history of poetry. He used poetry as an instrument to arouse patriotism and was successful in this to a great extent. The complete works of Bharati was published under the title Bharathiyar Kavithaikal. Among his works Kannan Pattu, Kuyil Pattu and Panchali Sabadham were outstanding.

Another poet late Bharathidhasan, the beloved follower of Bharathi, was the most celebrated and outstanding poet in Tamil Nadu. He followed Bharati in making poetry very popular and in using it as the best instrument to inspire people. But he deviated from Bharati in many aspects. Bharati believed in God but Bharathidhasan did not. While Bharati was preoccupied by the problems of the freedom struggle and other national interests, Bharathidhasan was particular in the development of the Tamil Nadu, Tamil language, Tamil people and Tamil culture. Among his literary works, Pandiyan Parisu, Kudumba Vilakku Tamil Ilakkam and Azhakin Sirippu are highly valuable.

Besides these two poets, the others such as Kannadhasan, Abdul Razan, Vairamuthu, Mudiyaaran, Surada, Tamizh Azhagan, K. C. S. Arunachalam, Ponnadiyan, Mu Mehta and others enriched the field of Tamil poetry. Kannadhasan's Attanathi Athimanthi and Mangani and Mudiyaaran's Pungodi are notable works. Sudhanantha Bharathi is a living poet in Tamil Nadu. Sri Armband influences him. His work Bharatha Sakthi is very famous. This book won the Raja Rajan Award and was financially given an award of one lakh rupees. This award was given by Tamil University, Tanjore.

Besides these works, there are a number of anthologies of poems published in this century. Several poems are being published in weekly and monthly magazines. Mullaicaram, Kavidhai (kavitai) and a few other journals give primary importance to these works.

In this connection, mention should be made about the new or modern poetry. Modern poetry is worth mentioning with the context of prose and poetry. The modern poets,

Pichaimurthi Mani Vaidheswaran and others represented modern poetry interestingly. They opined that Tamil literary field needs new research and new expansions and they believed that their attempt might contribute to the Tamil literary field.

Tamil Grammatical Traditions

The general, grammar includes phonology, morphology and syntax. But the Tamil tradition differs in this. The earliest grammar, Tolkappiyam deals not only with phonology, morphology and syntax but also with personal and impersonal, internal and external aspects of life, literary beauties, behavioural aspects of human life, Tamil linguistic traditions, etc., and this part is termed as Porulathikaram.

According to the tradition that Tolkappiyar followed a three folded grammar i.e. (1) Ezhuthu, (sounds and letters) (2) Col (words) and (3) Porul (meaning)

Later on, new traditions came in. According to the new tradition, this grammar is five folded: (1) Ezhuthu, (2) Col, (3) Porul, (4) Yappu (versification) and (5) Ani (literary beauties).

Tholkappiyam

Tholkappiyam, the earliest grammar available engraved in the early pre-Christian era Tamil. The first part known as Eluttatikaaram deals with phonology and morphophonemics. The second part identified as collatikaaram deals with morphology and syntax. The third part known as Porulatikaaram, deals with the subject matter of literature, literary and linguistic traditions, etc.

Nannul

Following to Tholkappiyam, is Nannul. It is an outstanding piece of work in the field of Tamil grammars. Saint Pavananti who lived around the 13th century CE wrote this book. This grammar contains only Ezhuthu and Col. The first chapter Ezhuthu deals with phonology and morphophonemics and the second chapter Col deals with morphology and syntax.

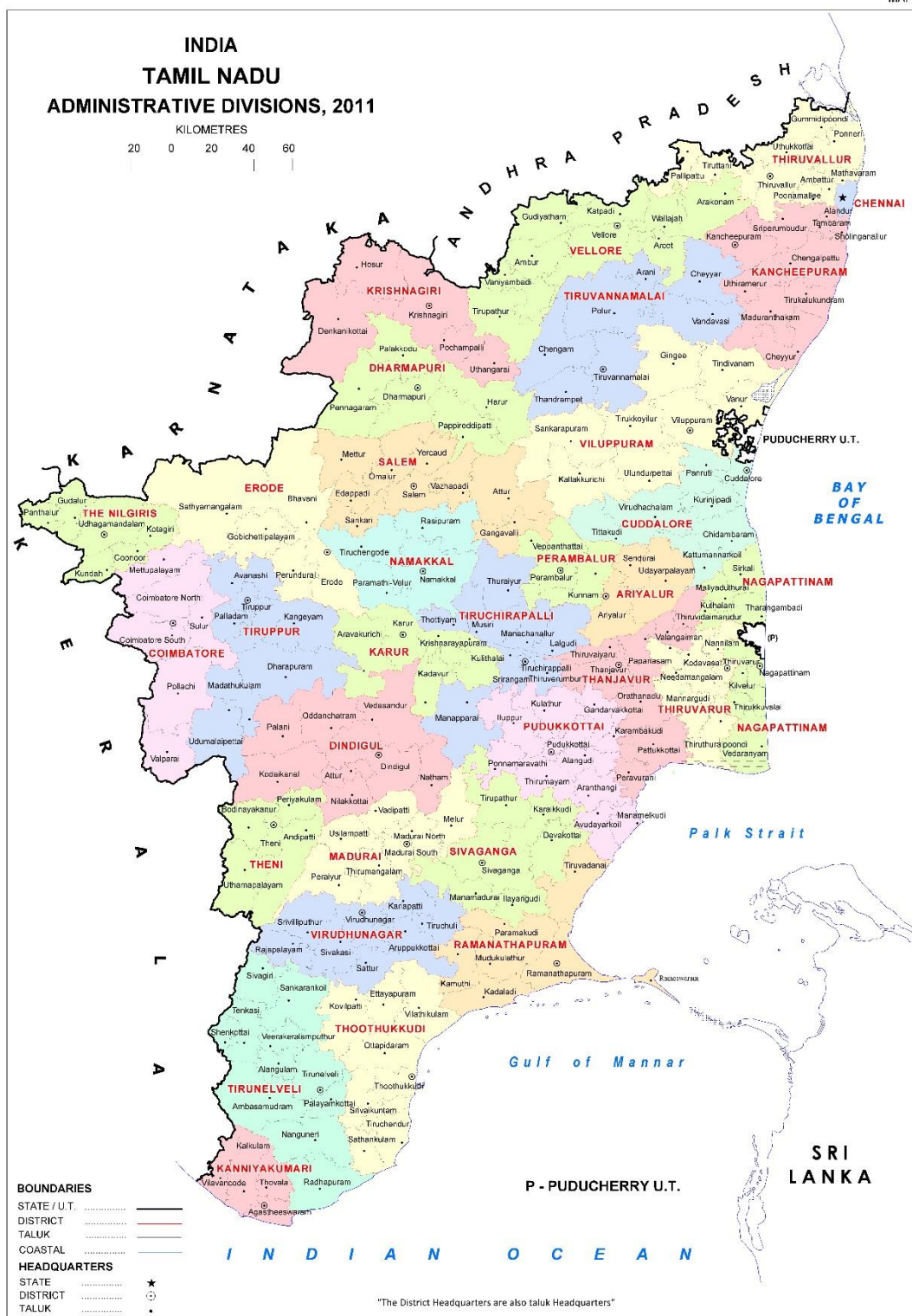
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1.4 Administrative Division Of The State

As per the latest Census report of 2011, Tamil Nadu is divided into 32 districts. The details of district wise population of Tamil Nadu, along with rural - urban breakdown, are provided below based on the latest published Census data of 2011.

Administrative Division of Tamil Nadu -2011			
State & District	Total	Rural	Urban
Tamil Nadu	7,21,47,030	3,72,29,590	3,49,17,440

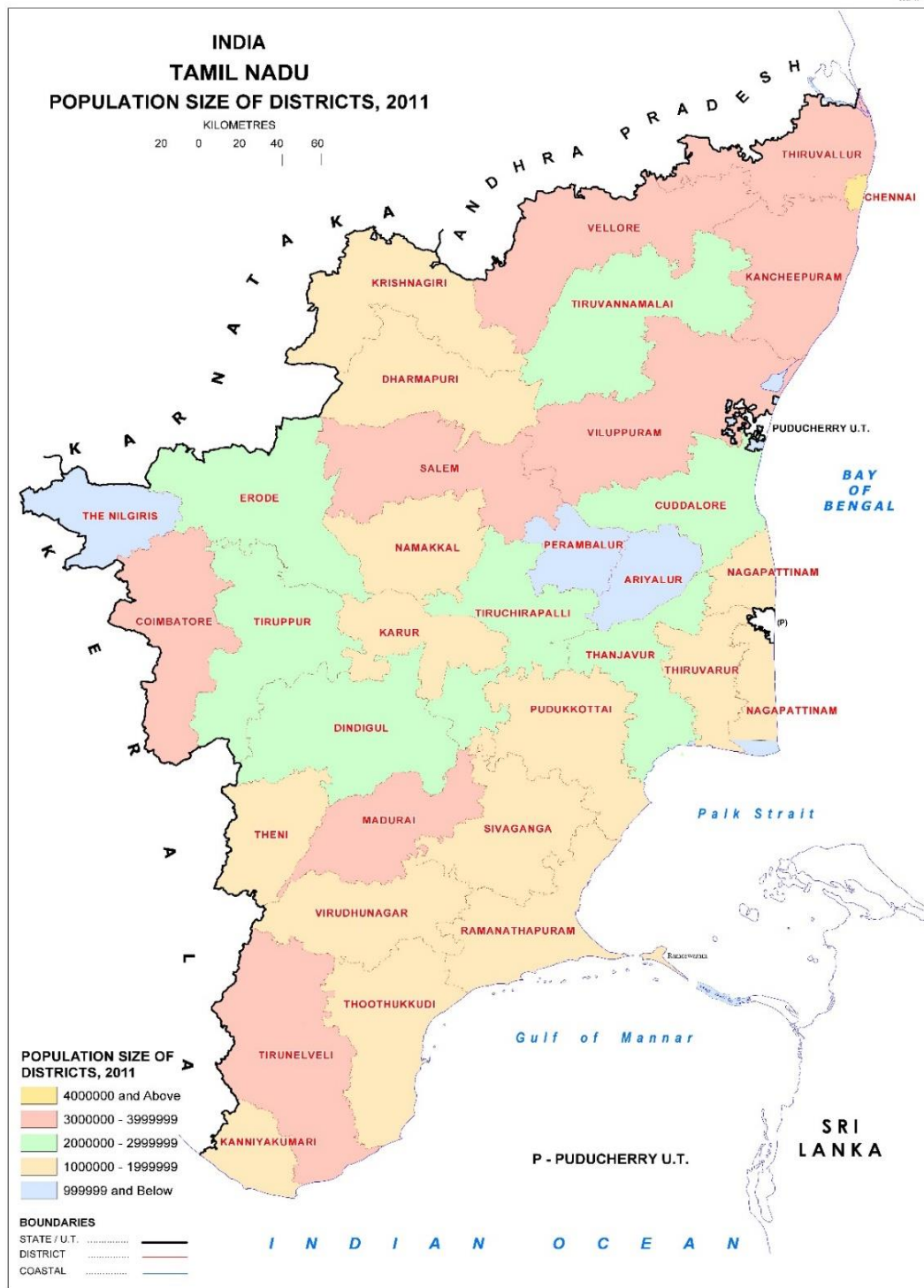
Thiruvallur	37,28,104	12,99,709	24,28,395
Kancheepuram	39,98,252	14,59,916	25,38,336
Chennai	46,46,732	0	46,46,732
Vellore	39,36,331	22,34,344	17,01,987
Tiruvannamalai	24,64,875	19,69,930	4,94,945
Viluppuram	34,58,873	29,39,785	5,19,088
Salem	34,82,056	17,07,934	17,74,122
Namakkal	17,26,601	10,30,476	6,96,125
Erode	22,51,744	10,93,768	11,57,976
The Nilgiris	7,35,394	2,99,739	4,35,655
Dindigul	21,59,775	13,51,735	8,08,040
Karur	10,64,493	6,29,976	4,34,517
Tiruchirappalli	27,22,290	13,84,257	13,38,033
Perambalur	5,65,223	4,68,060	97,163
Ariyalur	7,54,894	6,71,100	83,794
Cuddalore	26,05,914	17,20,725	8,85,189
Nagapattinam	16,16,450	12,51,826	3,64,624
Thiruvarur	12,64,277	10,06,482	2,57,795
Thanjavur	24,05,890	15,54,531	8,51,359
Pudukkottai	16,18,345	13,01,991	3,16,354
Sivaganga	13,39,101	9,26,256	4,12,845
Madurai	30,38,252	11,91,451	18,46,801
Theni	12,45,899	5,75,418	670,481
Virudhunagar	19,42,288	9,62,062	980,226
Ramanathapuram	13,53,445	9,42,746	410,699
Thoothukkudi	17,50,176	8,73,374	876,802
Tirunelveli	30,77,233	15,57,004	1520,229
Kanniyakumari	18,70,374	3,30,572	1539,802
Dharmapuri	15,06,843	12,45,931	260,912
Krishnagiri	18,79,809	14,51,446	428,363
Coimbatore	34,58,045	8,39,105	2618,940
Tiruppur	24,79,052	9,57,941	1521,111



1.5. Population Density Of Tamil Nadu

District wise distribution of area in sq. km and population density is presented here as per Census 2011.

Sl No	Name of District/ State	Population			Area (In sq. km)	Population per sq. km.
		Persons	Males	Females		
	TAMIL NADU	7,21,47,030	3,61,37,975	3,60,09,055	130060	555
1	Thiruvallur	37,28,104	18,76,062	18,52,042	3394	1,098
2	Chennai	46,46,732	23,35,844	23,10,888	175	26,553
3	Kancheepuram	39,98,252	20,12,958	19,85,294	4483	892
4	Vellore	39,36,331	19,61,688	19,74,643	6075	648
5	Tiruvannamalai	24,64,875	12,35,889	12,28,986	6188	398
6	Viluppuram	34,58,873	17,40,819	17,18,054	7194	481
7	Salem	34,82,056	17,81,571	17,00,485	5237	665
8	Namakkal	17,26,601	8,69,280	8,57,321	3420	505
9	Erode	22,51,744	11,29,868	11,21,876	5760	391
10	The Nilgiris	7,35,394	3,60,143	3,75,251	2565	287
11	Dindigul	21,59,775	10,80,938	10,78,837	6036	358
12	Karur	10,64,493	5,28,184	5,36,309	2904	367
13	Tiruchirappalli	27,22,290	13,52,284	13,70,006	4509	604
14	Perambalur	5,65,223	2,82,157	2,83,066	1756	322
15	Ariyalur	7,54,894	3,74,703	3,80,191	1940	389
16	Cuddalore	26,05,914	13,11,697	12,94,217	3703	704
17	Nagapattinam	16,16,450	7,98,127	8,18,323	2569	629
18	Thiruvarur	12,64,277	6,26,693	6,37,584	2274	556
19	Thanjavur	24,05,890	11,82,416	12,23,474	3411	705
20	Pudukkottai	16,18,345	8,03,188	8,15,157	4644	348
21	Sivaganga	13,39,101	6,68,672	6,70,429	4233	316
22	Madurai	30,38,252	15,26,475	15,11,777	3710	819
23	Theni	12,45,899	6,25,683	6,20,216	2868	434
24	Virudhunagar	19,42,288	9,67,709	9,74,579	4241	458
25	Ramanathapuram	13,53,445	6,82,658	6,70,787	4104	330
26	Thoothukkudi	17,50,176	8,65,021	8,85,155	4745	369
27	Tirunelveli	30,77,233	15,20,912	15,56,321	6693	460
28	Kanniyakumari	18,70,374	9,26,345	9,44,029	1684	1,111
29	Dharmapuri	15,06,843	7,74,303	7,32,540	4497	335
30	Krishnagiri	18,79,809	9,60,232	9,19,577	5129	367
31	Coimbatore	34,58,045	17,29,297	17,28,748	4732	731
32	Tiruppur	24,79,052	12,46,159	12,32,893	5187	478



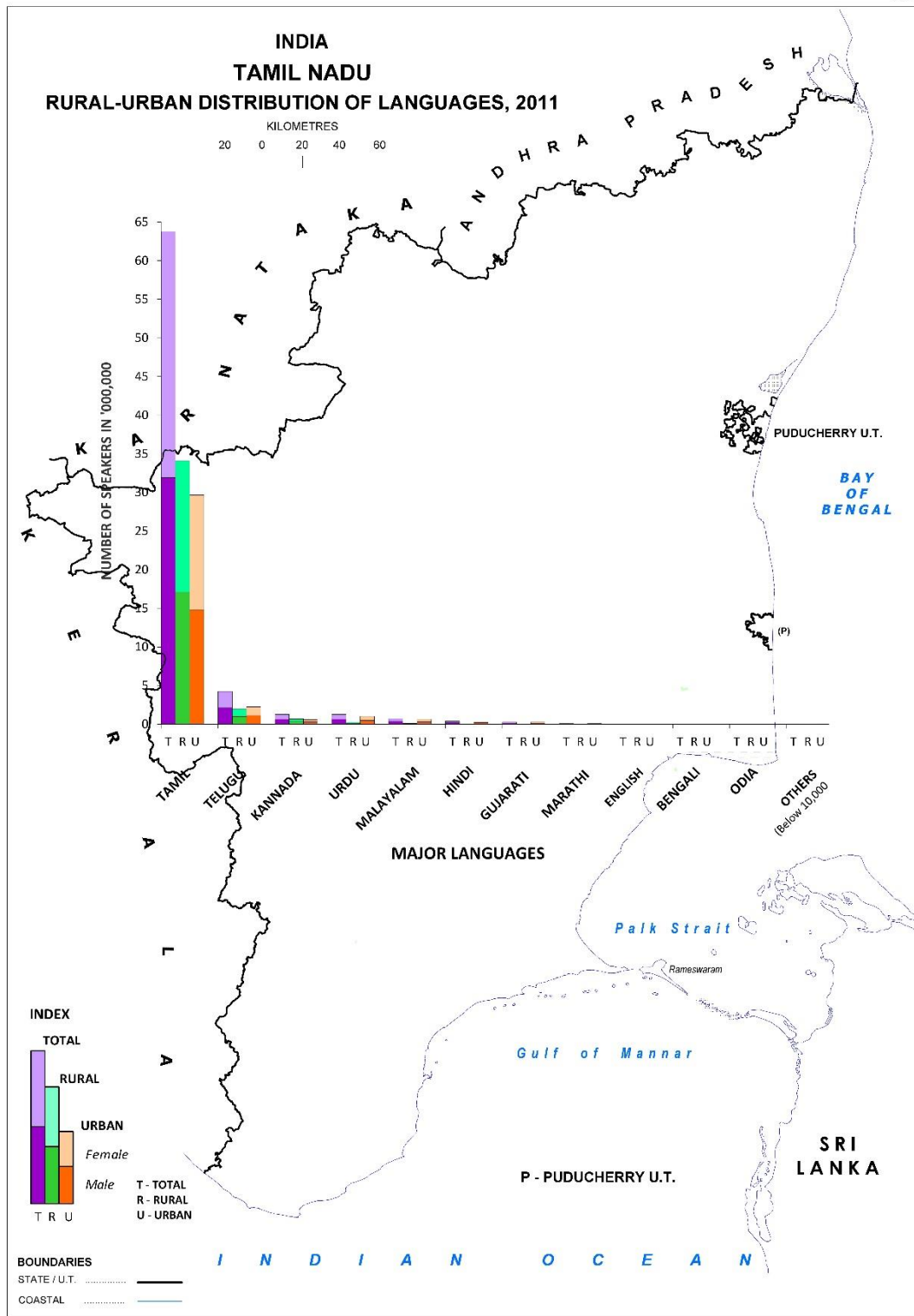
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The horizontal distance of data points from the sea is a distance of no less than one mile.
measured from the appropriate base line.

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1.6. Rural-Urban Population

The total population living of the rural area of Tamil Nadu is 7,21,47,030 while the urban areas has a population of 3,49,17,440. The distribution of the total population based on the rural – urban district and the language spoken can be observed in following table:-

RURAL URBAN DISTRIBUTION OF LANGUAGES IN TAMIL NADU					
Sl No	Language	Persons	Rural	Urban	Percentage
1	Tamil	6,37,53,997	3,40,96,860	2,96,57,137	88.37
2	Telugu	42,34,302	19,73,884	22,60,418	5.87
3	Kannada	12,86,175	6,94,645	5,91,530	1.78
4	Urdu	12,64,537	2,43,487	10,21,050	1.75
5	Malayalam	7,26,096	1,09,184	6,16,912	1.01
6	Hindi	3,93,380	48,662	3,44,718	0.55
7	Gujarati	2,75,023	17,862	2,57,161	0.38
8	Marathi	85,454	18,848	66,606	0.12
9	English	24,495	2,279	22,216	0.03
10	Bengali	22,969	2,515	20,454	0.03
11	Odia	21,381	7,414	13,967	0.03
12	Sindhi	8,448	58	8,390	0.01
13	Nepali	7,575	1,663	5,912	0.01
14	Punjabi	6,565	394	6,171	0.01
15	Konkani	6,098	222	5,876	0.01

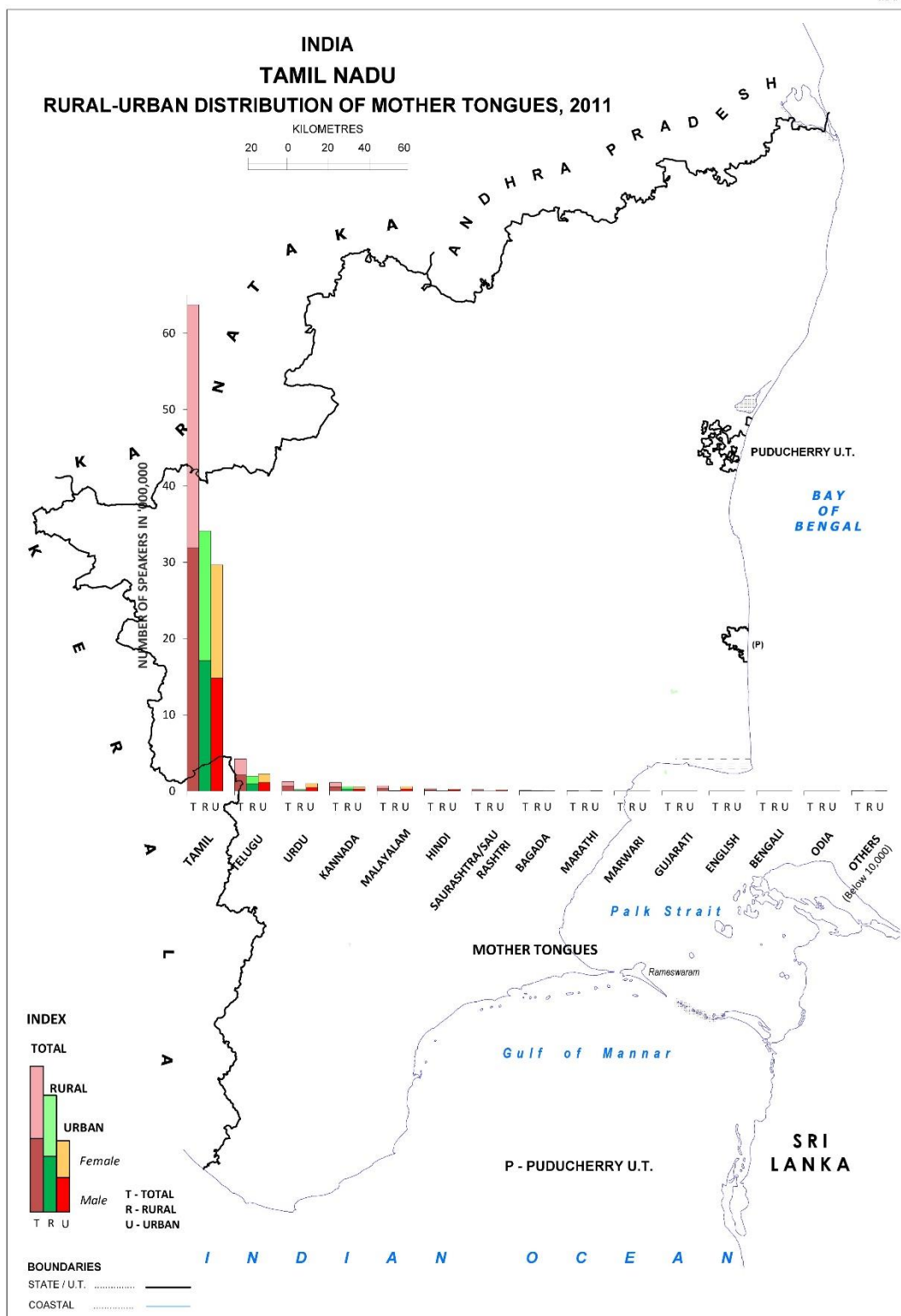


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Mother Tongue wise Rural - Urban Population

RURAL-URBAN DISTRIBUTION OF MOTHER TONGUES IN TAMIL NADU 2011					
Sl No	Mother tongue name	Total	Rural	Urban	Percentage to Total Population
1	Tamil	6,37,43,847	3,40,87,554	2,96,56,293	88.35
2	Telugu	42,34,216	19,73,842	22,60,374	5.87
3	Urdu	12,64,412	2,43,462	10,20,950	1.75
4	Kannada	11,41,976	6,06,611	5,35,365	1.58
5	Malayalam	7,18,977	1,04,745	6,14,232	1.00
6	Hindi	3,31,057	36,828	2,94,229	0.46
7	Saurashtra/Saurashtri	2,38,556	15,721	2,22,835	0.33
8	Badaga	1,32,102	80,392	51,710	0.18
9	Marathi	85,380	18,833	66,547	0.12
10	Marwari	34,854	226	34,628	0.05
11	Gujarati	34,793	1,727	33,066	0.05
12	Bengali	22,930	2,496	20,434	0.03
13	Odia	21,132	7,203	13,929	0.03
14	Lamani/Lambadi	9,794	9,522	272	0.01
15	Rajasthani	9,792	341	9,451	0.01



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

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1.7. The People And Their Languages

There are a number of language families in the world. Tamil belongs to the Dravidian language family. This classical language is considered the earliest of the Dravidian languages and is spoken by more than eighty million people worldwide. Tamil is regarded as one of the four major literary languages of the Dravidian family and, in spoken form, is predominant form of communication in Tamil Nadu in South India. The literary heritage of this South Asian language is very rich. The **Sangam** literary classics that were written between 300 BCE and 500 CE are considered masterpieces of Tamil literature. This literary tradition embodies the richness and beauty of the Tamil language. The grammatical tradition dates to the third century BCE and is considered one of the two grammatical traditions that arose concomitantly, the other being Sanskrit.

After the reorganisation of the states in India on the basis of languages during 1956, Tamil Nadu emerged as one of the linguistic states of the country. Formerly, in British India and even after Independence in 1955, there was one large heterogeneous territorial area called 'Madras Presidency' comprising Tamil Nadu, a part of Andhra Pradesh, Karnataka and Kerala. The presidency derived its identity from the capital Madras. Madrasi, loose cover term derived from the place name, is used to refer to the languages belonging to the Dravidian family - Tamil, Telugu, Tulu, Malayalam etc.

In Tamil Nadu, one finds predominance of speakers of Dravidian language family and Dravidian culture. Tamil is the official language of Tamil Nadu and English is the additional official language used as *lingua franca*. In 2004, Tamil became the first language to be recognised as a classical language of India. As per 2011 census report, Tamil is spoken as the first language by 88.37 percentage of the state's population. In Tamil Nadu, there are speakers of Telugu (5.87% of state's total population), Kannada (1.78% of state's total population) and Malayalam (1% of state's total population) due to contact with the neighbouring states of Andhra Pradesh, Karnataka and Kerala.

The ethnolinguistic tribes of Tamil Nadu consist of the Badagas. The Badaga community mainly lives in the Nilgiri hills which is identified as the juncture of three main linguistic areas of the Dravidian language family namely, Karnataka, Kerala and Tamil Nadu. The “blue mountains” or the Nilgiri forms a small district and henceforth this place has been acknowledged as the homeland of the Badaga community along with other two communities namely, Toda and Kota. The Badaga community represents the agricultural community. The language of the Badagas serves as the *lingua franca* among all the small tribes.

Linguistic Profile Of The State

The dichotomy of *language* and *mother tongue* in Indian Census is co-terminus and as such both language and mother tongue data are shown in Language Tables. Language is inclusive of its variant mother tongues and *mother tongue* is exclusive. As per the latest Census publication of 2011, out of the total rationalized and classified 1369 mother tongues at all India

level 96 mother tongues of speaker's strength of 10,000 and above have been returned from the state of Tamil Nadu which have been grouped under 22 Scheduled (Part - A) languages and 100 Non-Scheduled (Part B) languages. The first 15 major languages in descending order are presented below along with the percentage to the total population of Tamil Nadu.

Sl No	Language	Persons	Rural	Urban	Percentage
1	Tamil	6,37,53,997	3,40,96,860	2,96,57,137	88.37
2	Telugu	42,34,302	19,73,884	22,60,418	5.87
3	Kannada	12,86,175	6,94,645	5,91,530	1.78
4	Urdu	12,64,537	2,43,487	10,21,050	1.75
5	Malayalam	7,26,096	1,09,184	6,16,912	1.01
6	Hindi	3,93,380	48,662	3,44,718	0.55
7	Gujarati	2,75,023	17,862	2,57,161	0.38
8	Marathi	85,454	18,848	66,606	0.12
9	English	24,495	2,279	22,216	0.03
10	Bengali	22,969	2,515	20,454	0.03
11	Odia	21,381	7,414	13,967	0.03
12	Sindhi	8,448	58	8,390	0.01
13	Nepali	7,575	1,663	5,912	0.01
14	Punjabi	6,565	394	6,171	0.01
15	Konkani	6,098	222	5,876	0.01

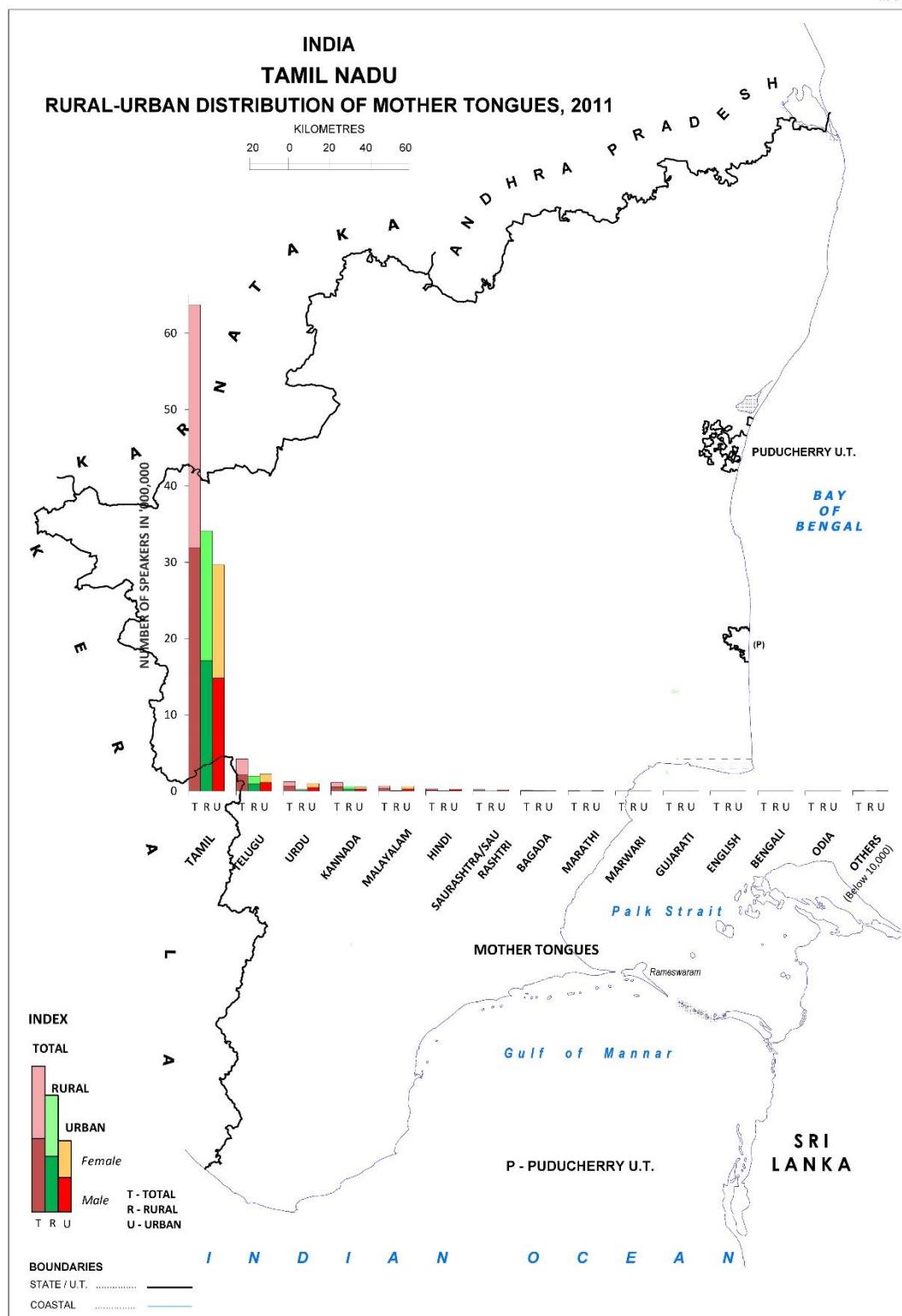
[Census of India 2011 Language Tables]

Total population of Tamil Nadu in 2011 was around 7,21,47,030. Among them 7,21,16,495 speakers form more than 98% of the total population of Tamil Nadu. The

remaining 30,535 speakers (total of the above mentioned 15 languages) constitute less than 2 % of the population of Tamil Nadu.

The mother tongues returned from Tamil Nadu in 2011 Census are mainly 142 in numbers out of which the speaker's strength along with percentage of first 15 mother tongues are mentioned below in descending order.

Sl No	Mother Tongue name	Total	Rural	Urban	Percentage to Total Population
1	Tamil	6,37,43,847	3,40,87,554	2,96,56,293	88.35
2	Telugu	42,34,216	19,73,842	22,60,374	5.87
3	Urdu	12,64,412	2,43,462	10,20,950	1.75
4	Kannada	11,41,976	6,06,611	5,35,365	1.58
5	Malayalam	7,18,977	1,04,745	6,14,232	1.00
6	Hindi	3,31,057	36,828	2,94,229	0.46
7	Saurashtra/Saurashtri	2,38,556	15,721	2,22,835	0.33
8	Badaga	1,32,102	80,392	51,710	0.18
9	Marathi	85,380	18,833	66,547	0.12
10	Marwari	34,854	226	34,628	0.05
11	Gujarati	34,793	1,727	33,066	0.05
12	Bengali	22,930	2,496	20,434	0.03
13	Odia	21,132	7,203	13,929	0.03
14	Lamani/Lambadi	9,794	9,522	272	0.01
15	Rajasthani	9,792	341	9,451	0.01



Based on Survey of India maps with the permission of the Surveyor General India.
The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

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1.8. The Languages Surveyed Under Lsi Tamil Nadu

Settlement in the state of Tamil Nadu dates back to a period between 15th century B.C to 10th century B.C. From the late stone age to the modern times, this region has coexisted with various cultures. Apart from the major Scheduled languages of Dravidian origin, mother tongues like Badaga and Irula/Irular Mozhi are also spoken here. Saurashtra/Saurashtri being the only exception in that it belongs to the Indo Aryan family of languages.

Dravidian Family

Badaga
Chetti Bhasha
Irula/Iruliga
Kathodi
Kota
Maliyad
Pania
Solaga/Soliga
Tamil
Toda
Urali

Indo Aryan Family

Saurashtra/Saurashtri

The distribution of the surveyed language Tamil and its mother tongues Irula/Iruliga/Irular Mozhi, the mother tongues Badaga and Saurashtra/Saurashtri in Tamil Nadu and its districts is presented below in descending order as per C-16 Language Table of 2011 Census. The distribution of Solaga, Maliyad, Paniya, Kota, Thogo, Toda, Padu, Kathodi and Chettibhasha being regional varieties is not available in Census Table. Hence the distribution of the mother tongues cannot be furnished here.

Tamil language in India and Tamil Nadu state and its districts

Language s	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
DRAVIDIAN FAMILY									
TAMIL (Language)									
TAMIL NADU	6,37,53,997	3,19,18,554	3,18,35,443	3,40,96,860	1,71,00,800	1,69,96,060	2,96,57,137	1,48,17,754	1,48,39,383
Thiruvallu r	31,12,267	15,64,831	15,47,436	10,98,866	5,49,736	5,49,130	20,13,401	10,15,095	9,98,306

Chennai	36,40,389	18,25,401	18,14,988	-	-	-	36,40,389	18,25,401	18,14,988
Kancheepuram	36,00,948	18,08,687	17,92,261	13,93,123	6,99,571	6,93,552	22,07,825	11,09,116	10,98,709
Vellore	31,63,187	15,75,047	15,88,140	19,55,907	9,78,516	9,77,391	12,07,280	5,96,531	6,10,749
Tiruvannamalai	23,24,591	11,65,956	11,58,635	18,93,119	9,51,359	9,41,760	4,31,472	2,14,597	2,16,875
Viluppuram	33,43,078	16,83,071	16,60,007	28,70,330	14,46,839	14,23,491	4,72,748	2,36,232	2,36,516
Salem	30,80,955	15,78,851	15,02,104	16,18,601	8,37,442	7,81,159	14,62,354	7,41,409	7,20,945
Namakkal	15,03,481	7,56,457	7,47,024	9,02,560	4,55,644	4,46,916	6,00,921	3,00,813	3,00,108
Erode	18,40,922	9,23,908	9,17,014	8,45,656	4,27,577	4,18,079	9,95,266	4,96,331	4,98,935
The Nilgiris	3,64,909	1,79,927	1,84,982	1,27,035	62,724	64,311	2,37,874	1,17,203	1,20,671
Dindigul	19,76,617	9,89,141	9,87,476	12,41,233	6,23,020	6,18,213	7,35,384	3,66,121	3,69,263
Karur	9,78,764	4,85,042	4,93,722	5,73,654	2,84,205	2,89,449	4,05,110	2,00,837	2,04,273
Tiruchirappalli	26,04,457	12,93,110	13,11,347	13,56,438	6,74,620	6,81,818	12,48,019	6,18,490	6,29,529
Perambalur	5,53,476	2,76,209	2,77,267	4,58,463	2,29,077	2,29,386	95,013	47,132	47,881
Ariyalur	7,49,409	3,71,992	3,77,417	6,67,756	3,31,601	3,36,155	81,653	40,391	41,262
Cuddalore	25,43,178	12,79,930	12,63,248	17,04,921	8,61,024	8,43,897	8,38,257	4,18,906	4,19,351
Nagapattinam	16,07,117	7,93,151	8,13,966	12,47,933	6,17,283	6,30,650	3,59,184	1,75,868	1,83,316
Thiruvarur	12,56,720	6,22,872	6,33,848	10,03,342	4,98,374	5,04,968	2,53,378	1,24,498	1,28,880
Thanjavur	23,43,718	11,50,506	11,93,212	15,41,590	7,58,135	7,83,455	8,02,128	3,92,371	4,09,757
Pudukkottai	16,05,887	7,96,897	8,08,990	12,97,973	6,43,471	6,54,502	3,07,914	1,53,426	1,54,488
Sivaganga	13,27,614	6,62,798	6,64,816	9,21,836	4,59,850	4,61,986	4,05,778	2,02,948	2,02,830
Madurai	28,12,271	14,13,109	13,99,162	11,48,264	5,79,103	5,69,161	16,64,007	8,34,006	8,30,001
Theni	9,84,721	4,95,754	4,88,967	4,32,756	2,19,648	2,13,108	5,51,965	2,76,106	2,75,859
Virudhunagar	17,38,537	8,66,204	8,72,333	8,38,652	4,18,882	4,19,770	8,99,885	4,47,322	4,52,563

Ramanathapuram	13,21,957	6,66,418	6,55,539	9,32,273	4,69,101	4,63,172	3,89,684	1,97,317	1,92,367
Thoothukudi	16,97,740	8,38,929	8,58,811	8,40,043	4,13,910	4,26,133	8,57,697	4,25,019	4,32,678
Tirunelveli	30,32,422	14,98,292	15,34,130	15,37,433	7,58,600	7,78,833	14,94,989	7,39,692	7,55,297
Kanniyakumari	17,57,093	8,74,067	8,83,026	3,17,924	1,58,965	1,58,959	14,39,169	7,15,102	7,24,067
Dharmapuri	13,24,562	6,81,319	6,43,243	11,20,649	5,78,878	5,41,771	2,03,913	1,02,441	1,01,472
Krishnagiri	10,94,684	5,59,226	5,35,458	8,53,645	4,36,478	4,17,167	2,41,039	1,22,748	1,18,291
Coimbatore	23,90,504	11,97,772	11,92,732	5,66,400	2,82,965	2,83,435	18,24,104	9,14,807	9,09,297
Tiruppur	20,77,822	10,43,680	10,34,142	7,88,485	3,94,202	3,94,283	12,89,337	6,49,478	6,39,859

Badaga in India and Tamil Nadu state and its districts

BADAGA (Mother Tongue)									
TAMIL NADU	1,32,102	63,073	69,029	80,392	38,306	42,086	51,710	24,767	26,943
The Nilgiris	1,22,441	58,228	64,213	78,792	37,522	41,270	43,649	20,706	22,943
Coimbatore	6,876	3,450	3,426	499	251	248	6,377	3,199	3,178
Tiruppur	714	363	351	61	30	31	653	333	320
Erode	611	283	328	427	204	223	184	79	105
Tiruchirappalli	448	222	226	389	194	195	59	28	31
Chennai	393	211	182	-	-	-	393	211	182
Thiruvallur	137	69	68	46	21	25	91	48	43
Kancheepuram	121	60	61	7	3	4	114	57	57
Karur	77	41	36	57	27	30	20	14	6
Krishnagiri	71	35	36	24	9	15	47	26	21
Namakkal	58	27	31	37	19	18	21	8	13
Salem	37	18	19	-	-	-	37	18	19

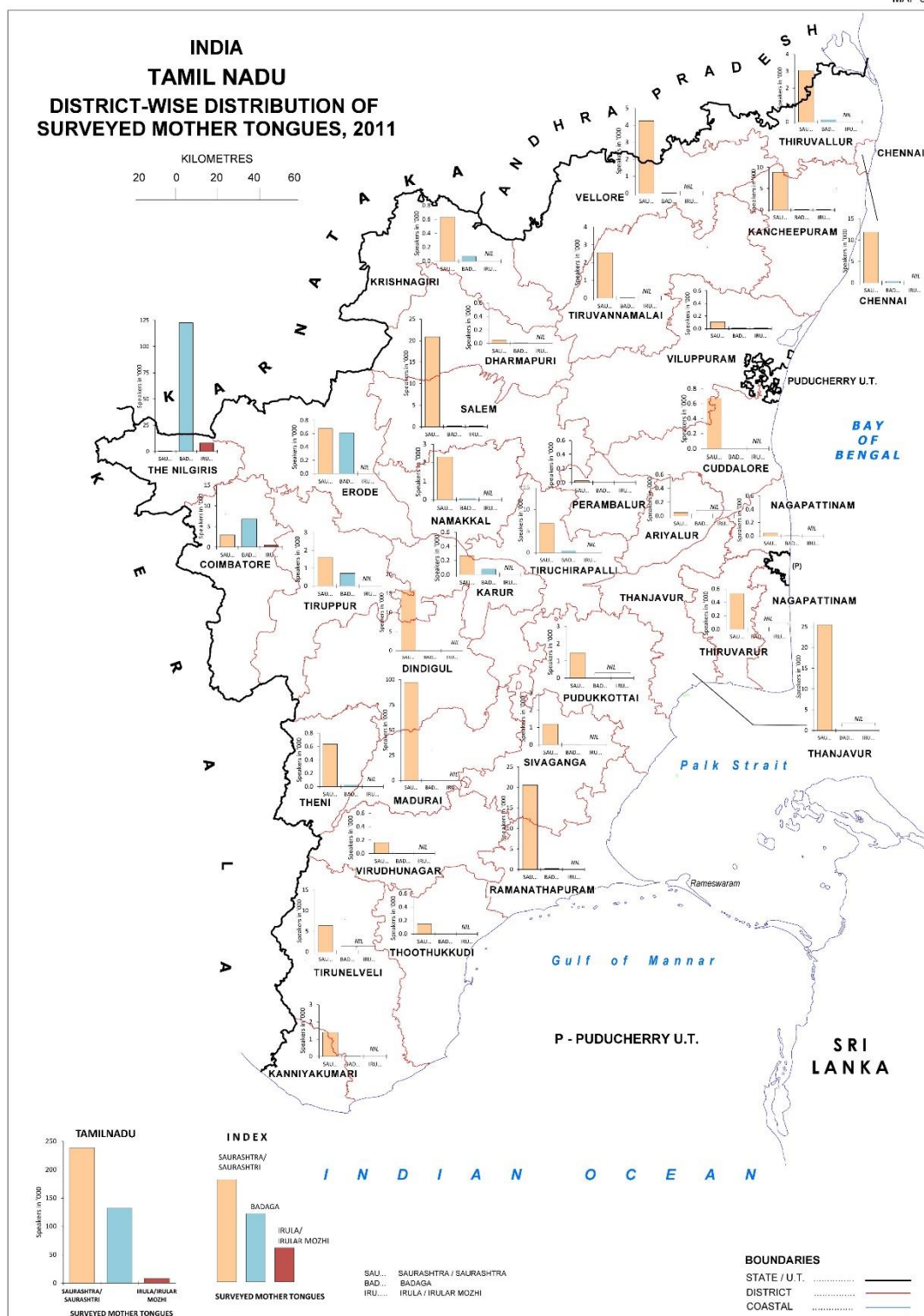
Theni	28	18	10	21	12	9	7	6	1
Dindigul	19	8	11	9	4	5	10	4	6
Vellore	17	10	7	8	3	5	9	7	2
Tiruvanna malai	15	9	6	6	3	3	9	6	3
Madurai	11	7	4	5	3	2	6	4	2
Dharmapu ri	8	4	4	-	-	-	8	4	4
Nagapatti nam	4	2	2	-	-	-	4	2	2
Kanniyak umari	4	3	1	-	-	-	4	3	1
Sivaganga	3	-	3	-	-	-	3	-	3
Thoothuk kudi	3	2	1	-	-	-	3	2	1
Cuddalore	2	2	-	-	-	-	2	2	-
Virudhun agar	2	1	1	2	1	1	-	-	-
Viluppura m	1	-	1	1	-	1	-	-	-
Ramanath apuram	1	-	1	1	-	1	-	-	-

Irula/IrularMozhi in India and Tamil Nadu state and its districts

IRULA/IRULAR MOZHI (Mother Tongue)									
TAMIL NADU	8,306	4,096	4,210	7,735	3,812	3,923	571	284	287
The Nilgiris	7,904	3,900	4,004	7,341	3,618	3,723	563	282	281
Coimbato re	393	192	201	387	191	196	6	1	5
Salem	5	2	3	5	2	3	-	-	-
Kancheep uram	2	1	1	-	-	-	2	1	1
Viluppura m	2	1	1	2	1	1	-	-	-

INDO ARYAN LANGUAGE FAMILY									
Saurashtra/Saurashtri in India and Tamil Nadu state and its districts									
SAURASHTRA/SAURASHTRI (Mother Tongue)									
TAMIL NADU	2,38,556	1,20,084	1,18,472	15,721	8,046	7,675	2,22,835	1,12,038	1,10,797
Thiruvallur	97,133	48,572	48,561	3,629	1,825	1,804	93,504	46,747	46,757
Chennai	25,455	12,910	12,545	1,341	691	650	24,114	12,219	11,895
Kancheepuram	20,848	10,423	10,425	266	142	124	20,582	10,281	10,301
Vellore	20,643	10,545	10,098	4,199	2,136	2,063	16,444	8,409	8,035
Tiruvannamalai	15,866	8,014	7,852	40	21	19	15,826	7,993	7,833
Viluppuram	11,863	6,027	5,836	-	-	-	11,863	6,027	5,836
Salem	8,860	4,522	4,338	327	172	155	8,533	4,350	4,183
Namakkal	6,759	3,355	3,404	109	49	60	6,650	3,306	3,344
Erode	6,362	3,217	3,145	2,882	1,480	1,402	3,480	1,737	1,743
The Nilgiris	4,261	2,145	2,116	73	34	39	4,188	2,111	2,077
Dindigul	3,038	1,541	1,497	67	35	32	2,971	1,506	1,465
Karur	2,894	1,468	1,426	269	136	133	2,625	1,332	1,293
Tiruchirappalli	2,557	1,303	1,254	95	51	44	2,462	1,252	1,210
Perambalur	2,317	1,152	1,165	134	80	54	2,183	1,072	1,111
Ariyalur	1,601	825	776	152	85	67	1,449	740	709
Cuddalore	1,464	739	725	115	65	50	1,349	674	675
Nagapattinam	1,407	689	718	4	2	2	1,403	687	716
Thiruvarur	1,183	610	573	1,082	561	521	101	49	52
Thanjavur	677	354	323	68	37	31	609	317	292
Pudukkottai	673	343	330	10	5	5	663	338	325
Sivaganga	636	303	333	106	56	50	530	247	283
Madurai	633	312	321	110	56	54	523	256	267

Theni	534	264	270	489	243	246	45	21	24
Virudhunagar	268	126	142	32	14	18	236	112	124
Ramanathapuram	161	82	79	34	17	17	127	65	62
Thoothukudi	148	75	73	4	3	1	144	72	72
Tirunelveli	107	62	45	36	22	14	71	40	31
Kanniyakumari	50	30	20	15	9	6	35	21	14
Dharmapuri	47	21	26	5	3	2	42	18	24
Krishnagiri	46	22	24	3	2	1	43	20	23
Coimbatore	42	21	21	6	2	4	36	19	17
Tiruppur	23	12	11	19	12	7	4	-	4



As per the above statistical data of 2011 census, the percentage of the language/mother tongues surveyed to the population of India and Tamil Nadu are furnished below, barring mother tongues like Solaga, Pania etc which are not included in the publication list of languages of 2011 Census following the decision of Government of India.

Sl No	Name of Language	Population		Percentage to the total population	
		India	Tamil Nadu	India	Tamil Nadu
	All Languages	1,21,08,54,977	7,21,47,030		
1	Tamil	6,90,26,881	6,37,53,997	5.7	88.37
2	Badaga	1,33,550	1,32,102	0.01	0.18
3	Irula/Iruliga/IrularMozhi	11,870	8,306	0	0.01
4	Saurashtra/Saurashtri	2,47,702	2,38,556	0.02	0.33

Out of the 12 linguistic communities categorically covered in the survey, the following six names Irula, Kota, Paniyan, Sholiga, Toda and Uraly appear as Scheduled tribes whose linguistic identity can be correlated with their ethnic identity. The speaker wise distributions of the various tribes that speak only languages as per 2011 Census are furnished in the table.

Irula/Iruliga/IrularMozhi spoken by Scheduled Tribes in Tamil Nadu	
Name of tribe	Number of speakers
Irular	7,909
Generic Tribes etc.	78
Kurumbas (in the Nilgiris district)	75
Uraly	4
Kurumans	2
Generic Tribes etc.	1

34

1.9. The Status Of Bilingualism/Trilingualism Of The Language Covered

According to the latest published Census data of 2011 the status of bilingualism and trilingualism of Tamil language in India and Tamil Nadu is presented below.

Language	Total Speakers	Bilinguals		Trilinguals	
		Language of Bilingualism	Strength	Language of Trilingualism	Strength
1	2	3	4	5	6
TAMIL	6,37,53,997				
		Assamese	38		
				Hindi	3
				English	3
				Malayalam	1
				Sanskrit	1
				Urdu	1
		Bengali	25598		
				Hindi	292
				English	202
				Telugu	33
				Kannada	24
				Malayalam	22
				Marathi	4
				Arabic/Arbi	4
				Odia	3
				Sanskrit	2
				Punjabi	1
				Urdu	1
				Others	2
		Gujarati	13550		
				English	1,270
				Hindi	337
				Telugu	34
				Malayalam	21
				Kannada	20
				Bengali	11
				Marathi	7
				Arabic/Arbi	6
				Sanskrit	5

			Urdu	5
			Others	5
		Hindi	446806	
			English	87,757
			Telugu	10,514
			Malayalam	10,279
			Kannada	6,768
			Arabic/Arbi	3,046
			Marathi	2,935
			Urdu	2,119
			Bengali	848
			Gujarati	846
			Sanskrit	634
			Odia	181
			Punjabi	112
			Konkani	27
			Assamese	17
			Manipuri	17
			Nepali	17
			Dimasa	16
			Sindhi	7
			Tulu	7
			Munda	5
			Nicobarese	4
			Kashmiri	3
			Kurukh/Oraon	3
			Bhili/Bhilodi	1
			Korwa	1
			Thado	1
			Others	658
		Kannada	353110	
			English	22,933
			Telugu	18,445
			Hindi	7,738
			Malayalam	2,207
			Urdu	441
			Bengali	325
			Arabic/Arbi	208

			Marathi	140
			Tulu	66
			Sanskrit	23
			Gujarati	21
			Konkani	7
			Odia	3
			Punjabi	2
			Assamese	1
			Kashmiri	1
			Sindhi	1
			Parji	1
			Others	61
		Kashmiri	44	
			English	3
			Hindi	1
			Kannada	1
			Malayalam	1
			Urdu	1
			Others	1
		Konkani	229	
			English	25
			Hindi	19
			Malayalam	9
			Kannada	7
			Marathi	1
			Telugu	1
			Others	1
		Malayalam	190560	
			English	32,051
			Hindi	7,838
			Kannada	2,050
			Telugu	1,887
			Arabic/Arbi	522
			Urdu	394
			Bengali	239
			Sanskrit	41
			Marathi	29
			Gujarati	18

			Konkani	9
			Tulu	9
			Punjabi	4
			Odia	2
			Korwa	2
			Munda	2
			Manipuri	1
			Angami	1
			Coorgi/Kodagu	1
			Kurukh/Oraon	1
			Others	84
		Manipuri	30	
			Hindi	2
			English	2
		Marathi	5352	
			English	726
			Hindi	485
			Kannada	89
			Telugu	60
			Malayalam	15
			Gujarati	11
			Urdu	9
			Bengali	5
			Sindhi	2
			Arabic/Arbi	2
			Konkani	1
			Punjabi	1
			Sanskrit	1
			Tibetan	1
			Others	2
		Nepali	99	
			Hindi	21
			English	8
			Bengali	1
		Odia	463	
			English	57
			Hindi	52
			Telugu	18

			Kannada	5
			Malayalam	2
			Bengali	1
			Sanskrit	1
			Arabic/Arbi	1
	Punjabi	138		
			Hindi	22
			English	17
			Kannada	3
			Urdu	3
			Gujarati	2
			Malayalam	2
			Marathi	1
			Telugu	1
	Sanskrit	6482		
			English	1,447
			Hindi	516
			Telugu	39
			Kannada	31
			Malayalam	27
			Gujarati	4
			Bengali	3
			Arabic/Arbi	3
			Marathi	1
			Urdu	1
			Others	14
	Santali	3		
			English	1
	Sindhi	46		
			Hindi	9
			English	9
	Telugu	1339249		
			English	94,963
			Kannada	32,668
			Hindi	19,768
			Malayalam	3,434
			Bengali	1,319
			Arabic/Arbi	859

			Urdu	790
			Marathi	92
			Sanskrit	88
			Gujarati	51
			Odia	17
			Konkani	9
			Kashmiri	8
			Punjabi	4
			Dimasa	4
			Kurukh/Oraon	3
			Tulu	3
			Nicobarese	2
			Sindhi	1
			Others	98
		Urdu	124050	
			English	9,684
			Hindi	2,973
			Arabic/Arbi	688
			Telugu	648
			Kannada	621
			Malayalam	547
			Bengali	69
			Marathi	14
			Gujarati	11
			Konkani	2
			Odia	2
			Munda	2
			Sanskrit	1
			Dimasa	1
			Others	32
		Adi	6	
			English	3
		Arabic/Arbi	39975	
			English	2,964
			Hindi	1,560
			Urdu	497
			Malayalam	365
			Kannada	107

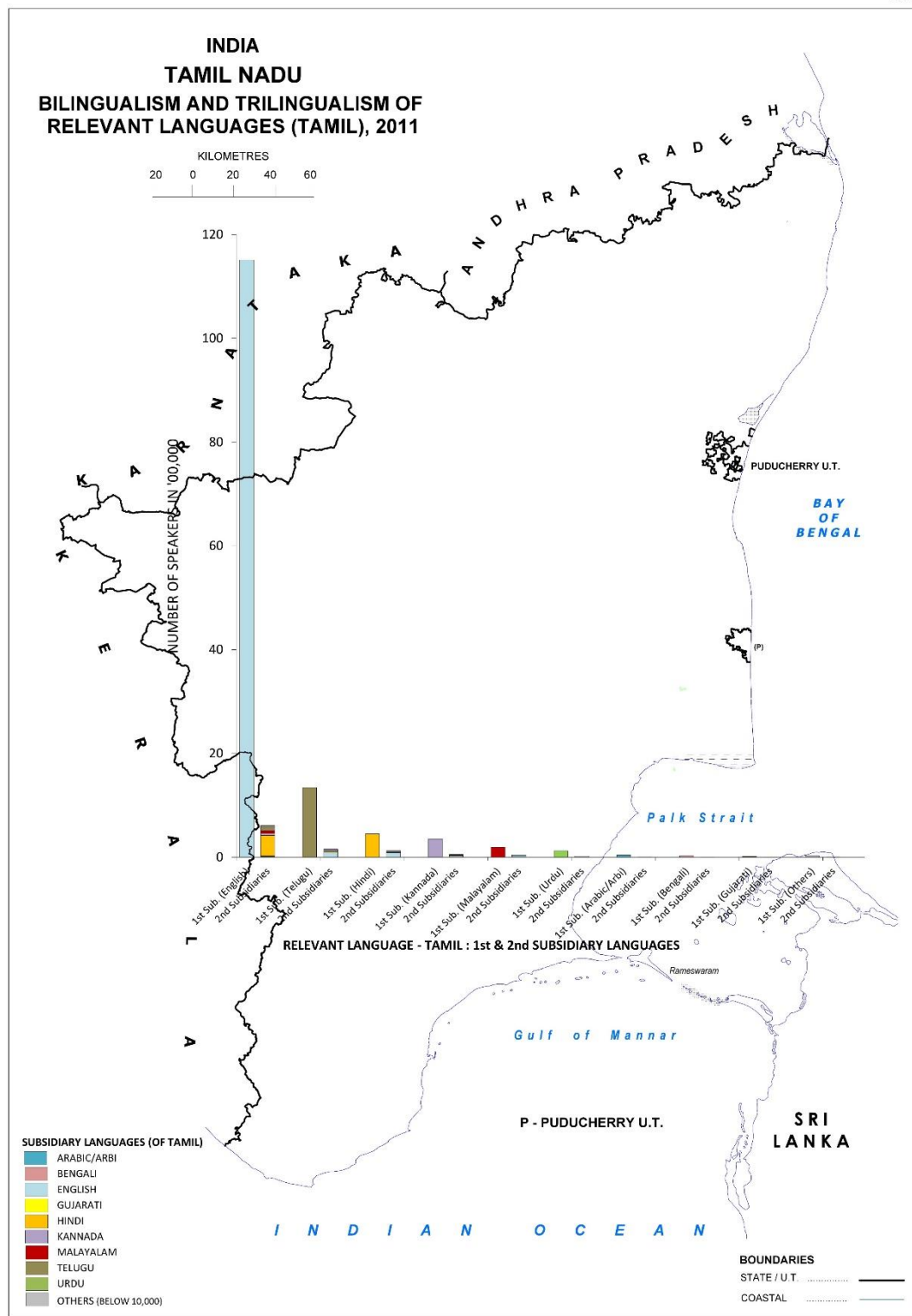
			Telugu	63
			Bengali	25
			Gujarati	3
			Marathi	3
			Odia	1
			Korwa	1
			Munda	1
			Others	57
		Bhili/Bhilodi	2	
			English	1
		Bhotia	1	
		Chang	2	
		Coorgi/Kodagu	1	
			Nepali	1
		Dimasa	177	
			Hindi	17
			English	8
			Telugu	2
			Urdu	2
			Bengali	1
		English	11510329	
			Hindi	3,93,779
			Telugu	71,002
			Malayalam	55,915
			Kannada	39,545
			Arabic/Arbi	12,873
			Bengali	10,357
			Urdu	8139
			Sanskrit	5,376
			Gujarati	1,271
			Marathi	1121
			Odia	116
			Punjabi	95
			Korwa	83
			Konkani	46
			Sindhi	41
			Nicobarese	39
			Tulu	31

			Nepali	25
			Dimasa	13
			Assamese	11
			Kurukh/Oraon	10
			Munda	9
			Kashmiri	6
			Manipuri	4
			Santali	4
			Kolami	4
			Coorgi/Kodagu	3
			Khasi	3
			Rabha	3
			Lahnda	2
			Bhili/Bhilodi	1
			Garo	1
			Halam	1
			Ladakhi	1
			Lushai/Mizo	1
			Mundari	1
			Savara	1
			Thado	1
			Tibetan	1
			Zemi	1
			Others	11,247
		Khandeshi	1	
			Sanskrit	1
		Khasi	5	
		Korku	1	
		Korwa	257	
			English	27
			Hindi	4
			Malayalam	4
			Urdu	1
			Arabic/Arbi	1
			Others	3
		Kurukh/Oraon	95	
			Hindi	11
			English	8

			Telugu	4
			Kannada	2
			Malayalam	2
			Urdu	1
		Ladakhi	3	
			English	1
			Others	1
		Lushai/Mizo	6	
			English	1
			Others	1
		Mao	2	
		Munda	48	
			English	8
			Malayalam	2
			Hindi	1
			Kannada	1
		Mundari	1	
			English	1
		Nicobarese	61	
			English	6
			Hindi	5
			Telugu	2
		Rabha	2	
			English	1
		Savara	14	
			Gujarati	1
		Thado	1	
		Tibetan	1	
		Tulu	95	
			English	18
			Kannada	8
			Hindi	5
			Malayalam	2
		Others	10042	
			English	1735
			Hindi	446
			Malayalam	62
			Arabic/Arbi	54

			Telugu	36
			Kannada	29
			Urdu	22
			Sanskrit	6
			Gujarati	5
			Bengali	4
			Marathi	2
			Punjabi	1
			Dimasa	1
			Shina	1

As per the above statistical data, the language wise percentage of bilingualism and trilingualism in India and Tamil Nadu of Tamil language is furnished below. The rest are mother tongues included under languages.



Based on Survey of India map with the permission of the Surveyor general India.
The territorial waters of India extend into the sea to a distance of twelve nautical miles
measured from the appropriate base line.

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1.10. Brief Note On The Languages/Mother Tongues Surveyed Under LSI

TAMIL

Tamil belongs to the Dravidian language family, spoken mainly in Southern India with 60 million speakers, and 68 million speakers worldwide. The Dravidian languages has majority of speakers speaking Tamil, Telugu, Kannada, and Malayalam, its closest neighbor. Tamil has official status in the Indian states of Tamil Nadu, Puducherry and Andaman & Nicobar Islands. Tamil is also an official language of Sri Lanka and of Singapore. Tamil is also spoken by significant minorities in Canada, England, Fiji, France, Germany, Indonesia, Malaysia, Mauritius, Netherlands, Philippines, Reunion, South Africa, and the United States, as well as in emigrant communities around the world. Tamil is a classical language, and it is said that there are early Tamil inscriptions dating back 3,200 years. Tamil is a *diglossic language*, with a formal, literary form of the language, and a colloquial spoken language. The standard grammar of written Tamil is based upon a 13th century text, *Nannul*.

The closest cognate language of Tamil is Malayalam. Malayalam was a dialect of Tamil till the 9th century, after which there was a split of the western dialect and Malayalam became a complete language in the thirteenth or fourteenth century.

There is a strong belief among the Tamils that their language originated from Potikai Hills of Tirunelveli district in Tamil Nadu. There is a popular belief among the Tamil scholars: *kalto:nri man to:nra: ka:lattu mun to:nriya mu:ttatamil*" meaning Tamil is the oldest language in the world."

According to some historians and archeologists the people of Tamil Nadu had links with the Harappan Civilization and Indus Valley Civilization. One hypothesis places by Henry Heras, an archaeologist and historian in India, in the year 1950 proposed that Harappan language is very near to the Dravidian languages, perhaps identical with Proto-Dravidian itself. The hypothesis has gained some plausibility and is endorsed by Kamil Zvelebil, Czech scholar in Indian literature and linguistics, Prof. Asko Parpola, Finnish Indologist and specialist in the Indus script and Iravatham Mahadevan, an Civil servant and epigraphist. A recent research paper published in '*Nature Journal*' clarifies that Proto Dravidian was spoken in Indus Valley based on some of the ultra-conserved Dravidian tooth-word and genetics. According to Iravatham Mahadevan, "The Neolithic people of the Tamil country spoke a Harappan language." In the 6th Century, some fragments of pottery were uncovered with a script similar to Indus script, leading to the conclusion that it was a transition between the Indus Valley script and Tamil Brahmi script.

Diglossia in Tamil

There is a wide gap between spoken and written Tamil. Spoken Tamil is used for face-to-face communication or in informal occasions whereas written Tamil is used during official speeches and other formal occasions. Spoken Tamil is not generally written; thus, while

writing, the written form is invariably used. While there is a wide gap between the two forms of Tamil, there are certain rules the use of which would help the learner to derive one form of language from another.

The socio-linguistic situation of Tamil is characterized by diglossia: there are two separate registers varying by social status, a high register and a low one. Tamil dialects are primarily differentiated from each other because they have undergone different phonological changes and sound shifts in evolving from Old Tamil. For example, the word for "here"—*iṅku* in *Centamil* (the classic variety)—has evolved into *iṅkū* in the Kongu dialect of Coimbatore, *inga* in the dialect of Thanjavur, and *iṅkai* in some dialects of Sri Lanka. Old Tamil's *iṅkaṇ* (where *kaṇ* means place) is the source of *iṅkane* in the dialect of Tirunelveli, Old Tamil *iṅkaṭṭu* is the source of *iṅkuṭṭu* in the dialect of Madurai, and *iṅkaṭe* in various northern dialects. Even now, in the Coimbatore area, it is common to hear "akkaṭṭa" meaning "that place". Although Tamil dialects do not differ significantly in their vocabulary, there are a few exceptions. The dialects spoken in Sri Lanka retain many words and grammatical forms that are not in everyday use in India, and use many other words which differ in minimal features. slightly differently. The various Tamil dialects include Central Tamil dialect, Kongu Tamil, Madras Bashai, Madurai Tamil, Nellore Tamil, Kumari Tamil in India and Batticaloa Tamil dialect, Jaffna Tamil dialect, Negombo Tamil dialect in Sri Lanka. Sankethi dialect in Karnataka has been heavily influenced by Kannada.

The differences between the two varieties are at the phonological, morphological, lexical and syntactic levels.

Differences at phonological level

Literary Tamil	Colloquial Tamil	Meaning
<i>varukire:n</i>	<i>varren</i>	come-I
<i>po:ka:vittal</i>	<i>po:ka:tta:</i>	if do not go

Morphological level

Literary Tamil	Colloquial Tamil	Meaning
<i>atu avaratu panam. na:n</i> <i>pe:na:vai avanitam</i> <i>kotutten.</i>	<i>Atu avaratu panam.</i> <i>na:n pe:na:ve avankitte</i> <i>kotutten.</i>	It is his money I gave the pen to him
<i>na:n na:lai vara-k u:tum</i> <i>akka:l vanta:r</i>	<i>na:n na:le varala:makka:</i> <i>vantatu</i>	I may come tomorrow. Elder sister came.

Lexical level

Some words used only in literary Tamil are

<i>annai</i>	'mother'	<i>a:rava:ram</i>	'din and bustle'	<i>ali</i>	'offer'
<i>tarmam</i>	'charity'	<i>iyalum</i>	'possible'	<i>illam</i>	'house'
<i>kata</i>	'cross'	<i>karpī</i>	'teach'.		

Likewise, some words are used only in colloquial Tamil.

<i>Le:cu</i>	'easy',	<i>rompa</i>	'much',	<i>vantava:lam</i>	'unpleasant facts',
<i>va:ttiya:r</i>	'boss/leader'	<i>tatave</i>	'times/opportunity.'		

Syntactic level

Literary Tamil	Colloquial Tamil	Meaning
<i>Kannan ra:man kamalam</i>	<i>Kannan ra:maala:m</i>	Kannan, Raman, Kamalam
<i>mutaliyo:r</i>	<i>vanta:nka</i>	etc came
<i>a:kiyo:r vanta:rkal</i>		
<i>Avan ko:pam atainta:n</i>	<i>Avanukku ko:pam vantatu</i>	He got angry

Regional varieties of Tamil language

The earliest reference to Tamil dialects is found in *Tolkappiyam*. Zvelebil (1964), Karunakaran (1970), Srinivasa Varma (1992) divided the Tamil linguistic area into dialect areas and sub-areas. These divisions are tentative and ad-hoc.

Northern Dialect Area

The northern dialect area consists of Chennai, Chengalpattu, Thiruvallur, Kanchipuram, Vellore districts. In this region Tamil dialect is the most commonly spoken form of Tamil. It is known for its unique vocabulary, pronunciation and grammatical structures that differ from other dialects of Tamil spoken in other regions of the state. The presence of voiced plosive sounds as marginal phonemes such as /b, d, ɖ, j, g/ is one of the characteristic features of this region. In the north Tamil Nadu dialect, *ni:* does not express the difference between honorific and non-honorific. The difference in meaning is made clear from the context. The form *ni:nke* 'you(pl)' states the plural meaning and not the singular honorific meaning.

Eastern Dialect Area

The Eastern dialect of Tamil is primarily spoken in the eastern parts of Tamil Nadu, including the districts of Puthukkottai, Thanjavur, Thiruvarur, Nagapattinam. This region is also known as Cauvery delta region, which is a fertile agricultural area that gets fertility from the Cauvery River. The dialect is distinct in nature from other dialects of Tamil in terms of

grammar. The region has a rich cultural heritage, and the dialect has played a crucial role in the development of Tamil literature, music and dance. The Zvelebil, middle class educated speech of this area form a model for standard spoken Tamil. It has retained the prestigious sound of Tamil. Pudukkottai is considered a sub-dialect area. Some of the characteristic phonological features exclusive in this dialect are such as the intervocalic / k / becoming / y / in words like *makan* > *mayen* 'son' and the intervocalic k becoming v in words like *toka:i* > *to:ve* 'feather of a peacock'.

Western Dialect

The western region of Tamil Nadu is predominantly home to the Kongu Nadu people of Tamil, which is spoken in areas such as Coimbatore, Tirupur, Erode, Salem, Namakkal, Karur and parts of Nilgiris and Dharmapuri districts. The Kongu Nadu dialect has some unique characteristics that from other dialects of Tamil. The special feature of this dialect is a distinct intonation. The merger of the lateral phonemes /l, ɭ, ɻ/ to one phoneme /l/ is a distinguishing feature of this dialect. The Coimbatore variety is characterized by the greater frequency of the auxiliary *po:tu* for example *ca:ptupo:tu* 'eat(definitive)'. In other dialects it is *ca:pṭiviṭu* and *-unka* is used for the honorific form. Another feature is the use of *-nr-* as the genitive case suffix for example *ennra postakam* 'my book'. In other dialects it is *en/enno:te pustakam* 'my book.'

Southern Dialect

The Southern region of Tamil Nadu is home to several dialects of Tamil, including Madurai Tamil, Thirunelveli Tamil and Nagarcoil Tamil. Madurai Tamil also known as the Madurai dialect, spoken in the districts of Madurai, Dindugul, Sivagangai and Theni. Thirunelveli Tamil also known as the Nanjil dialect is spoken in the districts of Thirunelveli, Thoothukudi and Kanyakumari. The striking feature of this area is the merger of /ɻ/ phoneme with /l/. The phoneme /ɻ/ is prevalent in southern Kanyakumari dialect. In other dialects, /ɻ/ has merged with /r/. *ko: ɻa:ru* means confusion in most of the regional varieties. In this dialect it is 'arrangement.' The word '*amma*' is used for addressing woman in all dialects. In this dialect, particularly in Tirunelveli and Ramnathapuram it is used to address 'mother' only. *ayya* is a respectable word only in this dialect.

Kanyakumari speech is considered to be a sub-dialect within the southern dialect area. Kanyakumari is bordering the state of Kerala where Malayalam is spoken as the major language. The phoneme /c/ in words like /u:ci/ 'needle', /pacu/ 'cow' correspond with /y/ in the Kanyakumari area in the words /uyi/ 'needle', and /payavu/ 'cow'. It is one of the special features of this sub-dialect. Tirunelveli and Madurai comprise another sub-dialect area wherein present tense suffix /-t-/ is an important isogloss.

Apart from the variations in the Tamil language in Tamil Nadu, there are more than thirty- six indigenous Tribal languages spoken by the tribal communities of the state. They are,

Adiyan - The word *Adiyan* means “Slave” in Malayalam. The Adiyans are found in the Wayanad and Kannur districts of Kerala and Salem district of Tamil Nadu.

Aranadan- The people are also known as Eranadans. These people are settled in Kerala, Kozhikode, Ernakulam, Palakkad, Malappuram, Nilambur, and Tamil Nadu and Karnataka.

Eravallan - Eravallan's alternate names are Ambuvilluvedar, Villu Vedan and Vilven. They are found in Kerala, Palakkad district and Chittoor and Coimbatore district of Tamilnadu.

Irular – Irulas are settled in the following districts of Tamil Nadu: Chennai, Chengalpat, Villupuram, Cuddalore, Salem, Coimbatore, Nilgiri, Madurai, Trichy, Thanjavur, Thirunelveli and Kanyakumari. The alternative name of this *tribe is Irulan*. Irulars are seen in Attapady area of Mannarkadu Thaluk in Palakkad District and also seen in Nelliampathy, Pothuppara, Mayamudi, Palakkapandi, Koonapalam of Chittur Thaluk and Valayar hills. The Irular community in Kerala are different in features and occupation from the Irula people seen near Chennai, Tamil Nadu.

Kadar – The alternate name of Kadar is Kada. They are settled in Thrissur, Palakkad and Chittoor districts in Kerala and Coimbatore district of Tamil Nadu. Their Phonology is related to Tamil [tam] and vocabulary is related to Malayalam [mal] (Menon 1996). The scheduled tribe is called Kader in Kerala and Tamil Nadu. The Kadar who use the Kadar language live primarily in the Palakkad and Thrissur hills and Coimbatore. The group lives in Wayanad and use Malayalam and third Kadar group in Trichirapalli and Thanjavur districts of Tamilnadu.

Kammara - This group is a designated scheduled Tribe in the Indian states of Andhra Pradesh, Karnataka, Kerala and Tamil Nadu. Kammaras are found in Kasargode district in Kerala. They are blacksmiths by profession.

Kanikaran - People of Kanikaran are also known as Kani, Kanikkar and Kanigar settled in Tamil Nadu and Kerala. Kanikkars are inhabitants of the area around Agastyakutam and Mahendragiri peaks of the Western Ghats in the Thiruvananthapuram and Kollam districts of Kerala. They are also seen in the Adimali hills of Idukki.

Kaniyan, Kanyan - The Kaniyan is a tribal community residing in the Tirunelveli district of Tamil Nadu.

Kattunayakan - Kattunaikans are also called as Ten-Kurumans (*Ten* means honey) and are found in Karnataka and Tamil Nadu. Kattunaikan means 'King of Jungle' and they have very little contact with the main non-tribals. Some of them are educated and send their children to schools through tribal hostels run by the government.

Kochu Velan: Kochu Velans are inhabitants of the Ranny Forest Range in Pathanamthitta, Kottayam and Idukki districts.

Konda Kapus: Konda Kapus tribes live in great numbers in Karnataka. This tribes have also taken shelter in great number in Andhra Pradesh and Tamil Nadu. The Konda Kapus have developed their mother tongue popularly known as Konda Bhasha.

Kondareddis: Konda Reddis are to be found at number six in the list of scheduled tribes for Tamil Nadu, Though initially Konda Reddis of Kanyakumari District and Shencottah Taluk of Tirunelveli.

Koraga - Koraga people, listed as primitive tribe, are found in Kasargod and Majeswaram. A good number of Koragas are also seen in Karnataka, and Tamilnadu. The Koragas who live in plain areas are called Kuntu Koraga and those found in forests are named as Sappu Korag. Kundu Koragas are seen only in Kerala and the Sappu Koragas are found in Karnataka State.

Kota-The Kotas live in Nilgiris. *Alternate name: Kota.* Kotas are mainly found in the Nilgiris district of Tamilnadu, but a few families live in the Malappuram, the bordering district of Kerala.

Kudiya- *Altenate name: Melakkudi* : They are seen in the Kannur and Kasaragode district of Kerala district. The main occupation is agriculture. The rest of the tribe is found in Coorg (Kodaku), the neighbouring district in Karnataka.

Kurichchan: The alternative name is *Kurichchan, Kurichiyar.* Total Population – 22,215. Literacy 28.06 % Kurichiar people are found in Wayanad and some parts of Kozhikode districts in Kerala.

Kurumban: Kurumban is considered as a 'primitive' tribe in the list of scheduled tribes of Kerala. Their settlements are found in both sides of the Bhavani River in Attapady area of Palakkad district. The language they speak is close to Kannada but they also converse in Malayalam and Tamil. The clan system is of very high order among Kurumbas.

Kurumans –The alternative name is Kaurumar. The subgroups are divided into Urali Kurumar, Then Kurumar Mullu Kuruman, Mulla Kuruman, Mala Kuruman. Traditionally *Vetta* Kurumar are hunters, *Then* Kuruamar are honey gatherers, and *Urali* Kurumar, agriculturists. They also collect honey and other forest products as they continue to live in the forest land. Nowadays they are engaged in all kinds of profession such being a manual labour, wood cutting, climbing trees, working at tea and coffee plantations and in forest department.

Maha Malasar - They are also described as Malai Malasar, Mala Arasar and Kumatti Makkal. They live in the Anamalai hills of Southern India; their settlements are located in the Coimbatore district of Tamil Nadu and the Palghat district of Kerala. The term Maha Malasar might have been derived from the words maha (big) and malasar (king of the hills). Among themselves, they speak a dialect of Tamil. With others they speak either in Tamil or Malayalam.

Malai Arayan - Mala Arayans are found in Meenachil and Changanasseri Taluks of the Kottayam district. Due to the educational work of the CMS missionaries, they are well educated, socially and economically more developed than any other tribal communities in Kerala.

Malai Pandaram - The Malapantāram are a Scheduled Tribe of the state of Kerala in South India and inhabit the forested hills of the Western Ghats between Lake Periyar and the town of Tenmali. Although they share the name "Pandaram" with a caste community of Tamil Nadu, there appear to be no links between the two communities. *Mala* (mountain) refers to their long association with the hill forests, the Western Ghats,

Malai Vedan - *Alternate name: Malai Vedan.* Mala Vedans are found in the Pathanamthitta, Thiruvananthapuram and Idukki districts in Kerala. The main occupation is hunting and collecting what the forest produces.

Malakkuravan - The Malakkuravans are found in Kanyakumari district of Tamil Nadu and Thiruvananthapuram, Pathanamthitta, and Kottayam districts in Kerala. They are engaged in hunting, collection of honey and agriculture. Women are engaged in fire-wood collection, fortune-telling and palmistry.

Malasar - Malasar people are seen in Palakkad and Thrissur districts of Kerala. This once nomadic people are now settled in colonies, provided by the Government. Maha Malasar is a subcommunity among them who are found at some parts of Thekkedi in the Parambikulam forests.

Malayali – The Malayali people settled in many places of Tamil Nadu like Dharmapuri, Villupuram, Pudukottai, Salem, Cuddalore and Tiruchirappalli districts.

Mannan - Mannan people are seen in Idukki and Kottayam districts and a few in Palakkad district and border areas of Tamil Nadu. They are engaged in agriculture, collection of forest produces and fishing. They used to live in bamboo huts on tree tops, in the forest areas until the recent past. They were experts in weaving thin mats named 'Kannadi Paya' (Mirror mat). Even now they have their own king named Kozhimala Raja-Mannan and his subjects used to gather together for meetings every year.

Mudugar, Muduvan - A community of forest dwellers, the Mudugar is distributed in the Pudar and Agali panchayats of Palakkad district in Kerala. They speak Muduga Bhasa, and admixture of Malayalam and Tamil.

Muthuvan - *Alternate names: Mudugar, Muduvan.* Muthuvan are found in Idukki and Ernakulam districts of Kerala. They are believed to be migrated from Madurai in Tamil Nadu.

Palleyan – Palleyan is one of the tribes of Kerala. Palleyan tribes mostly are found in several places like Kumily, Vandanmedu, Chakkupallam and Idukki, Ernakulam and Kottayam. This people of Kerala are said to be of Dravidian race and reside in several parts of south western ghats in Kerala and Tamil Nadu.

Palliyan – The alternative names are Palleyan, Palliyan, Palliyar, Paliyan. The tribal groups known by three names are seen in Idukki district. Their cultures seemed to be a mixture of

Tamil and Malayalam traditions. Palliyar: Palliays in Virudhunagar and Madurai districts are mostly settled in the hilly areas of Sathuragiri, Shenbaga Thoppu, Thanipparai, Atthikoil, Ayyanarkoil, Vinobanagar in Pilavakkal Dam, Vallimmanagar, Palavakkal dam, etc. Sathuragiri is known for its legendry presence and religion. It is an isolated hill situated at the eastern side of Western Ghats.

Paniyan : They are residing in the Nilgiris District in Tamil Nadu and Wayanadu region in Kerala and are known by alternative name *Paniya*, *Paniyar*. Paniyas are the largest tribal community in Kerala and are found in Wayanad, Kannur, Kozhikkode, and Malapuram districts.

Sholaga - Sholaga and Shōlaga, is an ethnic group. Its members inhabit the Biligirirangan hills and associated ranges in southern Karnataka, mostly in the Chamarajnagar and Erode districts of Tamil Nadu. Many are also inhabiting in and around the BR Hills in Yelandur and Kollegal Taluks of Chamarajanagar district of Karnataka. The Soliga speak Sholaga, which belongs to the Dravidian family.

Toda - It is well known tribe settled in Nilgiri district of Tamil Nadu. Their settlement names are Todanad, Kundah Nad, Peranga Nad and Merku Nad. Todas are a small pastoral community living on the Nilgiri plateau, along with other communities like Badaga, Kota and Kurumba from since pre-eighteenth century. It is well known tribe settled in Nilgiri district of Tamil Nadu. The Todas enjoyed some prestige and were considered the top-ranking tribe in the region.

Urali - The Uralis are a pre-literate community inhabiting Satyamangalam taluk of Erode district. Apart from the Uralis the other hill tribes that live in the nearby area are Soliga, Krumbas and Badagas. In the 1891 Madras census report, Uralis are described as “a caste of agricultural labourers found in the Districts of Madurai and Trichirappalli. Urali meaning ruler of a village was formerly employed as soldiers. They are engaged in cultivation and collection of forest produces. Historically, according to opinions of scholars, their language is a cognate language of Kannada.

Va:gribo:li [Narikkuravar] (Indo-Aryan): The people also known as Kuruvikka:ran - “bird catcher” in Northern districts, Narikkuravar - “people who hunt and eat the animal” in Cuddalore district and Rattiyan - “people move from place to place” - Southern districts.

Kollimalai Tribes: It is a dialect of Tamil. The people also known as Malayala Gounder setteled in Salem district of Tamil Nadu.

Kasaba: The tribal people basically settled in va:laito:TTam and Pokkapuram area of Nilgiri district and they are living some other places like Masinikkudi, Arakkodu, Pulinchoru, Katharappatti, Atharapatti, Jahalikathavu and Asnooru.

Kalrayan Malayalis (a dialect of Tamil): The settled in Kalrayan hills situated in Kallakurichi in Cuddalore district.

Lambadi: They migrated from Maharashtra, Sourashtra and Karnataka regions to different part of Tamil Nadu, Villupuram, Chengalpat, Dharamapuri, Salem and Coimbatore districts.

Soliga Po:Du [A Dilact Of Kannada]: The Settlement areas of this tribe is Geddesal, Kottadi, Guliyur, Hasanur, Arepalayam, Mavallam, Devarnattam, Osatti, Uppatti in Tamil Nadu, Bilgiri Rangana Hills, Yalandur, Chamarajanagar, Kollegal and Heggada Devana Kota taluks of Mysore districts in Karnataka.

Pachamalai Malayali: The people identify the language by different names like Kavanan, Malaya:latta:n, Intumalaya:li. They are settled in Trichy and Salem districts.

Saurashtra / Saurashtri

The Saurashtra people, originally from Gujarat, migrated to the South several centuries ago. They are now settled in almost all major towns in Tamil Nadu. Madurai is their cultural Head Quarter where their concentration is more.

According to prevailing oral tradition, they migrated on the fall of the 'Somnath Temple' when Gazni Mohammed invaded and plundered the Hindu temples. It is said that they lived in Devagiri for about two centuries and later moved to Vijayanagaram on receiving an invitation from their king.

In Grierson's LSI, Saurashtra has been referred to as 'Saurashtri', another name of *Patnuli* dialect of Gujarati. According to him, Saurashtra is an Indo-Aryan language derived from Sauraseni Prakrit. Though the Saurashtra language is a member of the Indo-Aryan language family, as it has been in close contact with the Dravidian languages, it developed a grammar that is almost Dravidian.

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DRAVIDIAN FAMILY

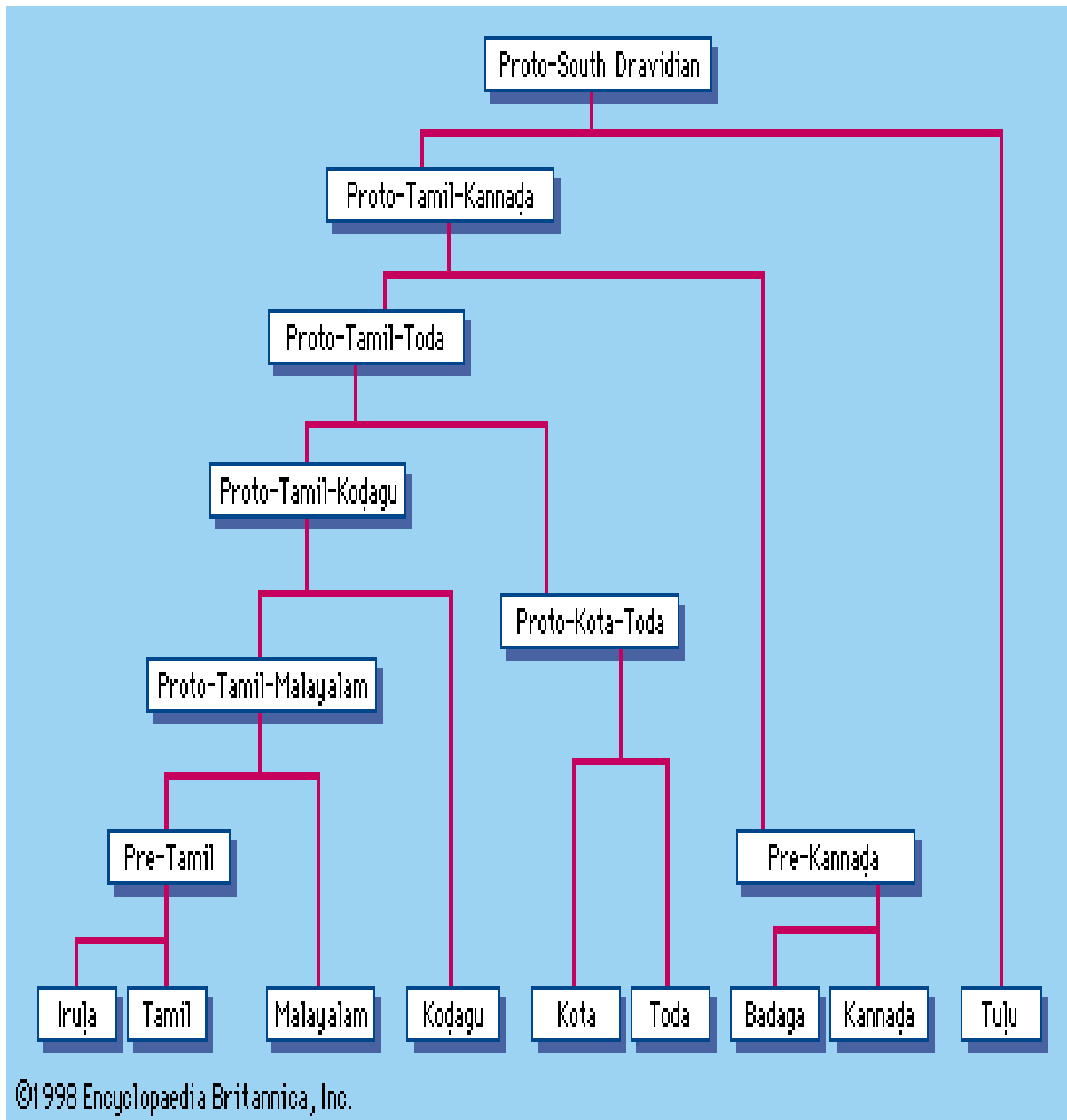
1. INTRODUCTION

Tamil is one of the Scheduled languages of India. It is a Dravidian language natively spoken by the Tamil people of South Asia. Tamil is the official language of the Indian state of Tamil Nadu, the sovereign nations of Sri Lanka and Singapore, and the Indian Union territory of Puducherry. Tamil is also spoken by significant minorities in the four other South Indian states of Kerala, Karnataka, Andhra Pradesh, Telangana, and the Union Territory of the Andaman and Nicobar Islands. It is also spoken by the Tamil diaspora found in many countries, including Malaysia, Myanmar, South Africa, the United Kingdom, the United States, Canada, Australia and Mauritius. Tamil is also natively spoken by Sri Lankans. One of 22 scheduled languages in the Constitution of India, Tamil was the first to be classified as a classical language of India.

Tamil is one of the longest-surviving classical languages of India. A. K. Ramanujan described it as "the only language of contemporary India which is recognizably continuous with a classical past". The variety and quality of classical Tamil literature have led to it being described as "one of the great classical traditions and literatures of the world". Recorded Tamil literature has been documented for over 2000 years. The earliest period of Tamil literature, Sangam literature, is dated from c. 300 BC until AD 300. It has the oldest extant literature among Dravidian languages. The earliest epigraphic records found on rock edicts and 'hero stones' date from around the 3rd century BC. About 60,000 of the approximately 1,00,000 inscriptions found by the Archaeological Survey of India in India are in Tamil Nadu. Of them, most are in Tamil, with only about 5 percent in other languages. Tamil language inscriptions written in Brahmi script have been discovered in Sri Lanka and on trade goods in Thailand and Egypt. The two earliest manuscripts from India acknowledged and registered by the UNESCO Memory of the World register in 1997 and 2005, were written in Tamil. In 1578 itself a Tamil prayer book in an old Tamil script named *Thambiran Vanakkam* was published thus making Tamil, the first Indian language to be printed and published. The *Tamil Lexicon*, published by the University of Madras, was one of the earliest dictionaries published in Indian languages. According to a 2001 survey, there were 1,863 newspapers published in Tamil, of which 353 were dailies.

1.1 Family Affiliation:

The origin of the Tamil language is traceable to the South Dravidian family of languages. The family, sub-family, and group of affiliation of this language are presented below.



1.2 Speakers' Strength: Bilingualism

Distribution of Tamil Language in States/Union Territories as per Census 2011:

Sl. No	India/States/UTs	Total	Male	Female
	INDIA	60,793,814	30,648,376	30,145,438
1	Tamil Nadu	55,798,916	28,057,045	27,741,871
2	Karnataka	1,874,959	962,230	912,729
3	Pondicherry	861,502	430,985	430,517
4	Andhra Pradesh	769,685	390,429	379,256
5	Kerala	596,971	314,140	282,831
6	Maharashtra	527,995	284,803	243,192

7	NCT of Delhi	92,426	47,939	44,487
8	Andaman & Nicobar Islands	62,961	34,932	28,029
9	Gujarat	37,092	20,751	16,341
10	Madhya Pradesh	24,848	13,696	11,152
11	West Bengal	20,238	11,390	8,848
12	Uttar Pradesh	13,665	8,128	5,537
13	Chhattisgarh	13,241	7,037	6,204
14	Jharkhand	12,913	6,890	6,023
15	Punjab	12,339	8,538	3,801
16	Rajasthan	11,852	7,751	4,101
17	Haryana	10,207	6,203	4,004
18	Jammu & Kashmir	9,494	8,452	1,042
19	Orissa	8,709	4,796	3,913
20	Goa	7,903	4,605	3,298
21	Chandigarh	5,716	3,042	2,674
22	Assam	5,672	4,289	1,383
23	Manipur	2,279	1,381	898
24	Uttaranchal	2,215	1,490	725
25	Arunachal Pradesh	1,595	1,280	315
26	Bihar	1,453	816	637
27	Nagaland	1,441	1,088	353
28	Tripura	1,312	1,172	140
29	Himachal Pradesh	1,066	728	338
30	Meghalaya	834	586	248
31	Dadra & Nagar Haveli	666	413	253
32	Sikkim	484	424	60
33	Mizoram	431	351	80
34	Lakshadweep	386	364	22
35	Daman & Diu	348	212	136

1.3 Socio-Linguistic Information

a) Home

Tamil, being a state language is being used in all the domains of usage in the State of Tamil Nadu. In most of the homes in Tamil Nadu, Tamil is the only language used for all communication purposes.

b) School

According to a 2006 Act, learning Tamil is compulsory till class X while students whose mother tongue is Telugu, Malayalam or Kannada, or Urdu can learn their respective language. Tamil is being used as a Medium of instruction/ Subject till a higher level of education. A paper on the Tamil language, conforming to Class 10 standards is compulsory in all such exams and a score of 40 percent is the minimum qualifying mark, according to a Government Order dated 1 December 2021. If an aspirant does not get through in the qualifying Tamil language paper, other subject papers, that are part of the overall exam scheme, would not be taken up for evaluation, the order said. While Tamil language paper would be compulsory, a pass in it is the basic qualifying norm for entry to government and PSU services and this rule applies to all state government recruiting agencies including the Tamil Nadu Public Service Commission.

As regards the TNPSC, the norm takes immediate effect, the government said. Other state recruitment agencies including the Teachers Recruitment Board, Medical Services Recruitment Board, TN Uniformed Services Recruitment Board, and TN Forest Uniformed Services Recruitment Committee would adhere to similar guidelines.

Tamil University was established in the year 1981 with the noble objective of spreading the mellifluous, melodious, and vibrant Tamil Language with its multifaceted components throughout this Universe. The Tamil University which was established for the betterment of the Tamil language has completed its 26th year and started its 27th year. The Tamil University is progressing with a commitment towards the development of the Tamil Language, Tamil Society, Tamil Culture and which are the multifaceted components of the Tamil Language.

c) Mass Media

The state of Tamil Nadu has a vibrant media culture whose origins can be traced back to the late 19th century. The Sudesamitran (Swadesamitran) was the first Tamil-language newspaper owned and operated by Indians. Setup by G SubramaniaIyer in 1882, who had also founded *The Hindu* a few years earlier. The paper was in circulation till 1985. “The British had set up many Tamil newspapers earlier, such as *Jana Vinothini*. They were more about curiosities and were essentially translations of news articles from English to Tamil,” says Professor V Arasu, former head of the Department of Tamil Literature, University of Madras, and a keen observer of media culture in Tamil Nadu. He adds, “The Sudesamitran was the first of a series of anti-British, pro-independence journals that started coming out in Tamil Nadu, especially Chennai. The famines in Bengal and other parts of India around this time were also a catalyst for strong, pro-independent sentiments and triggered Indian journalism. A Tamil newspaper called the Desabhaktan (Patriot) was set up towards the end of the twentieth century. VavesuIyer, Subramaniya Bharati, and other doyens of India’s freedom struggle in Tamil Nadu were running this newspaper then.”

The newspaper has been and continues to be a strong political and ideological instrument in Tamil Nadu. In 1925, Periyar EV Ramasamy set up the *Kudiyarasu* (Republic) to espouse the ideals of the Dravidian Movement. While the newspaper was primarily a propaganda tool, it was in the 30s that it became a business in Tamil Nadu. *Dina Mani*, the Tamil newspaper of the Bombay-based Indian Express group, was the first newspaper to be set up as a purely profit-based venture. It continues to hold a reasonable part of the Tamil newspaper market today.

As it stands now, the major newspapers and magazines in Tamil Nadu are the following. *Dina Thanthi*, *Dinakaran*, *Dina Malar*, *Dina Mani*, *The Hindu* (Tamil), and *Malai Malar* are the major Tamil dailies. The Vikatan group and the Kumudham group are the major magazine groups and publish a range of weeklies and monthlies.

d) TV and other media

“Tamil Nadu has long been captivated by the visual culture. A case-in-point is our politicians. I don’t think anywhere else, so many actors have become rulers,” says Professor V Arasu. The visual medium has long harboured a seemingly direct-connection to who is and is not in power in Tamil Nadu. This has continued with the advent of TV news journalism as well.

e) Script

The Tamil script, like the other Brahmic scripts, is thought to have evolved from the original Brahmi script. The earliest inscriptions which are accepted examples of Tamil writing date to the Ashokan period. The script used by such inscriptions is commonly known as the Tamil-Brahmi or "Tamil script" and differs in many ways from standard Ashokan Brahmi. For example, early Tamil-Brahmi, unlike Ashokan Brahmi, had a system to distinguish between pure consonants (*m*, in this example) and consonants with an inherent vowel (*ma*, in this example). In addition, according to Iravatham Mahadevan, early Tamil Brahmi used slightly different vowel markers, had extra characters to represent letters not found in Sanskrit, and omitted letters for sounds not present in Tamil such as voiced consonants and aspirates. ^[8] Inscriptions from the 2nd century use a later form of Tamil-Brahmi, which is substantially similar to the writing system described in the *Tolkāppiyam*, an ancient Tamil grammar. Most notably, they used the *puḷḷi* to suppress the inherent vowel. The Tamil letters thereafter evolved towards a more rounded form and by the 5th or 6th century, they had reached a form called the *early vaṭṭeḷuttu*.

The modern Tamil script does not, however, descend from that script. In the 4th century, the Pallava dynasty created a new script for Tamil and the Grantha alphabet evolved from it, adding the *Vaṭṭeḷuttu* alphabet for sounds not found to write Sanskrit. Parallel to Pallava script a new script (Chola-Pallava script, which evolved to modern Tamil script) again emerged in Chola territory resembling the same glyph development as Pallava script,

but it did not evolve from that. By the 8th century, the new scripts supplanted Vatteluttu in the Chola resp. Pallava kingdoms lay in the north portion of the Tamil-speaking region. However, Vatteluttu continued to be used in the southern portion of the Tamil-speaking region, in the Chera and Pandyan kingdoms until the 11th century, when the Pandyan kingdom was conquered by the Cholas.

With the fall of the Pallava kingdom, the Chola dynasty pushed the Chola-Pallava script as the de facto script. Over the next few centuries, the Chola-Pallava script evolved into the modern Tamil script. The Grantha and its parent script influenced the Tamil script notably. The use of palm leaves as the primary medium for writing led to changes in the script. The scribe had to be careful not to pierce the leaves with the stylus while writing because a leaf with a hole was more likely to tear and decay faster. As a result, the use of the *pulli* to distinguish pure consonants became rare, with pure consonants usually being written as if the inherent vowel were present. Similarly, the vowel marker for the *kurriyalukaram*, a half-rounded *u* that occurs at the end of some words and in the medial position in certain compound words, also fell out of use and was replaced by the marker for the simple *u*. The *pulli* did not fully reappear until the introduction of printing, but the marker *kurriyalukaram* never came back into use although the sound itself still exists and plays an important role in Tamil prosody.

1.4 Diglossia in Tamil

There is a wide gap between spoken and written Tamil. This socio-linguistic situation of Tamil is characterized by diglossia – a high register and a low register. The diglossic situation and all the regional varieties of the Tamil language have already been discussed in the Introduction chapter in detail.

2 PHONOLOGY

Phonology is the study of sounds organized and used in a natural language. The phonological system of a language includes an inventory of sounds and their features as well as rules which specify how sounds interact with each other. The phonemic analysis consists of all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive, at least, in some environments.

2.3 Phonemic Inventory

Tamil does not have aspirated consonants. The Tamil script does not have distinct letters for voiced and unvoiced plosives, although both are present in the spoken language as allophones--i.e., they are in complementary distribution and the places they can occur do not intersect. For example, the unvoiced plosive 'p' occurs at the beginning of the words and the voiced plosive 'b' cannot. In the middle of words, unvoiced plosives commonly occur as a geminated pair like -pp-, while voiced plosives do not usually come in pairs. Only the voiced plosives occur after a vowel, or after a corresponding nasal. Thus, both the voiced and unvoiced plosives can be represented by the same script in Tamil without ambiguity, the script denoting only the place and broad manner of articulation (plosive, nasal, etc.). The rule is identical for all plosives.

With the exception of one rule - the pronunciation of the letter *c* at the beginning of a word - these rules are largely followed even today in pronouncing *centamil*. The position is, however, way more complex in relation to spoken *koduntamil*. The pronunciation of southern dialects and the dialects of Sri Lanka continues to reflect these rules to a large extent, though not completely. In northern dialects, however, sound shifts have changed many words so substantially that these rules no longer describe how words are pronounced. In addition many, but not all, Sanskrit loan words are pronounced in Tamil as they were in Sanskrit, even if this means that consonants which should be unvoiced according to the Tolkāppiyam are voiced.

Phonologists are divided in their opinion over why written Tamil did not distinguish between voiced and unvoiced characters. One point of view is that Tamil never had conjunct consonants or voiced stops - voice was rather the result of elision or sandhi. Consequently, unlike Indo-European languages and other Dravidian languages, Tamil did not need separate characters for voiced consonants. A slightly different theory holds that voiced consonants were at one stage allophones of unvoiced consonants, and the lack of distinction between the two in the modern script merely reflects that.

Vowels:

Tamil has two (2) front short vowels, two (2) back short vowels and one (1) central short vowel. Each vowel has its corresponding long vowels. Total segmental vowel phonemes in Tamil are 10 (including 5 long vowels). The segmental vowels Tamil are presented below.

	Front	Central	Back
High	/i/ /i:/		/u/ /u:/
Mid	/e/ /e:/		/o/ /o:/
Low		/a/ /a:/	

Consonants:

Total 22 segmental consonantal phonemes available in Tamil language. The segmental consonants in Tamil is presented below.

	Bilabial	Dental	Alveolar	Retroflex	Palatal	Velar	Glottal
Stops	p		t	ʈ	c	k	
Nasal	m	ɳ	n	ɳ	ɲ	ŋ	
Trill			r				
Tap			ɾ				
Fricative			s	ʂ	ʃ		h
Approximant	v				y		
Lateral Approximant			l	ɭ		L	

Distribution of Vowels:

/a/	/anil/	‘squireel’
	/paŋku/	‘a share’
	/aŋtha/	‘that’
/a:/	/a:du/	‘goat’
	/ka:tu/	‘ear’
/i/	/ilai/	‘leaf’
	/tinam/	‘day’
	/koṭumai/	‘cruelty’

/i:/	/i:kka/	‘flies’
	/i:tal/	‘act of giving’
/u/	/ural/	‘grinder’
	/pukai/	‘smoke’
	/nilavu/	‘moon’
/u:/	/u:ci/	‘needle’
	/pu:nai/	‘cat’
/e/	/erumpu/	‘ant’
	/pen/	‘woman’
/e:/	/e:ni/	‘ladder’
	/teṇka:j/	‘coconut’
/o/	/ontru/	‘one’
	/sonna:n/	‘he said’
/o:/	/o: ʈam/	‘boat’
	/po:tum/	‘enough’

Distribution of Cononants:

/p/	/paʈʈam/	‘kite’
	/nanbarkaʈ/	‘friends’
/t/	/tangam/	‘gold’
	/kattdam/	‘building’
/ʈ/	/ʈappa/	‘box’
	/paʈam/	‘picture’
/c/	/cakkaram/	‘wheel’
	/kaṇcu/	‘poridge’
/k/	/kaṇ/	‘eye’
	/pakkam/	‘near’
/m/	/ma:du/	‘cow’
	/kammal/	‘ear ring’
	/maram/	‘tree’
/ṇ/	/ṇa:j/	‘dog’

	/aṇta/	‘that’
	/ṇa:n/	‘I’
/n/	/annai/	‘mother’
	/avan/	‘he’
/ṇ/	/maṇam/	‘aroma’
	/aṇai/	‘dam’
/p/	/maṇcaḷ/	‘turmeric’
/ṛ/	/iravu/	‘night’
	/avar/	‘he’ honorific
/ṛ/	/irakkai/	‘wing’
	/karkal/	‘stones’
/s/	/Sarasvati/	‘name of a person’
	/saṇtosam/	‘happiness’
/ṣ/	/varuṣam/	‘year’
	/puruṣan/	‘husband’
/ʃ/	/ʃa: t̪ i/	‘mug’
	/ʃannal/	‘window’
/l/	/lattu/	‘sweet’
	/pa:l/	‘milk’
	/illam/	‘house’
/ɭ/	/paɭlam/	‘pit’
	/n:ɭam/	‘length’
	/viɭakku/	‘lamp’
/L/	/paLaṃ/	‘fruit’
	/vaLi/	‘way’

Vowel Sequence/Diphthongs:

A diphthong known as a gliding vowel is a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel. It refers to two adjacent vowel sounds occurring within the same syllable. Technically the tongue moves from one point of articulation to another during the pronunciation of the vowel

/ai/	/kai/	‘hand’
	/mai/	‘ink’

Phonemic Contrast:

/p/ /t/	/paṇtu/	‘ball’
	/tantu/	‘give’
/t/ /t̪/	/kattu/	‘shout’
	/ka:t̪tu /	‘show’
/c/ /k/	/caṭṭai/	‘shirt’
	/kaṭṭai/	‘stick’
/m/ /ṇ/	/ma:jai/	‘vain’
	/ṇa:jai/	‘dog’ accusative case
/ṇ/ /n/	/paṇtu/	‘ball’
	/pannu/	‘to do’
/n/ /ṇ̪/	/maṇam/	‘mind’
	/maṇ̪am/	‘aroma’
/l/ /l̪/	/vilakku/	‘to remove’
	/viḷ̪akku/	‘lamp’
/l/ /L/	/vali/	‘pain’
	/vaLi/	‘way’
/ɲ/ /ṇ̪/	/maṇ̪cal/	‘turmeric’
	/maṇ̪kalam/	‘auspicious’
/ɾ/ /ɾ̪/	/aram/	‘a file’
	/aɾam/	‘good deed’

Major Allophonic Distribution

In Tamil language, Voiced is not phonemic. The Tamil script does not distinguish between voiced and voiceless consonants. Phonetically voiced is assigned by the placement of the consonants.

The stops, p, t, & k at the beginning of the word is pronounced as voiceless and, in the middle, it is pronounced as voiced. For example:

/apa:tiram/	is pronounced as	/aba:thiram/
/pa:tam/	is pronounced as	/pa:dam/
/taṇkam/	is pronounced as	/taṅgam/

Here the stop consonant is pronounced as voiceless at the beginning of the word and voiced in the middle of the word.

The transmutation of the letters takes place when two words are joined together and affects the last letter of the preceding word and the first letter of the following word.

- When the preceding word ends in a mute consonant and the following word starts with a vowel, the vowel is dropped and its characteristic mark is joined to the mute consonant.

/avanillai/ 'he is not' → /avanillai/

- /m/ changes to ṇ when followed by /k/
changes to ṇ when followed by /c/
changes to n when followed by /t/

/cejamkoṇṭa:n/ is written as /cejaṇ koṇṭa:n/ 'he conquered'

/pavamcejta:n/ is written as /pavaṇcejta:n/ 'he sinned'

/puttakamtaṇṭa:n/ is written as /asputtakamtaṇṭa:n/ 'he gave book'

- When /l/ is followed by /a/, /s/, or /p/, the /l/ is changed into /r/

-

/kal/	+ /kaḷ/ = /kaṛkaḷ/	'gravel stone'
/patil/	+ /col/ = /paṭircol/	'reply'

Consonant Clusters

There are no initial consonant clusters in Tamil language

/mp/	/uṭampu/	'body'
	/ampu/	'arrow'
/rt/	/irentu/	'two'
	/arttam/	'meaning'
/ṇṭ/	/maṇṭi/	'sediments'
	/vaṇṭi/	'cart'
/ṇk/	/caṇku/	'conch'
	/paṇku/	'share'
/ṇt/	/taṇtam/	'tusk'

	/ka:ntam/	‘magnet’
/ll/	/allal/	‘trouble’
	/illam/	‘home’
/ʃ/	/kaʃʃan/	‘thief’
	/vaʃʃal/	‘generous man’
/pp/	/kappal/	‘ship’
	/veppam/	‘heat’
/cc/	/kacce:ri/	‘orchestra’
	/accham/	‘fear’
/tt/	/katti/	‘knife’
	/chitti/	‘mother’s younger sister’
/kk/	/pakkam/	‘near’
	/majakkam/	‘faint’
/rr/	/iratirri/	‘night’
/rk/	/parkaʃ/	‘teeth’
	/karkaʃ/	‘stones’
/mm/	/tummal/	‘sneezing’
	/kammal/	‘ear ring’
/nn/	/tinnai/	‘verandah’
	/annam/	‘swan’

3 MORPHOPHONEMICS

- a) Addition
- b) Deletion
- c) Alteration

The plural number is morpho- phonologically marked by the plural suffix /-ka|or/ /-kka|/. The plural suffix is always added to the noun stem—never to the oblique stem of a noun.

The two allo-morphs of the plural suffix, /-ka|/ and /-kka|/, have the following distribution.

/-kka|/ occurs with all nouns

(i) ending in a long vowel,

Or (ii) consistin g of two short syllables and ending in u—

With all other nouns -ka|occurs

/pu:/	'flower'	/pukka|/	'flowers'
/i:/	'fly'	/i:kka|/	'flies'
/pacu/	'cow'	/pacu-kka|/	'cows'
/teru/	'street'	/teru-kka|/	'streets'
/ka|/	'stone'	/kar-ka|/	'stones'
/maram/	'tree'	/maraŋ-ka|/	'trees'
/vi:tu/	'house'	/vi:tu-ka|/	'houses'

4 MORPHOLOGY

Tamil morphology is characterized as agglutinating type. That means morphs are stuck on in a sequence. Concatenative morphology in Tamil involves always suffixation; morphs are added in a sequence as suffixes after a stem. Thus, one or more suffixes are added to the stems. For example, the markers of gender, case, and number are suffixed to the Stem.

/kai/	hand
/kaika/	hands
/kaika'il/	in the hands

In the above example, the noun stem /kai/ is followed by the plural marker /ka/ which in turn is followed by the case marker /il/

4.1 Word Class

A word is a unit which is a constituent at the phrase level. It stands in contrast to morpheme which is the smallest meaningful unit in the grammar of a language. Based on morphological and syntactical structure the word classes of Tamil may be divided into: nouns, verbs, postpositions, adjectives, adverbs, quantifiers, determiners and conjunctions.

4.1.1 Noun

A noun is a member of a syntactic class that includes words which refer to people, places, things, ideas, or concepts, whose members may act as any of the following: subjects of the verb, objects of the verb, indirect object of the verb, or object of a preposition or postposition. Noun morphology deals with forms and classification of nouns, pronouns and their declensional and inflectional patterns in association with gender, number, adjective, etc. Nouns in Tamil are marked by two numbers (singular and plural), three genders (masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The noun stem is the form of the noun without the attachment of inflectional suffixes.

4.3.1.1 Basic Nouns

Basic nouns in Tamil are those which are a class by itself as they are not derived from any other word class. Some examples are given below:

/vi:tu/	'house'
/ṇa:i/	'dog'
/paiyan/	'boy'
/maram/	'tree'
/pa:Lam/	'fruit'
/mattiya:nam/	'mid day'

/mirukam/	'animal'
/kuruvi/	'sparrow'
/amma/	'mother'

4.1.1.2. Derived Nouns:

Some nouns have in addition to the noun stem an oblique noun form, called oblique stem, some nouns do not. The oblique stem has a four-fold function and context of occurrence.

The first set of nouns comprises all nouns consisting of a root ending in the vowel 'a' and the noun stem forming suffix -m,

/maram/	'tree',
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These nouns form their oblique stem by replacing the stem forming suffix - m with the oblique suffix -ttu.

/mara-ttu/	'tree'
/paLa-ttu/	'fruit'
/nlla-ttu/	'ground'
/to:tt̪a-ttu/	'garden'
/to:tt̪attil/	'in the garden'

When nouns in oblique form are followed by a noun or postposition beginning with one of the four stop consonants /k/, /c/, /t/, /p/, the respective stop is reduplicated and added to the preceding oblique form.

The second set of nouns comprises only five nouns (pronouns), which do not exhibit a common property except that they have the same oblique suffix:

/pala/	'many'
/cila/	'few'
/ivai/	'these'
/avai/	'those'
/ella:-m/	'all'

These nouns (pronouns) form their oblique stem by adding the oblique suffix '-arm' . In this case, "ella:m" drops its final '-m' and 'ivai' 'aval' appear in the shortened form i- and a::

/pala-v-arru/	'many'
/a-v-arru/	'those'
/ella:-v-arru/	'all'

The context of occurrence of this type of oblique stem is shown below:
Oblique stem + case suffix.

/pala-v-arr-ootu/ many-obl-soc 'with many' Oblique stem + head noun

/pala-v-arr-in vilai/ many-obl-euph price ‘the price of many’

Oblique stem + postposition

/pala-v-arr:in pakkam/ many-obl-euph near ‘near many (things, persons)’

With this type of nouns (pronouns) the euphonic increment -in, occurs obligatorily after the oblique suffix -arm when the respective noun (pronoun) occurs as a noun modifier or is followed by a postposition. These nouns (pronouns) do not occur in compound noun constructions.

Oblique stem formed by doubling of consonant

Nouns consists of all nouns whose stems end in the syllable tu or ru, but do not consist of two short syllables,

/vi:tu/	‘house’,
/na:tu/	‘nation’
/a:ru/	‘river’,
/kinaru/	‘well’.

Nouns belonging to this class form their oblique stem by doubling of the consonant of the final syllable /tu/ or /ru/.

, /vi:ttu/	‘of the house’
/na:ttu/	‘of the country’
/a:rru/	‘of the river’
/kinarru/	‘of the well’

The context of occurrence of this type of oblique stem is shown by the following examples:

oblique stem + case suffix

/vi:t-il/	house(obl)-loc	‘in the house’
/kinar-r-il/	well(obl)-loc	‘in the well’

oblique stem + head noun

/vi:t-tu-k katavu/	house(obl) door	‘door of the house’
/kinar-ru-ccuvar/	well(obl) wall	‘wall of the well’

oblique stem + noun (in noun-nrroun compound

/vi:t-tu ve:lai/	house(obl) work	‘house work’
/kinar-ru-taṇṇi:r/	well(obl) water	‘well water’

oblique stem + postposition

/vi:t-tu-p pakkam/	house(obl) near	'near the house'
/kinar-ru—ppakkam/	well(obl) near	'near the well'

Nouns consist of all other nouns which do not belong to one of the above three classes and which do not have an oblique stem occur, with their noun stem in the context in which other nouns occur with their oblique stem.

Examples

noun stem + case suffix

/talai-j-il/	head-loc	'on the head'
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noun stem + head noun

/talaimajir/	head hair	'hair of the head'
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noun stem + noun (in noun-noun compound)

/talaivali/	head pain	'headache'
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noun stem + postposition

/talaimele:/	head on	'on the head'
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Number

The Tamil language distinguishes between singular and plural numbers. The plural number is morpho-phonologically marked by means of the plural suffix /-ka/ or /-kka/. The plural suffix is always added to the noun stems—never to the oblique stem of a noun. The two allomorphs of the plural suffix, /-ka/ and /-kka/, have the following distribution.

/-kka/ occurs with all nouns

(i) ending in a long vowel,

Or (ii) consisting of two short syllables and ending in /u—/

With all other nouns /-ka/ occurs

/pu:/	'flower'	/pukka/	'flowers'
/i:/	'fly'	/i:kka/	'flies'
/pacu/	'cow'	/pacu-kka/	'cows'
/teru/	'street'	/teru-kka/	'streets'
/ka/	'stone'	/kar-ka/	'stones'
/maram/	'tree'	/maraṇ-ka/	'trees'
/vi:tu/	'house'	/vi:tu-ka/	'houses'

An exception to this is nouns whose noun stem consists of a root which combines with a masculine/feminine/epicene gender suffix

/ma:na-v-an/	'male student',
/ma:na-v-i/	'female student',

/ma:na-v-ar/	'(honorific) student',
/nanp-an/	'friend',
/nanp-ar/	'(honorific) friend'.

With these nouns the plural suffix -ka| can only be added to noun stems ending in the epicene, honorific gender suffix -ar, or ending in the female gender suffix -i—but not to noun stems ending in the masculine gender suffix -an

/ma:na-v-ar-ka|/	'students'
/nanp-ar-ka|/	'friends'
/ma:na-v-i-ka|/	'female students'
/ma:na-v-ar-ka|/	'male students'

With rational nouns, that is nouns denoting rational beings—humans, gods, etc, the occurrence of the plural suffix is obligatory.

/na:ŋka| ma:navar-ka|/	'We are students
/enpaiyaŋ-ka| va-ŋt-a:rka|/	'My boys (children) came.'

With non-rational nouns, on the other hand, the occurrence of the plural suffix is optional. It is often deleted, especially, when the noun is modified by a quantifier.

/aŋku niraiya vi:tu iru-kkinr-an-a/	'There are many houses.'
/iranʈu ŋa:j va-ŋt-atu/	'Two dogs came.'

Euphonic increments -in and -a

There is also an optional inflectional increment in the form of the phonological suffixes -in and -an, to which we have referred to as euphonic suffixes. Whereas the suffix -in occurs with all nouns, the suffix -an occurs only with the pronouns

/itu/	'this, it' and
/atu/	'that, it'.

With a number of nouns these euphonic suffixes are, however, obligatory in certain contexts.

The contexts in which the euphonic suffixes /-in/ and /-an/ can occur are as follows:

- i) in nouns inflected for case.

The euphonic suffix occurs between the noun stem or the oblique stem, or the plural suffix and the case suffix,

/kai(-j-in)-a:l/	'with the hand'
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/at(-an)-a:l/	'with that'
/catta-tt(-in)-a:l/	'with sound'
/kar-ka[(-in)-a:l/	'with the stones'

The euphonic increment -in occurs optionally between the noun stem of the noun kai 'hand', which has no oblique stem, and the instrumental case suffix -a:l; the euphonic increment -an occurs optionally between the stem of the pronoun -atu 'that' and the instrumental case. The euphonic increment -in occurs optionally between the oblique stem of the noun maram 'wood', formed with the oblique suffix -ttu, and the instrumental case suffix. -in occurs optionally between the plural suffix and the instrumental case suffix,

ii) with nouns occurring as noun modifier with genitive case function before a head noun. The euphonic increment -in occurs optionally after the noun or oblique stem of the noun, or after the plural suffix.

/appa:(-v-in) pustakam/	'father's book'
/mara-tt(-in) ki|ai/	'branch of the tree'
/me:cai-y-inka:l/	'the leg of the table'
/at-anvilai/	'the price of it'

Gender

The two basic gender distinguished in Tamil is Masculine and Feminine gender. The masculine includes all male sex and the feminine includes all female sex. Generally, the masculine nouns end with the consonant and the feminine nouns end with vowel or -a|

/avan/	'he'	/ava|/	'she'
/ma:navan/	'male student'	/ma:navi/	'female student'
/ciruvan/	'small boy'	/cirumi/	'small girl'

Two different words are also used for different gender distinction.

/annan/	'elder brother'	/akka/	'elder sister'
/tampi/	'younger brother'	/taṅkai/	'younger sister'
/appa/	'father'	/amma/	'mother'

The non-human things are termed as neuter gender.

/vi:tu/	'house'
/maram/	'tree'
/me:cai/	'table'

Pronoun

Pronouns are the ones which represent nouns and they are declined like nouns. They are called substitutes for Nouns. They are divided into nouns referring to ourselves, nouns referring to persons standing before us, nouns referring to persons or things at a distance: nouns of interrogation: and nouns of number.

Personal Pronouns

Person	singular	Plural	
First	/ṇa:n/ 'I'	/ṇa:m/ 'We'	Includes the persons addressed
		/ṇa:ṇka/	Excludes the persons addressed
Second	/ne:/ 'You'	/ne:r/	
		/ne: ṇka/	
Third	/avan/ 'he'		
	/ava/ 'she'		
	/atu/ 'that'		
	/avar/ 'honorific'	/avarka/	

Demonstrative Pronoun

The demonstrative letters 'a' and 'i' are prefixed to any noun, of whatever number, gender, or case. If the noun begins with a consonant, this is doubled after 'a' and 'i' but if it begins with a vowel, those letters are united to it by the letter 'v' doubled.

/ammanitan/	'that man'	/immanitan/	'this man'
/akka:lam/	'that time'	/ikka:lam/	'this time'.
/avvu:r/	'that village'	/ivvu:r/	'this village'
/avvalayam/	'that -temple'	/ivvalayam/	'this temple'
/avvilaika/	'those leaves'	/ivvilaika/	'these leaves'

/aṇṭa/ and /iṇṭa/, are also demonstrative pronouns, and are prefixed as adjectives to any noun, when the usual rules of the increase of letters must be observed. They are called as defective demonstrative nouns, because they do not in themselves point out any particular person, number, gender, or case, and cannot therefore be used by themselves.

/aṇṭattuṇi/	'that cloth'	/iṇṭattuṇi/	'this cloth'
/aṇṭatta:nijam/	'that grain'	/iṇṭatta:nijam/	'this grain'
/aṇṭavoli/	'that sound'	/iṇṭavoli/	'this sound'

Indefinite Pronoun

The indefinite demonstrative pronouns in Tamil Language is ‘anna’ and ‘inna’ which mean such, or such like, when the usual personal terminations are affixed. They also form nouns, and are then regularly declined

/anna:n inna:n/	‘such a man’
/anna:l inna:l/	‘such a woman’
/annatu innatu/	‘such a thing’

Interrogative Pronoun

Interrogative pronoun is formed by the letters, e and ya, with the usual personal terminations.

/evan/	‘who’	/eval/	‘who’ (feminine)
/javan/	‘who’	/java/	‘who’ (feminine)

The plural form is

/evarka/	‘who’
/evai/	‘what things’

The interrogative letter e, is prefixed to any nouns, and means what?

/emmanitan/	‘what man?’
/emmanitarka/	‘what men?’
/eppatinam/	‘what city?’

Instead of the simple letter ‘a’ the adjective form ‘eṇṭa’ is also used interrogatively, and prefixed to nouns

/eṇṭamanitan/	‘what man?’
/eṇṭamanitarka/	‘what men?’
/eṇṭapatinam/	‘what city?’

Case

The category of case indicates the syntactic and semantic relationship between

- (i) a noun or noun phrase and a verb, or
- (ii) two nouns or noun phrases.
- (iii) noun phrase and the verbal predicate.

The cases are known in Tamil grammar as the First case, Second case, Third Case, and so on.

First Case	Nominative	Subject of sentence	
Second Case	Accusative	Object of action	/ai/
Third Case	Instrumental	Means by which action is done	/a:l/
Fourth Case	Dative	Object to whom action is done	/-kku/, /-ukku/, /-ku/
Fifth Case	Ablative	Motion from	/il/, /ilirunthu/, /ininru/
Sixth Case	Genitive	Possessive	/in/, /utaija/, /inutaija/, /inatu/
Seventh Case	Locative	Place in which	/il/, /itatil/
Eighth Case	Vocative	Addressing	/e:/, /a:/

First Case or the Nominative Case

The subject is always in the nominative. The verb agrees with its subject in Gender, number and person.

/avanva:nta:n/	‘He came’
/kutiraivantatu/	‘horse came’
/avarkalvanta:rkal/	‘they came’

The nominative case is not marked on the noun by means of a case suffix or postposition. It is morphologically the unmarked case. Since in Tamil syntactic functions—except the subject function—and semantic roles are mainly expressed by case markers and the nominative case is not marked by a case marker, the nominative case is not only morphologically, but also syntactically and semantically, the unmarked case. Syntactically the nominative case is the unmarked case in the sense that it does not indicate a particular grammatical function, viz., the subject function.

Second case or Accusative Case

It is the case of the object of the verb. The accusative case marker is the case suffix ‘-ai’

/paiyan paiyan-ai/	‘boy’
/avanmaṇavaṇaiaṇupina:n/	‘He sent a servant’
/avanpustakattaikkotutta:n/	‘he gave the book’

The function of the accusative case is to mark the direct object noun phrase of a transitive verb. Thus, when the direct object noun phrase of a transitive verb is definite, the accusative case suffix occurs obligatorily on the object noun phrase.

/kumarkamala;-v-ai-k ka:tali-kkir-a:n/ 'Kumar loves Kamala.'
 /na:nenca:vi-y-ai-ttolai-tt-e:n/ 'I lost the key.'

Third Case or the Instrumental Case

The case suffix '-a:l' labelled as instrumental case suffix, not only express instrumentality, with which it is labelled, but also a number of other concepts, like cause, reason, means, etc.

/paiyan paiyan-a:l/ 'boy':

The instrumental case suffix expresses the following semantic functions.

1. Instrument:

/kumarkattiya:lpaLattaivettina:n/
 'Kumar cut the fruit with a knife.'

2. source or material:

/kumarmaṇala:līṇṭap pa:naiyaicceyta:n/
 'Kumar made this pot out of sand.'

3. Reason:

/vejila:lkuṃaravaravillai/
 Because of the heat Kumar didn't come.'

4. Cause

/maLaija:lpayirṇanra:ka vaḷarnt-atu/
 'Because of the rain the crops grew well.'

Fouth Case or Dative Case

The dative case suffix has the following three allomorphs: -kku, -ukku, and -ku. The distribution of these allomorphs is as follows:

a) the allomorph -kku occurs

1. after the oblique stem of nouns and pronouns

/maram/	'tree'	/mara-ttu-kku/
/pala/	'many'	/pala-v~arru-kku/
/vi:tu/	'house'	/vi:t-tu-kku/
/a:ru/	'river'	/a:r-ru-kku/
/na:n/	'I'	/ena-kku/

2. after the noun stem ending in i,ii,ai,ay or the short vowel u.

/tampi/	'younger brother'	/tampi-kkui:-kku/
/cattail/	'shirt'	/cattai-kku/
/na:j/	'dog'	/na:j-kku/
/makku/	'fool'	/makku-kku/

/patippu/	'study'	/patippu-kku/
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b) the allomorph /-ukku/ occurs after the noun stem of all other nouns,

/amma:/	'mother'	/amma:-v-ukku/
/pu:/	'flower'	/pu:-v-ukku/
/pa:l/	'milk'	/pa:l-ukku/
/teru/	'street'	/teru-v-ukku/
/paijan/	'boy'	/paijan-ukku/
/pen/	'girl'	/penn-ukku/

The Fifth Case or Ablative Case

The Ablative case is formed by adding /il/, /iruṇtu/, /itatiliruṇtu/

/pu:/	'flower'	/pu:viliruṇtu/
/maram/	'tree'	/maratiliruṇtu/

'itatiliruṇtu' is always added to animate nouns.

/puli/	'tiger'	/puliitatiliruṇtu/
/makan/	'son'	/makanitatiliruṇtu/

The Sixth Case or the Genitive Case

It expresses the relation between two noun phrases. Morphosyntactically case marking in Tamil is realized in two ways:

- (i) by case suffixes,
- (ii) by postpositions—some of which are bound forms.

In the case of postpositions, case marking is actually realized by a combination of both a case suffix and a postposition since most postpositions govern a certain case suffix on the preceding noun phrase. Thus, the semantic role of instrument, for example, can be expressed by a case suffix—the suffix -a:l—added to a noun phrase,

. with the noun

/ca:vi'/	key':/
/ca:vi-j-a:l/	'with the key'.

It can also be expressed by a postposition—the word

/mu:lam/	'with'
/ca:vimu:lam/	'with the key'.

And finally, the semantic role of instrument can be expressed by a postposition governing a case suffix.

The Seventh Case or Locative Case

It is formed by adding /il/, /iṭatil/ to the inflexional base.

/il/ denotes in, position in, position at a neuter noun.

/iṭatil/ denotes in, position in, position at a personal noun.

/valai/	‘net’	valaiyil
/malai/	‘mountain’	malaiyil
/avan/	‘he’	avaniṭatil
/makan/	‘son’	makaniṭatil

The Eighth Case or the Vocative Case

It is always formed from the nominative, not from the inflexional base.

- a. It is most commonly formed in the singular by adding ‘e:’ to the nominative.

/makan/	‘son’	/makane:/	‘O Son’
/piḷḷai/	‘child’	/piḷḷaie:/	‘O Child’

Verb Morphology

A verb is a member of the syntactic class of words that comprise, individually or in a phrase, a minimum predicate in a sentence, governing the number and types of other constituents that may appear in the clause. Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender.

Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc.

Types of verb: A verb denotes action. Different types of actions are given below.

a) Physical Activity Verbs

/o:ṭu/	‘run’
/naṭi/	‘act (take part in a drama)’
/kaṭi/	‘bite’
/muri/	‘break (stick)’
/vuṭai/	‘break’
/vuṭai/	‘kick’

b) Instrument Verbs

/vet̪taiyaɻu /	‘hunt’
/to:ɳɻu /	‘dig (a hole)’
/vet̪ɻu/	‘cut (cloth)’

c) Verbs of fighting

/to:ɾkaɻi/	‘to defeat’
/kollu /	‘kill’ ,
/kuttu/	‘stab’
/aɻi/	‘beat’
/kuttu/	‘stab’

d) Music Verbs

/naɻanamaɻu/	‘dance’ ,
/pa:ɻɻ/	‘sing’
/isai/	‘play an instrument’
/mittu/	‘play an instrument’

e) Motion verbs

/va: /	‘arrive’
/iLu/	‘pull)’
/muLɻi /	‘drown’
/teɻi /	‘sprinkle’

Inflection of Verb

The verbs in Tamil can be studied with respect to their transitivity, Finiteness, non-finiteness, negation, Causativization and Passivization.

Transitivity

The number of arguments that a verb takes is called its transitivity. Based on transitivity the verb stems can be further divided into two sub-classes. These are: 1. Intransitive 2. Transitive.

1. Intransitive:

The verbs which do not take any object are intransitive verbs

/asai/	‘shake’
/ilai asaiɳtatu/	‘leaf shakes’
/kurai/	‘to decrease’
/cuɻu kuraiɳtatu/	‘heat has decreased’

/po:/	‘go’
/avan po:na:n/	‘he went’
/va:/	‘come’
/ivan vaṇṭa:n/	‘he came’

2. Transitive

The verbs which take an object are transitive verbs. It denotes an action that does pass over to an object. The examples of transitive verbs are:

/pa:r/	‘see’
/avan avalaippa:rtta:n/	‘He saw her’
/kiLi/	‘tear’
/avan tuṇṇiyaik kiLitta:n/	‘he tore the cloth’
/ca:ppiṭu/	‘eat’
/avan co:ru cappiṭṭa:n/	‘he ate rice’

Finiteness

A finite verb is a verb form that occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language. Having the verb roots as the base both Finite and Non-finite verbal formations are realised in Tamil. The components of the finite verb are: 1. Tense, 2. Aspect, and 3. Mood.

Tense

The positive form of the Tamil verb has three tenses, present, past and future. The tenses are formed from the root by adding particles, called medials, which show the time of the action, and then adding personal endings corresponding to the person or persons, thing or things, which are the subject of the verb.

The medials for the three tenses are as follows

Present tense	/-kiru/ /-kkiru/
Past tense	/-ṇtu/ /-inu/ /-ttu/
Future tense	/-vu/ /-ppu/

The Personal endings are derived from the personal pronouns and are shown below. They correspond to the personal pronouns in distinctions of Gender and Number. They are same for all the verbs.

Number	Person	Gender		Personal Endings
Singular	First Person		/ṇa:n/	/e:n/
	Second Person		/ṇi:/	/a:j/
	Third Person	Masculine	/avan/	/a:n/
		Feminine	/aval/	/a:l/
		Neuter	/atu/	/atu/
Plural	First Person		/ṇa:m/ ṇa:ṇkaḷ/	/o:m/
	Second Person		/ṇi:r/ ṇi::ṇkaḷ/	/i:r/ /i:rkaḷ/
	Third Person	Masculine &	/avar/	/a:r/
		Feminine	/avarkaḷ/	/a:rkaḷ/
		Neuter	/avaikaḷ/	/ana/

The plural endings ‘i:r’ and ‘a:r’ exactly correspond in use to the Pronouns ‘ṇi:r’ and ‘avar’ and thus, though they are Plural in form, they are courteously and used as Honorific Singulars.

The endings ‘i:rkaḷ’ and ‘a:rkaḷ’, like the Pronouns ‘ṇi:ṇkaḷ’ and ‘avarkaḷ’ are the forms used to denote the full Plural; and like those Pronouns, they are generally and courteously used in reference to a single individual.

The three tenses of

/va/

‘to come’ are as follows:-

/varukire:n/

‘I am coming’

/va ṇte:n/

‘I came’

/varuve:n/

‘I will come’

/varukiro:m/

‘We are coming’

/va ṇto:m/

‘We came’

/varuvo:m/

‘We will come’

/va ṇta:i/

‘You came’

/varukinra:i/

‘You are coming’

/varuva:i/

‘You will come’

/va ṇti:rka ḷ /

‘You (pl) came’

/varukinti:r ka ḷ /

‘You(pl) are coming’

/varuvi:r kaḷ /

‘You(pl) will come’

/va ṇta:n/

‘He came’

/varukinra:n/	‘He is coming’
/varuva:n/	‘He will come’
/va ṇta:ḷ /	‘She came’
/varukinra:ḷ /	‘She is coming’
/varuva:ḷ /	‘She will come’
/va ṇta:rka ḷ /	‘They came’
/varukinta:r ka ḷ /	‘They are coming’
/varuva:r kaḷ /	‘You(pl) will come’
/va ṇtatu /	‘It came’
/varukinratu /	‘It is coming’
/varum/	‘It will come’

Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc.

a. Indicative mood

Denotes an action performed.

/ma: ṭu pa:l tarum/	‘cow gives milk’
/curiyan utikkum/	‘sun rises’
/na:i kuraikkum/	‘dog barks’

b. Imperative Mood

Verb in the imperative mood denotes command or request.

This mood always occurs with second person.

/ni: va: /	‘you come’
/poka:te:/	‘You don’t go’
/ca:piṭu/	‘You eat’

c. Subjunctive Mood

In the subjunctive mood, the sense is to suppose or desire an action.

/oru veḷai avan vaṇta:l ṇa:n varuve:n/	‘In case if he comes I will come’
/pu:nai vaṇta:l eli vara:tu/	‘If cat comes, rat will not come’

d. Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence.

/avan cappi taṭum/

‘let him eat’

e. Compulsive Mood

The compulsion on the part of the subject is expressed in compulsive mood.

/ni: kanṭippaka va:/

‘you should come’

/avarkaḷ poka venṭa:m/

‘they should not go’

f. Potential Mood

The potential action is expressed in potential mood.

/na:n vaṇṭa:lum varuve:n/

‘I may come’

Non-Finite:

Verbal Nouns

The Verbal noun names the action of the verb. In Tamil it has several forms.

a. Verbal Noun in ‘tal’ ‘ttal’

It is made by affixing ‘tal’ to a root which takes ‘kire:n’

/cej/ + /tal/

> /cejtal/

‘doing’

/paṭi/ + /ttal/

> /paṭittal/

‘learning’

/sollu/ + /tal/

> /sollutal/

‘telling’

b. Verbal Noun in /kai/ /kkai/

/po/ + /kai/

> /pokai/

‘going’

/naṭa/ + /kai/

> /na ṭakkai/

‘walking’

/ke:ḷ/ + /kai/

> /ke ṭkai/

‘hearing’

c. Verbal Noun in ‘ppu’

/paṭi + ppu/

> /paṭippu/

‘learning’

/naṭi + ppu/

> /naṭippu/

‘acting’

Participial

The relative participles may take the pronominal suffixes and form composite nouns called as Participial nouns. These participial nouns indicate the doer of the action of the verb. Thus, from the relative participle of the verb

cey

‘to do’ the following participial nouns are formed.

Present Tense	
/cejkiravan/	He who does
/cejkiravaḷ/	She who does
/cejkiratu/	It which does
/cejkiravar/	He (hon) who does

/cejkiravarka\	They who do
/cejkiravaika\	they(neuter) which do

Past tense	
ceytavan	He who did
ceytava\	She who did
ceytatu	It which did
ceytavar	He (hon) who did
ceytavarka\	They who did
ceytavaika\	They (neuter) which did

Future Tense	
/cejpavan/	He who will do
/cejpava\	she who will do
/cejvatu/	It which will do
/cejpavar/	He (hon) who will do
/cejpavarka\	They who will do
/cejpavaika\	They which will do

Relative Participle:

Relative participles are followed by a noun. It shows that the person who does the action is also the person who is affected by it.

/neru vaṇṭa paiyan ivan ta:n/
‘This is the boy who came yesterday’

/aṇke vizhunta pazaṇka\ai na:n saapittan/
I ate the fruits which fell down there’
/accatikka paṭṭa putakkatai avan paṭittan/
He read the books which were printed.

Gerund

Gerunds and infinitives are forms of verbs that act like nouns. They can follow adjectives and other verbs. Since it is a kind of noun, it may be the subject or object to some verb.

/vekama:ka oṭṭal kutiraiya:l seiya paṭṭatu/
‘fast running is done by the horse’

/kuraital na:ya:l seiya paṭṭatu/
‘Barking is being done by a dog’

Negation

In Tamil the negative is expressed by distinct negative forms of the verb.

- a. The negative Present is expressed by the nominative Singular of the Present Neuter Participial followed by the negative marker /illai/

/na:n paṭikirathu illai/	‘I am not learning’
/ni: paṭikirathu illai/	‘You are not learning’
/avan paṭikirathu illai/	‘He is not learning’

- b. The negative Past is expressed by the infinitive followed by /illai/

/na:n paṭikavillai/	‘I did not learn’
/ni: paṭikavillai/	‘you did not learn’
/avan paṭikavillai/	‘He did not learn’

- c. The negative Future is expressed by the infinitive prefixed to the required person of Tense /mattu/ is the root verb.

/na:n paṭika matte:n/	‘I will not study’
/ni: paṭika matta:i/	‘You will not study’
/avan paṭika matta:n/	‘He will not study’

- d. The negative Imperative singular is formed by adding ‘te’ to the third singular neuter verb.

/po/	>	/pokate:/	‘you do not go’
/paṭi/	>	/paṭiyate:/	‘you do not study’

- e. The negative Participial Nouns are formed by adding the pronominal suffixes to the negative relative participle. They are used of past, present or future time.

/ceja:tavan/	‘a man who does not do’
/ceja:tavaḷ/	‘a woman who does not do’

Passivization

In Tamil the passivisation is expressed by prefixing an infinitive to any form of /paṭu/

/a ṭikapa ṭukiren/	‘I am being beaten’
/panam koṭukkapattatu/	‘Money is being given’

Adjectives

Tamil adjectives are indeclinable and are always prefixed to the Noun which they qualify.

/nalla ku ʈirai/	‘good horse’
/aLakiya vi:ʈu/	‘beautiful house’

Adjectives are formed by addition of the suffixes /a:na/, /ulla/ to the nouns.

/santo:sam/ + /a:na/	> /santo:sama:na/	‘joyful’
/aLaku/ + /ulla/	> /aLakulla/	‘beautiful’

Adjectives are formed from nouns ending in ‘mpu’ to ‘ppu’

/irumpu/	‘iron’
/iruppuk ko:l/	‘iron rod’

Adjectives are formed by few nouns denoting qualities and ending in ‘umai’ by changing the ‘umai’ into ‘iya’

/perumai/	‘greatness’	> /perija/	‘great’
/putumai/	‘newness’	> /putija/	‘new’

Numerals

Tamil has a numeric prefix for each number from 1 to 9, which can be added to the words for the powers of ten (ten, hundred, thousand, etc.) to form multiples of them.

For instance, the word for fifty, (*aimpatu*) is a combination of /(*ai*/ the prefix for five) and (/pattu/ which is ten). The prefix for nine changes with respect to the succeeding base 10. /to/+ the unvoiced consonant of the succeeding base 10 forms the prefix for nine.

For instance, 90 is to + ʈ (ʈ being the unvoiced version of ɳu), hence, toʈɳuru). onpatu is the contraction of onru oli pattu. ie; one minus ten.

The word irupatu is the combination of ‘iru’ the adjectival form of rentu. and pattu ennoru is ettu + nooru. en is the abbreviation for ettu.

/onru/	one
/rentu/	two
/mu:nru/	three
/na:nku/	four
/aiɳtu/	five
/a: ru/	six
/e:Lu/	seven
/eʈtu/	eight
/onpatu/	nine
/pattu/	ten
/patinonru/	eleven
/toʈɳuru/	ninety

/nu: ru/	hundred
/irunu: ru/	Two hundred
/tola:jiram/	Nine hundred
/a:jiram/	thousand
/lacham/	lakh
/ko: t̪i/	crore

Adverb

Adverb is used to give more information about the verb or the action in a sentence. It has also the property of describing an adjective or another adverb. It adds more information about the place, time, manner, cause or degree of the verb.

Types of Adverbs: Adverbs are classified into different types according to their functions when used in a sentence.

Adverb of Manner

It describes how an action is done.

/metuvaka pe:cu/	‘Speak slowly’.
/cikirama:ka va:/	‘Come quickly’
/vekama:ka eLutu/	‘write fast’

In the above sentences the adverbs are

/metuvaka/	‘slowly’.
/cikirama:ka/	‘quickly’
/vekama:ka/	‘fast’ describes the action.

Adverb of Frequency

Describes whenever the action is taken place.

/avan aṭikaṭi varuva:n/	‘He comes often’
/avan eppoLutavatu varuva:n/	‘He comes sometime’
/avan tinamum varuva:n/	‘He comes daily’

In the above sentences the adverbs are

/aṭikaṭi /	‘often’
/eppoLutavatu/	‘sometime’
/tinamum/	‘He comes daily’

Adverb of Time

It refers to the time.

/nerru/	‘yesterday’
/intru/	‘today’
/naṭaikkur/	‘tomorrow’

5. SYNTAX

The Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages and rules governing the order of combining the words to form sentences in a language. A syntactic category is a set of words and/or phrases in a language which share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution (the structural relationships between these elements and other items in a larger grammatical structure), and not on meaning.

5.1 Word-Order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The Word order in Tamil is of SOV (subject-object-verb) pattern.

/ṇan avania pa:rte:n/	'I saw him'
/avan tinamum varuva:n/	'He comes daily'
/avan avalaippa:rtta:n/	'He saw her'

5.2 Types of Sentences

A sentence is a grammatical unit that is composed of one or more clauses and makes sense. It is a set of words expressing complete thought. The sentences in Tamil can be classified into three as follows:

- i. Simple
- ii. Complex
- iii. Compound

5.2.1 Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses.

/ṇan avania pa:rte:n/	'I saw him'
/avan tinamum varuva:n/	'He comes daily'
/avan avalaippa:rtta:n/	'He saw her'

5.2.2 Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses. In Tamil, the connectives used are

/um/	'and'
/a:kaiya:l/	'therefore'

/a:na:l/	‘but’
/a:na:lum/	‘still’
/allatu/	‘or’
/e:ne:nil/	‘for’
/mattum/	‘only’
/mattumanru/	‘not only’

/avanum avalum vanta:rkal/
‘He and She came’

/vayiryu valikiratu a:kaiya:l vara ma:tten/
Stomach is paining therefore I will not come

/avan avalai vara connan a:na:l aval varavillai/
‘He asked her to come, but she did not come’

/na:n unnai po:ka connen a:nalum ni: poka villai/
‘I asked you to go still you did not go’

/ni: po: allatu va:/
‘You go or come’

5.2.3 Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause(s) is known as a complex sentence. The independent clause can stand alone.

/avan antha puthakatai patitapin avalukku kotuppan/
‘After he finished reading the book, he will give that to her’

/avan nalamilamal irukirata:l aluvalakathukku pogavillai/
‘As he is unwell, he did not go to office’

/ma:navarkal nanra;ka patikirata;l te;rvil terva:rkal/
‘As the students study well they will pass the exam’

/ni: nara:ka patita:l tervil te:ruvay/
‘If you study well, you will pass the exam,’

/avan vekamaka otium parisai pervillai/
‘Though he ran fast, he did not get prize’

/na:n velaiyai mudikkum varai etaiyum sapita ma:tten/
'untill I finish the work, I will not eat anything'

Sentences in Tamil can further be sub-classified into-

Statement Sentence

It is also known as Assertve sentence or Declaratve Sentence. It generally starts with a noun or a pronoun and ends with a full stop.

/avan enakku nanpan/	'He is my friend'
/nan pustakam patikkiren/	'I read book'
/pu:nai otiyatu/	'Cat ran'

Interrogative Sentence

It contains a question and ends in a question mark.

/avarkal evvalu neram ka:tirukirarkal/
'How long they are waiting?'

/neenkal celvatharkku tayara:/
'Are you ready to go?'

/yar vantatu/
'who came?'

/avan enna cona:n/
'what did he say?'

/itu evvalavu vilai/
'How much is this?'

Imperative Sentence

The sentence which expresses Order, Command, advise or suggestion is called as Imperative Sentence.

/pecuvatai nirutu/
'stop speaking'

/ippadi natantu kola ve:ntam/
'do not behave like this hereafter'

Exclamatory Sentence

The sentence which express strong feeling such as sorrow, joy, surprise, contempt etc., is called an exclamatory sentence.

/aiyo en appa irantu vittar/
'Alas , my father expired'

/o:, sirumi salaiyil viLuntu vittal /
' Oh, the girl has fallen on the road'

/itu evvalavu arumaiyana patam/
'wow, what a lovely picture'

Negative Sentence

In Tamil the negative is expressed by distinct negative forms of the verb.

- a. The negative Present is expressed by the nominative Singular of the Present Neuter Participial followed by the negative marker 'illai'

/na:n paṭṭikirathu illai/	'I am not learning'
/ni: paṭṭikirathu illai/	'you are not learning'
/avan paṭṭikirathu illai/	'He is not learning'

- b. The negative Past is expressed by the infinitive followed by 'illai'

/na:n paṭṭikavillai/	'I did not learn'
/ni: paṭṭikavillai/	'you did not learn'
/avan paṭṭikavillai/	'He did not learn'

- c. The negative Future is expressed by the infinitive prefixed to the required person of Tense 'maṭṭu' is the root verb.

/na:n paṭṭika maṭṭe:n/	'I will not study'
/ni: paṭṭika maṭṭa:i/	'You will not study'
/avan paṭṭika maṭṭa:n/	'He will not study'

- d. The negative Imperative singular is formed by adding 'te' to the third singular neuter verb.

/po/	>	/pokate:/	'you do not go'
/paṭṭi/	>	/paṭṭiyate:/	'you do not study'

- e. The negative Participial Nouns are formed by adding the pronominal suffixes to the negative relative participle. They are used of past, present or future time.

/ceja:tavan/	'a man who does not do'
/ceja:taval/	'a woman who does not do'

5.3 Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. The phrasal sub-division in Urali is as follows-

5.3.1 Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples:

/en peyar Narayan/	‘My name is Narayan’
/nalla paiyankal/	‘The good boys’
/un vitu:/	‘Your (sg) house.’

5.3.2 Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples:

/nan roti sapitten/	‘I eat bread’
/avan putakam vasikiran/	‘He reads a book’
/so:riyan kilakil uthikkum/	‘The sun rises in the east’.

5.3.3 Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

Examples:

/nalla paiyan:/	‘The good boy’
/unnutaiya rentu pustakam/	‘Two books of yours’

5.3.4 Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences. An adverb phrase has an adverb that complements the verb.

Examples

/satamaka pesathe:/	‘Do not speak loudly’
/methuvaka pesu:/	‘Speak slowly’

5.4 Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. In Tamil the passivisation is expressed by prefixing an infinitive to any form of ‘paṭu’

/a ṭikapa ṭukiren/	‘I am being beaten’
/panam koṭukkapattatu/	‘Money is being given’

5.5 Negation

In Tamil the negative is expressed by distinct negative forms of the verb.

1. The negative Present is expressed by the nominative Singular of the Present Neuter Participial followed by the negative marker ‘illai’

/na:n paṭikirathu illai/	‘I am not learning’
/ni: paṭikirathu illai/	‘you are not learning’
/avan paṭikirathu illai/	‘He is not learning’

2. The negative Past is expressed by the infinitive followed by ‘illai’

/na:n paṭikavillai/	‘I did not learn’
/ni: paṭikavillai/	‘you did not learn’
/avan paṭikavillai/	‘He did not learn’

3. The negative Future is expressed by the infinitive prefixed to the required person of Tense ‘maṭṭu’ is the root verb.

/na:n paṭika maṭṭe:n/	‘I will not study’
/ni: paṭika maṭṭa:i/	‘You will not study’
/avan paṭika maṭṭa:n/	‘He will not study’

4. The negative Imperative singular is formed by adding ‘te’ to the third singular neuter verb.

/po/	>	/pokate:/	‘you do not go’
/paṭi/	>	/paṭiyate:/	‘you do not study’

5. The negative Participial Nouns are formed by adding the pronominal suffixes to the negative relative participle. They are used of past, present or future time.

/ceja:tavan/	‘a man who does not do’
/ceja:taval/	‘a woman who does not do’

5.6 Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject cause someone or something else to do or be something.

Examples:

/na:n kudɔrrai ai ottukiren/

‘I am making the horse run’

6. TEXT

Two friends and a Bear

/rentu naṇparkaḷum karaṭi um/

Two friends, Ramu and Shyam walked through a forest.

/iru naṇparkaḷ Ramu vum Shyam mum ka:ṭṭu vaLiya:ka naṭaṇṭu po:y konṭu iruṇṭa:rkaḷ/

They promised each other that they would remain untied in case of any danger.

/eṇṭa a:pattu vaṇṭa:lum orrumaiya:ka iruppo:m enru oruvarukkoruvar vuruti aḷittanar/

A bear came on their way.

/avakaḷ po:kum vaLiyil oru karaṭi vaṇṭatu /

Ramu climbed a tree.

/ramu marattiḷ e: ri viṭṭan/

Shyam did not know how to climb a tree.

/shyamukku maram era teriya:tu /

He told his friend, “I donot know how to climb a tree, please help me.”

/enakku maram e:ra teriyatataa:l tayavu ceitu enakku vutavi cei enru avan tan naṇpaniṭam conna:n /

But Ramu did not respond.

/a:na:l ramu paṭil colla villai/

In fear and grief, shyam lay down on the ground breathless.

/payattoṭum naṭukkattoṭum shyam tarail mu:ccai piṭituk konṭu paṭutukonṭṭa:n/

The bear came near the man lying on the ground.

/ tarail paṭutukonṭṭavanittam karaṭi vaṇṭatu /

It smelt his ears, and slowly left the place,

/ atu avan ka:tu pakkam mukarṇṭu pa:rtu vittu avviṭattai vittu po:I viṭṭatu/

because bears do not touch dead creatures.

/ e:nenral karaṭi iraṇṭu po:navarrai ca:pittatu /

After the bear left, Ramu came down from the tree and asked his friend Shyam,

/ karaṭi po:na pin ra:mu ki:Le iraki vaṇṭu avan naṇpan shyamu vidam keṭṭan/

“Friend what did the bear tell you into your ears?”

/ ṇaṇpa: karaṭi un ka:til enna connatu /

Shyam replied,

/ shyam conna:n/

“The bear advised me not to trust a friend who leaves you in times of trouble to save himself,”

/a:patil utava:ta ṇaṇpanai ṇampakuṭa:tenru karaṭi connata:ka conna:n

saying this Shyam walked in own way,

/ippaṭi colli vittu shyam tan vaLiye centtu vitṭa:n/

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BADAGA

R. Nakkeerar &
Jhuma Ghosh

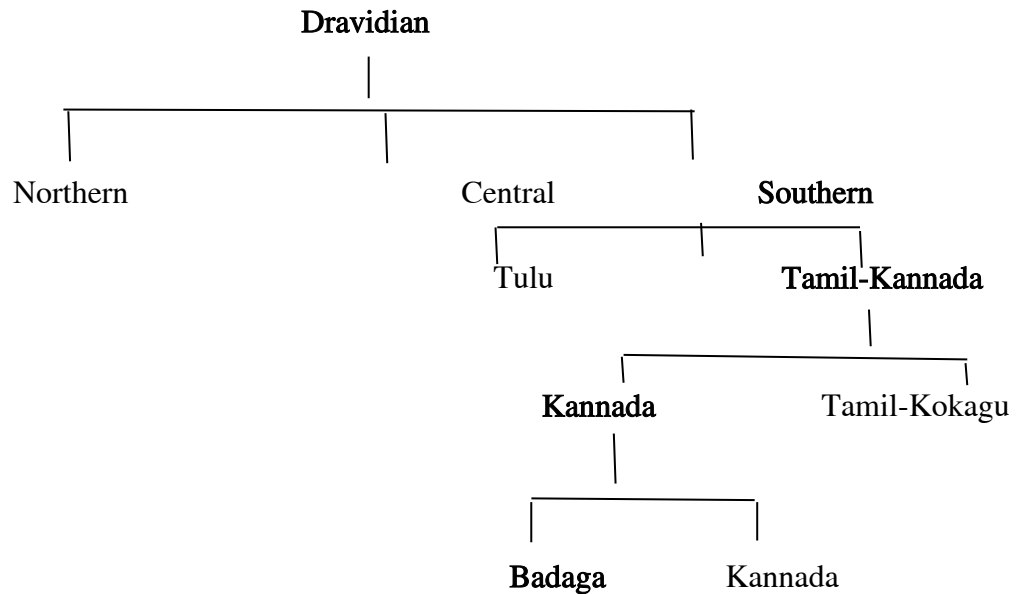
1. INTRODUCTION

The name Badaga is derived from the word “Badugaru” -an anglicized name standing for the Northerner. The language spoken by the Badagas is referred to as ‘Badugu’. The Badaga community mainly lives in the Nilgiri hills which is identified as the juncture of three main linguistic areas of the Dravidian language family, namely Karnataka, Kerala and Tamil Nadu. The “blue mountains” or the Nilgiris forms a small district and henceforth this place has been acknowledged as the homeland of the Badaga community along with two other communities, namely, Toda and Kota. The Badaga community represents the agricultural community. Names of many places in the Nilgiri district are derived from the Badugu language, e.g., Doddabetta, Coonoor, Kotagiri, Gudaluru, Kunda and Othage (Ooty), Kattabetu, Kodanadu, Aravenu etc. This Badugas are also known as Padu/Paduga/Badu/Badaga by the local people. For this reason, may be Baduga mother tongue is returned as Padu/Padaga/Paduga during Census enumeration. Thurston (1909:6) pointed out that Badagas are believed to be descendants of the speech community of Kannada language, who migrated to the Nilgiri during the thirteenth centuries owing to famine. Due to the continuous disturbances from the Chieftains, they moved towards the South and settled at Mysore. According to the Gazetteer 1891 of the Nilgiri, some of them are believed to be settled in Coorg. Thurston (1909:68-69) identifies that migration had taken place probably by 1602, as some Catholic priests from the west coast noticed them getting settled on the south of the plateau.

i) Family Affiliation:

Badaga was traced in Grierson’s Linguistic Survey of India (LSI) in the year 1904. In LSI Grierson identifies ‘Badaga’ as a dialect of Kannada language of Dravidian family of languages. Here he gave descriptions. According to Grierson, ‘the Badagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denoted them as the people from the north. The Badagas of the Nilgiri Hills are often called by us ‘Burghers’. Their language is a dialect of Kanarese (Grierson, 1906, Vol. IV, p. 401)’.

In Indian Census, Badaga is traced since pre-independence time. At the Census of 1891, total 30,656 persons were returned as speaking Badaga. Badaga is a Dravidian language, comes under the Southern sub group of Tamil-Kannada divisions. Of course, this is one of the mother tongues grouped under Tamil-Kannada language and which is again grouped under Kannada language in Indian Census. Linguistic classification of Badaga language in Dravidian family of languages is presented below.



The Badagas are the largest aboriginal tribes of the Nilgiri district which was originally a tribal land. The Badagas live in nearly 303 villages, called "Hattis", throughout the district. Badaga language has no script. Some of the villages are Kukal, Kadanad, Ithalar, Nundala, Meluru, Hulical, Athikaratty, Melkunda, Kilkundha, Ketti, Thanthanadu, Milidenu, Nandatti, Jakkanari, Aravenu, Thinniyoore, Iyooru, Kannerimukku, Beragany, Pethuva, Jakkatha, Thuneri, etc. They are also called as 'Gowdas of Nilgiris'. Badagas belong to Palaeolithic period. Neolithic cultures like Dolmens, Cromlech, Cairns, Kistavens, and Burrows could be found in many Badaga villages, which are considered as sacred by Badugas. Ashmound is a unique feature of Neolithic culture, which was in practice with Badagas.

Badaga people distinguished their living place into four categories called Porangadu seeme, Thothanadu (Thodanadu became Thothanadu) seeme, Merkunadu seeme, Kundae seeme, where nearly 303 villages are there under these four seeme. The Community has four clans as, Badugar, Kanakar, Haruvar, Athikari. Thoreyas may consider as sub clan. Badagas have no kolas. There are many traditional stories associated with the origins of Badagas. It can be supposed that the Badagas were once considered as a subjugated communal. They were a small group, which migrated between 13th and 18th centuries. The people have been using a common speech variety since they have to differentiate themselves from the other inhabitants of the community, containing different social groups.

The Badagas were grouped into eighteen different sub castes (Grigg 1873). Hockings (1980:75) classified the community into ten sub clans by collaborating the social groups on the source of prevailing cultures. The Badagas, being an agricultural community, soon after migration, cleared up the forests and bequeathed their lands to the indigenous tribes namely the Kota and the Todas (Balakrishnan 1999: 9).

There were about 311 Badaga villages (Hockings 1980:48-62). Hockings further states that the clans share a conventional association of kinship alignments and occupational specializations (Balakrishnan 1999:36). The Badaga community takes distinctive care of the social factors like generations, sex and age. Badaga comprises of two subsystems of relations, precisely consanguineal relations and affinal relations (Balakrishnan 1999: 36)

Badaga was the contact language between Badagas and other tribal people before Britishers and other community people arrived at Nilgiris. Names of many places in the Nilgiri District are derived from the Badaga, e.g., Doddabetta, Coonoor, Kotagiri, Gudalur, Kunda and Othage (Ooty), Kattabetu, Kodanadu, Aravenu etc. Due to lack of script, Badaga people could not record their history.

On 30th March 1814, William Keys came from plains of Coimbatore and reached Denad (Kil Kotagiri). He met a group of Wodeas and had conversations with them and collected information. At the time Nilgiris was a part of Mysore and every transaction was with Mysore.

William Keys further, by his obscure notice, simply grouped them into three - Badugas, Wodeas, and Toreas, who migrated from Mysore and thus emerged the factual error. Thus, in 1897, when Edgur Thurston wrote a book called "Anthropological Bulletin" and "Caste and Tribes of South India (reprint) in 1909", he followed the field work done by William Keys ("A Topographical Description of neelaghery Mountains in appendix of H.B. Griggs, 1880: XLVIII") and, Edgar Thurston also gave wrong information that Badagas migrated from Mysore.

ii) Location

The field data was collected for this language during 2021-22 from the Udagamandalam Taluk of the Nilgiri district of Tamil Nadu state.

iii) Speakers' Strength:

In Indian census Badaga is traced since beginning. At the Census of 1891, total 30,656 persons were returned as speaking Badaga, among them 30,633 persons were from the Nilgiris, 21 from Coimbatore and 2 from Malabar was recorded. Whereas ~~at~~ in the Census of 1901, total Badaga speakers were recorded as 34,229, among which 34,223 from the Nilgiris and only 6 people were recorded from Coimbatore. Since beginning, there are around 320 Badaga hamlets in three taluks, Ooty, Coonoor and Kotagiri in the Nilgiris. The major distribution of Badaga language in India is furnished below as per the latest published Census information, i.e. 2011.

AREA NAME	TOTAL			RURAL			URBAN		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
INDIA	1,33,550	63,780	69,770	81,090	38,645	42,445	52,460	25,135	27,325
Jammu & Kashmir	3	3	0	3	3	0	0	0	0
Uttarakhand	1	1	0	0	0	0	1	1	0
Haryana	4	2	2	0	0	0	4	2	2
Nct Of Delhi	6	3	3	0	0	0	6	3	3
Rajasthan	15	7	8	9	4	5	6	3	3
Uttar Pradesh	3	1	2	0	0	0	3	1	2
Bihar	14	6	8	5	0	5	9	6	3
Assam	3	2	1	3	2	1	0	0	0
West Bengal	11	7	4	8	5	3	3	2	1
Chhattisgarh	3	2	1	0	0	0	3	2	1
Madhya Pradesh	4	2	2	0	0	0	4	2	2
Gujarat	1	1	0	1	1	0	0	0	0
Maharashtra	50	22	28	0	0	0	50	22	28
Andhra Pradesh	662	313	349	626	300	326	36	13	23
Karnataka	619	315	304	42	24	18	577	291	286
Goa	7	6	1	0	0	0	7	6	1
Kerala	20	7	13	1	0	1	19	7	12
Tamil Nadu	1,32,102	63,073	69,029	80,392	38,306	42,086	51,710	24,767	26,943
Puducherry	18	6	12	0	0	0	18	6	12
Andaman & Nicobar Islands	4	1	3	0	0	0	4	1	3

The major distribution of Badaga language in Tamil Nadu is furnished below as per the latest published Census information, i.e. 2011.

iv) Bilingualism

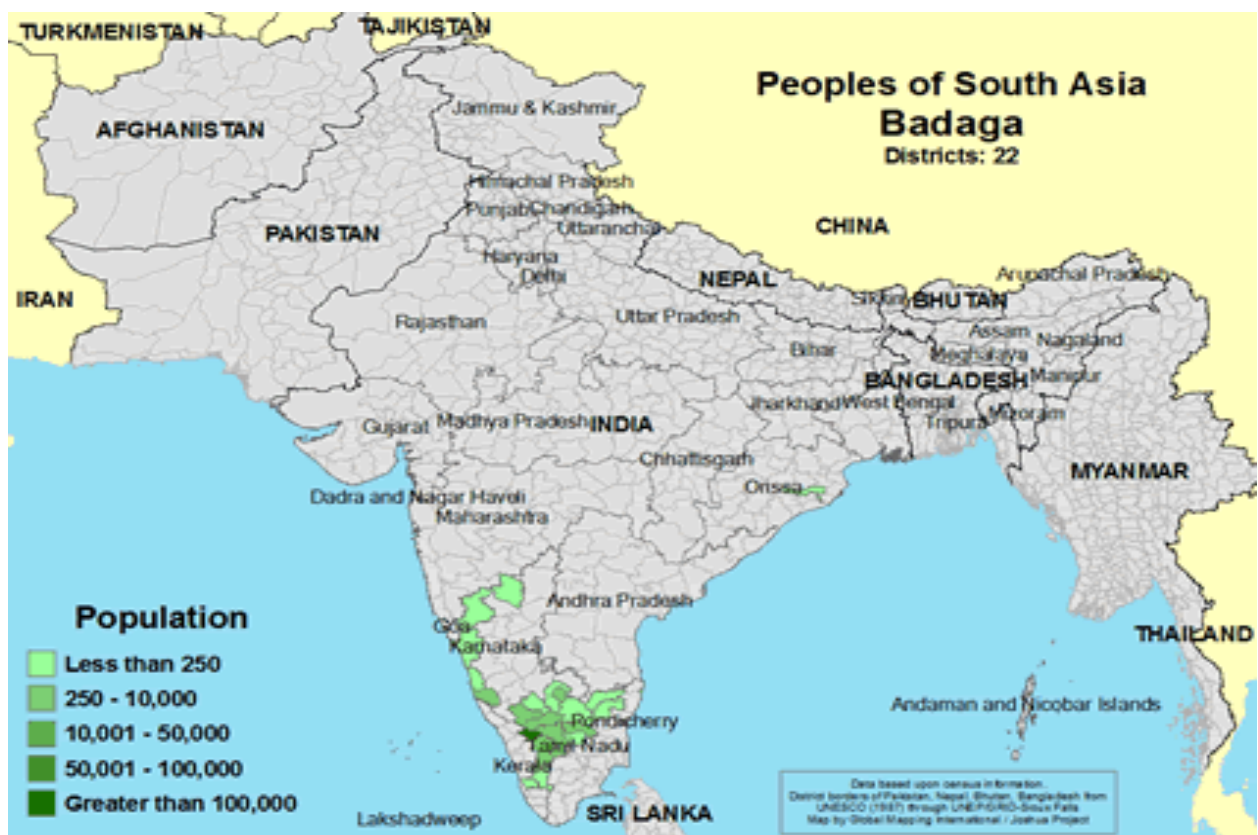
Language is a basic factor for considering tribal status. Most of the tribes in India are

State/Districts	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Femal	Person	Male	Female
1	2	3	4	5	6	7	8	9	10
TAMIL NADU	1,32,102	63,073	69,029	80,392	38,306	42,086	51,710	24,767	26,943
The Nilgiris	1,22,441	58,228	64,213	78,792	37,522	41,270	43,649	20,706	22,943
Coimbatore	6,876	3,450	3,426	499	251	248	6,377	3,199	3178
Tiruppur	714	363	351	61	30	31	653	333	320
Erode	611	283	328	427	204	223	184	79	105
Tiruchirappalli	448	222	226	389	194	195	59	28	31
Chennai	393	211	182	0	0	0	393	211	182
Thiruvallur	137	69	68	46	21	25	91	48	43
Kancheepuram	121	60	61	7	3	4	114	57	57
Karur	77	41	36	57	27	30	20	14	6
Krishnagiri	71	35	36	24	9	15	47	26	21
Namakkal	58	27	31	37	19	18	21	8	13
Salem	37	18	19	0	0	0	37	18	19
Theni	28	18	10	21	12	9	7	6	1
Dindigul	19	8	11	9	4	5	10	4	6
Vellore	17	10	7	8	3	5	9	7	2
Tiruvannamalai	15	9	6	6	3	3	9	6	3
Madurai	11	7	4	5	3	2	6	4	2
Dharmapuri	8	4	4	0	0	0	8	4	4
Nagapattinam	4	2	2	0	0	0	4	2	2
Kanniyakumari	4	3	1	0	0	0	4	3	1
Sivaganga	3	0	3	0	0	0	3	0	3
Thoothukkudi	3	2	1	0	0	0	3	2	1
Cuddalore	2	2	0	0	0	0	2	2	0
Virudhunagar	2	1	1	2	1	1	0	0	0
Viluppuram	1	0	1	1	0	1	0	0	0
Ramanathapuram	1	0	1	1	0	1	0	0	0

bilinguals. But as an exception to this, Badagas were monolinguals comparatively for a longer period. Once lingua franca of the Nilgiris plateau was Badaga and there was no major language within their reach. However, bilingualism is seen with the present generation.

v) Badaga as a Language and Socio-linguistic informations

Badagas have a distinctive language of their own and it belongs to the Dravidian family of languages. The Badaga language is a dominant spoken language of the Nilgiri hills of Tamil Nadu. Although Badaga language is considered as uncultivated because of its lack of writing system and literature, it fully serves the purpose of Badagas. Study of the Badaga language is important from the point of view of the culture, habits and social attitudes of the Badagas. In Tamil Nadu, next to Tamils, Badagas are the second largest linguistic group who speak indigenous language of the state. Badagas are unadulterated from outside influence for a long period. They retain many old and distinct features. For this reason, only Badaga preserves many words that are archaic in Dravidian languages. A careful study of the Badaga words reveals to us much of the life and thought of the ancient Badagas.



vi) Review of Literature

Badaga have no written literature. According to the informants, the elder generations of this community use some oral short stories for the younger generations. But now a days they are trying to develop their own script and grammar for their language so that their language can be retrieved and documented. They are using Tamil script for their writing purpose. There are many works on Badaga people and their language. Some of them are described in the following.

The Linguistic Survey of India (1966) by Grierson places Badaga as a dialect of Kannada language. In 1971, Nigam classifies Badaga as a mother tongue, which were returned from Tamil Nadu, Kerala and Karnataka in 1961 Census.

It is evident that Badagas were traced in Tolka:ppiyam (3rd century B.C. grammatical treatise). There, the term Vaṭuku was referred to as region of the north of the then Tamil country as well as its language. For instance

‘vataticai maruNkiṇ vatuku varampa:ka

In the northern side Vadugu is the border’.

– (Tolka:ppiyam - commentary-Porul-650)

Kannatam Vatuku kalingkam Telinkam

(Languages of) Kannadam, Vadugu, Kalinkam and Telinkam

(Tolka:ppiyam - commentary-Porul-650)

Vatuku is referred to as a language spoken in a country situated in the Northern side of the Tamil Speaking land. And also the twelve countries namely, Palanti:pam, Kollam, Ku:pakam, Cinkalam, Kannatam, Vatukam, KaliNkam, TeliNkam, KoNkanam, Tuluvam, Kutakam, Kunrakam (Teyvaschilaiyar: commentators of Tolka:ppiyam 3rd century grammatical Treatise) .

The border countries have different languages of the Centamil nilam meaning pure Tamil land. From this time forth Vatukam the country of the speech community of the Vatuku language conceivably originated. The drop of the initial consonant /v/ sound to /b/ in Kannada has been witnessed from the 10th century onwards. Thus this change was supposed to be the reason behind the change of the words Vatukur, Vatukar, Badugu, Badugaru and concurrently Badaga subsequently in the consecutive year's. Henceforth the name Badaga as the name of the language came into presence.

G.A. Grierson (1906) in his Linguistic Survey of India, Munda and Dravidian Languages, Vol. IV. identifies Badaga as a dialect of Kanarese. Badaga as a dialect of Kannada language, is studied by E. Thurston in his book Castes and Tribes of Southern India published in the year 1909.

M.B. Emeneau in his book “The South Dravidian Languages”, published in the year 1967 has brought out the description of the Badaga language and the community.

Dr. R. Balakrishnan (1999) has brought out the Description, Grammar and Vocabulary of Badaga in his book on “Badaga - A Dravidian Language”. He has analysed the language systematically and tried to identify all the phonological, morphological and syntactic features of the language. The features were highlighted in the form of lessons.

vii) Present Study

The present grammatical description of the Badaga has been developed from the collected data by the in-house linguist of Language Division in the year 2021-22 for the present LSI volume for Tamil Nadu.

Apart from this study, during the Mother Tongue Survey of India Project (MTSI) audio-visual linguistic data of four samples of Badaga had been collected from the Srimadurai and

Mudumalai village of Gudalur taluk of the Nilgiris of Tamil Nadu, by officials of Directorate of Census Operation of Tamil Nadu, Office of the Registrar General, India during 2015. Name of the informants and interpreters are Smt. N. Priya, Smt. K.G. Mini, Shri K.V. Vishvanathan, Shri Ashok, Smt. Shushila, Smt. Geeta and Smt. Shri Kumari.

All the data had been transcribed and analysed by linguistic Resource Persons namely Smt. K. Suba, Shri G. Myilsamy and Dr. V. Alagumuthu. The analysed reports had been consolidated by Prof. C. Sivashanmugam, Bharathiar University.

The data has been collected from Sri P. Prakash, age is 49 years and again this data was verified by another male person named G. Anand. Both are residing at the Udagamandalam taluk of Nilgiri district.

The present study is a humble attempt to present the detailed phonological, morphological and syntactical features of Badaga based on the field data collected from in and around Udagamandalam in Nilgiris district of Tamil Nadu during December 2021. The name of the Informants are Dr Raghupathi, Dr. Savaraj and Sri Mahalingam.

Based on these analysed reports of four samples and a consolidated report and the collected information in the field survey by the in-house linguist of Language Division, the linguistic description of the Badaga is presented here in the following chapters.

2. PHONOLOGY

Phonology is a branch of linguistics which studies the sound system of languages. The phoneme inventory of Badaga shows the distinctive sound units occurring in the Badaga speech. The phonological system of Badaga is presented below based on the data collected from the informant.

A) PHONEMIC INVENTORY

According to the available data, the phonological description of Badaga may be posited in the following way.

i) Segmental phoneme:

The language has 34 segmental phonemes out of which 9 are vowels and 25 are consonantal phonemes.

Segmental vowel phoneme

Phonetically vowels are the sounds articulated without a complete closure in the mouth or a degree of narrowing which would produce audible friction. The segmental vowel phonemes of Badaga are presented below.

VOWEL CHART

	Front	Central	Back
Close	i y	ɨ	u
Near close			ʊ
Close mid	e		o
Mid		ə	
Open mid	ɛ		ɔ
Near open			
Open	a		

Segmental consonant phoneme

Phonetically they are sounds made by a closure or narrowing in the vocal tracts so that the air flow is either completely blocked or so restricted that audible friction is produced. The segmental consonant phonemes in Badaga are presented below.

CONSONANT CHART

	Bilabial	Labio Dental	Dental	Alveolar	Post Alveolar	Retroflex Alveolar	Palato Alveolar	Palatal	Velar	Glottal
Plosive	p b		t d			ʈ ɖ			k g	
Nasal	m			n		ɳ		ɲ	ŋ	
Trill				r		ɽ				
Tap										
Fricative		f	θ	s	ʃ					h
Affricate								tʃ dʒ		
Approximant		v						j		
Lateral Approximant				l		ɭ				

Note: Where symbols appear in pairs, the right one represents a voiced consonant and the left one represents a voiceless consonant.

ii) Suprasegmental phoneme

The suprasegmental phonemes of the language are described with the features such as length and nasalisation

Length

A term used in Phonetics to refer to the physical duration of a sound or utterance, and In Phonology length refers to the relative durations of sounds and syllables when these are linguistically contrastive; also referred to as quantity. Sometimes the term is restricted to phonological contexts. The phonetic dimension being referred to as ‘duration’. Phonologically long and short values are conventionally recognized, for both Vowels and Consonants. Languages often have one degree of phonological length, and may have more than one.

/a:/	/na:/	‘I’
/i:/	/si:mɛ/	‘weather’
/e:/	/e:nə/	‘what’
/o:/	/no:ɖi/	‘towards’
/u:/	/tu:ʃi/	‘dust’
/ɛ:/	/bɛ:ɾə/	‘other’
/ə:/	/kaɽtə:/	‘till’

Nasalisation

Nasalisation Nasalization is a way of pronouncing sounds characterized by resonance produced through the nose in course of which the velum is lowered, so that some air escapes through the nose during the production of the sound by the mouth. In Badaga nasalisation occurs with or without the influence of nasal consonants.

The nasalised consonants are ñ, ñ̃, ñ̂, ñ̃ and nasalised vowels /ũ/, /ã/, /ẽ/, /õ/, /ĩ/, /ẽ/, /ĩ/ /ñ/, /ñ̃/

/ñ/	/əgɔñɛ/	‘bug’
/ñ̃/	/ñ̃uɖu/	‘shoulder’
/ñ̂/	/mañ̂gəɟɔ:tu/	‘to fade’
/ñ̃̂/	/añ̃̂ɔ:tu/	‘to fear’
/ã/	/nãttə/	‘snail’
/ẽ/	/bɛkkẽ/	‘feather’
/ĩ/	/sĩbbatu/	‘to sneeze’
/ũ/	/ɛəũ/	‘bull’
/õ/	/õɾəbi:ppatu/	‘to freeze’

B) PHONEMIC CONTRASTS

Contrasts in vowels

/a/	~	/o:/	/amə:/	‘he’	-	/o:mə:/	‘ajwain’
/o/	~	/e/	/olə/	‘oven’	-	/elə/	‘leaf’
/i/	~	/a/	/itu/	‘this’	-	/atu/	‘that’
/e/	~	/a/	/el̥li/	‘where’	-	/al̥li/	‘there’
/u:/	~	/o/	/ku:ɟɔ/	‘child’	-	/koɟɔ/	‘Mosquito’
/a:/	~	/i/	/na:/	‘I’	-	/ni/	‘you’
/a:/	~	/e/	/a:lə/	‘but’	-	/elə/	‘leaf’

The contrasts in the consonants are represented below

/s/	~	/m/	/sa:v/	‘death’	-	/ma:və/	‘flour’
/t/	~	/t/	/sui/	‘hammer’	-	/sutʃi/	‘dry ginger’
/k/	~	/s/	/ka:vi/	‘brown’	-	/sa:vi/	‘key’
/b/	~	/s/	/ba:vi/	‘well’	-	/sa:vi/	‘key’
/b/	~	/k/	/ba:vi/	‘well’	-	/ka:vi/	‘brown’
/t/	~	/l/	/etə/	‘courage’	-	/elə/	‘leaf’
/v/	~	/k/	/vattə:/	‘circle’	-	/kattə:/	‘square’
/v/	~	/m/	/avə:/	‘she’	-	/amə:/	‘his’
/m/	~	/b/	/mɛ:/	‘rain’	-	/bɛ:/	‘dal’
/m/	~	/b/	/maei/	‘rain’	-	/kaei/	‘knife’

D) Allophonic Distribution

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme’s allophones are all alternative pronunciation for a phoneme, the specific allophone selected in a given situation is often predictable. From the data allophonic variation in Badaga.

Allophonic Distribution:

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme’s allophones are all alternative pronunciation for a phoneme, the specific allophone selected in a given situation is often predictable. The data show the following allophonic variation

/k/ (Voiceless velar stop) has four allophones [k^h], [g^h], [g]

/kũ/	‘cooked rice’	/kaʃikilɔ/	‘broom’	----
------	---------------	------------	---------	------

/k^h/ Aspirated phoneme /k^h/ (voiceless velar stop) sound occurs only in the word initial position.

/k ^h ɛndəgɔ:ji/	‘hen’		-----
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/g^h/ Aspirated phoneme [g^h] (voiced velar stop) sound occurs only in the word initial position.

/g ^h iɽɔ:/	‘storm’	----	-----
-----------------------	---------	------	-------

/g/ Phoneme [g] (voiced velar stop) sound occurs in the word initial, medial and final position.

/gʊdʒi/	‘temple’	/vʊgə/	‘smoke’	
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/s/ (Voiceless alveolar fricative) has three allophones [ʃ], [dʒ] and [ʒ].

/sʌŋdʒə/	‘war’	/gɛsʊru/	‘mud’	
----------	-------	----------	-------	--

/dʒ/ Phoneme [dʒ] (voiced palatoalveolar affricate) sound occurs in the word initial, medial and final position.

/dʒə:li/	‘strainer’	/ra:dʒa:/	‘king’	
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/ʃ/ Phoneme [ʃ] (voiceless palato-alveolar fricative) sound occurs only in the word initial and medial position.

/ʃɛgə/	‘heat’	/arəʃə:/	‘health’	
--------	--------	----------	----------	--

/t/ (Voiceless retroflex stop) has one allophone [d]

/ti/	‘tea’	/koʈi/	‘flag’	---
------	-------	--------	--------	-----

/d/ Phoneme [d] (voiced retroflex stop) sound occurs in the word medial position, but less frequently in word initial positions.

---	/koʈəʃi/	‘axe’	---
-----	----------	-------	-----

/n/ (Voiced alveolar nasal) has two allophones [ŋ] and [ɳ].

/ŋ/ Phoneme /ŋ/ (voiced retroflex nasal) sound occurs only in the word medial position.

---	/boŋdʒɛ:t/	‘to use’	---
-----	------------	----------	-----

/ñ/ Phoneme [ñ] (voiced alveolar nasal) sound occurs only in the word medial position.

/ña:ʃʊə:/	‘barber’	/jɛ:ñʊ:/	‘honey’	---
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D) Phonemic description and Distribution of phonemes:

a) Description and distribution of vowel phonemes

/i/	High front Vowel
/i:/	High front long vowel
/e/	Mid high front vowel
/e:/	Mid high long front vowel
/ɛ/	Near low front vowel
/ə/	Mid Low central vowel
/a/	Low front vowel
/a:/	Low front long vowel
/ɔ/	Mid low back vowel
/o/	Mid high back vowel
/o:/	Mid high long back vowel
/u/	High back vowel
/ʊ/	High near back vowel

Distribution of the vowel phonemes in Badaga language is as follows:

Vowel	Initial	Medial	Final
/i/	/ijarkkə/ ‘nature’ /iluku:tʃ/ ‘skeleton’ /intiʃʊ/ ‘hinge’	/kiʃʃʊ/ ‘fire’ /tiŋʃʊa/ ‘moon’ /eiɡʊñɛ/ ‘bug’	/etiroli/ ‘echo’ /da:ri/ ‘road’ /tu:ʃi/ ‘dust’
/e/	/etiroli/ ‘echo’ /ebbə:tɛ/ ‘cockroach’ /etə/ ‘heart’	/keŋŋi/ ‘cheek’ /netti/ ‘forehead’ /u:elə/ ‘petal’	---

/a/	/a|l̥ə:/ ‘flood’ /a|t̥ənə/ ‘ground’ /a|ə/ ‘wave’	/nari/ ‘fox’ /nari/ ‘jackal’ /pa|t̥f̥ə/ ‘green’	/so:la/ ‘forest’ /pa|t̥f̥a/ ‘Examination’ /peruma/ ‘pride’
/u/	/u|f̥əɾɔ:t̥ə/ ‘alive’ /uqũ/ ‘saliva’ /u|t̥i/ ‘sweat’	/tu|d̥i/ ‘lip’ /m̥u|d̥ə/ ‘shoulder’ /tu|əsi/ ‘tulsi’	/na:lu/ ‘shade’ /ma:ri|u/ ‘rib’ /so:mbu/ ‘aniseed (saunf)’
/o/	/oləga:/ ‘world’ /oddə/ ‘sun’ /o|t̥t̥əga:/ ‘camel’	/do|d̥d̥a:la/ ‘high tide’ /kotti/ ‘cat’ /əon|d̥i/ ‘prostitute’	/ki|d̥ə/ ‘plant’ /edo/ ‘which’
/ə/	---	/həri/ ‘tax’ /hə|t̥əkkə/ ‘north’ /eñəgə:/ ‘to me’	/f̥egə/ ‘heat’ /ijarkkə/ ‘nature’ /a|ə/ ‘wave’
/ɛ/	/ɛmmə/ ‘buffalo’ /ɛəũ/ ‘bull’ /ɛñə:/ ‘dead body’	/bən|d̥ə/ ‘butterfly’ /m̥egə:/ ‘deer’ /d̥ɛ|jilə/ ‘prison’	/əigəñə/ ‘bug’ /ɛmmə/ ‘buffalo’ /ñə/ ‘dog’
/ɔ/	/ɔ|ji/ ‘tamarind’	/gə|d̥i/ ‘temple’ /f̥ɔrəm/ ‘tune’ /na|d̥ə/ ‘middle’	/basəmbə/ ‘neem’ /su:t̥ə/ ‘hot’ /kəbbə/ ‘red’
/ɔ/	---	/bəkkə/ ‘book’ /i:|ɔtu/ ‘to get’ /o|ɾa:|f̥b̥ə|d̥ə|ɔtu/ ‘to release’	/siggu/ ‘shame’ /nətt̥əɾə/ ‘blood’ /ka|d̥ə|ɔ/ ‘calf’

b) Description and distribution of consonantal phonemes

- /p/ Voiceless unaspirated Bilabial stop.
- /b/ Voiced unaspirated Bilabial stop.
- /t/ Voiceless unaspirated Dental stop.
- /d/ Voiced unaspirated Dental stop.
- /t̥/ Voiceless unaspirated Palatal affricate.
- /d̥/ Voiced unaspirated Palatal affricate.
- /t̥/ Voiceless unaspirated Retroflex stop.
- /d̥/ Voiced unaspirated Retroflex stop.
- /k/ Voiceless unaspirated Velar stop.
- /g/ Voiced unaspirated Velar stop.
- /m/ Voiced Bilabial Nasal.

/n/	Voiced Alveolar Nasal
/ŋ/	Voiced Velar Nasal
/ɳ/	Voiced retroflex Nasal
/ɲ/	Voiced palatal Nasal
/s/	Voiceless alveolar fricative
/ʃ/	Voiceless Palatal fricative
/h/	Voiceless Glotal Fricative
/r/	Voiced Alveolar Trill
/ɽ/	Voiced Retroflex Tap/Flap
/ʋ/	Voiced Dental approximant
/j/	Voiced Palatal approximant
/l/	Voiced Alveolar Lateral approximant
/ɭ/	Voiced palatal Lateral approximant

Distribution of the consonantal phonemes in Badaga language are as follows:

Consonant	Initial	Medial	Final
/p/	/paɖə:/ ‘picture’ /pillikarə/ ‘sorcerer’ /paɽɽɨ/ ‘green’	/a:spittəri/ ‘hospital’ /uppu/ ‘salt’ /dodəpettu/ ‘mountain’	---
/b/	/ba:sə/ ‘language’ /bɛ:di/ ‘diarrhoea’ /ba:vɔ/ ‘swelling’	/dənəba:tu/ ‘beef’ /sembu/ ‘copper’ /so:mbu/ ‘aniseed’	---
/t/	/təttɔ/ ‘plate’ /tɛnə/ ‘verandah’ /ta:mərə/ ‘lotus’	/otə/ ‘ceiling’ /intiʃɔ/ ‘hinge’ /etə/ ‘courage’	---
/d/	/duppa:/ ‘ghee’ /du:kkə:/ ‘balance/scale’ /de:ʃə:/ ‘country’	/bu:di/ ‘Ash’ /saɖə/ ‘noise’	---
/ɽ/	/ɽikittɔ/ ‘ticket’ /ɽi/ ‘tea’	/daʋtu/ ‘dhenki’ (husk)’	---

/d/	---	/kaɖuɡʊ/ ‘mustard’ /koɖəɭi/ ‘axe’ /kiɖo/ ‘plant’ /kəɖə/ ‘umbrella’ /koɖi/ ‘flag’	---
/k/	/kũ/ ‘cooked rice’ /ka:ppi/ ‘coffee’ /katti/ ‘knife’	/saɟikilɔ/ ‘broom’ /seŋkallɔ/ ‘brick’ /vakubətu/ ‘division’	---
/g/	/ɡɛsuru/ ‘mud’ /ɡəʊsə:ʈsə:/ ‘dear’ /ɡɔɖi/ ‘temple’	/oləɡa:/ ‘world’ /vɔɡə/ ‘smoke’ /pagəʈ(schwa)/ ‘dice’	---
/h/	/ɦa:ɭ/ ‘milk’ /ɦəŋɭ/ ‘Fruit’ /ɦəɽɦĩnə:/ ‘haldi (turmeric)’	/apciɦɛttu:tu/ ‘heart’	---
/m/	/moɟurɔ/ ‘curd’ /mi:nɔ/ ‘fish’ /ma:v/ ‘flour’	/bu:mi/ ‘land’ /o:mə:/ ‘ajwain’ /si:mɛ/ ‘weather’	/ɟɔrəm/ ‘tune’
/n/	/nɛllɔ/ ‘paddy’ /na:ɖəŋɡɛ/ ‘drama’ /nɛlə:/ ‘floor’	/mənə/ ‘house’ /tɛnə/ ‘verandah’ /da:nɟɔ/ ‘dance’ /inki/ ‘ink’	---
/ŋ/	---	/uŋɡərə:/ ‘ring’ /seŋkallɔ/ ‘brick’	---
/ɳ/	---	/vɛŋɖəka:/ ‘lady’s finger’ /aŋiɡɛ/ ‘comb’ /a:ɳi/ ‘nail’	---
/ɲ/	/ɲə:ɟə:/ ‘judgement’ /ɲa:ɟə:ɡɔ:tu/ ‘to judge’	/iɲci/ ‘ginger’ /nɔ:ɲca:/ ‘by weight’ /kaɲcə/ ‘wheat’	---
/s/	/so:la/ ‘forest’ /saŋɖə/ ‘war’ /saɽɭə:/ ‘law’	/asəɡə:/ ‘washer-man’ /ba:sə/ ‘language’ /ɡɛsuru/ ‘mud’	---
/ʃ/	/ʃɛɡə/ ‘heat’ /ʃɔrəm/ ‘tune’ /ʃuŋɳə:/ ‘lime’	/nəɽɟɔ/ ‘nurse’ /ruɟi/ ‘taste’ /moɟurɔ/ ‘curd’	---
/ʈ/	/ʈɛɭə/ ‘ladle’	/sa:ɽɦi/ ‘witness’	

Medial Consonant Clusters

The medial consonant cluster is divided into two groups. They are given below.

a) Geminated /or/ identical consonant clusters

b) Non-geminated /or/ Non-identical consonant clusters

a) Geminated /or/ identical consonant clusters

/kk/	/oɾəkkɔtu/	‘morning’
/gg/	/siggu/	‘insult’
/ʃʃ/	/ariʃʃinə:/	‘yellow’
/bb/	/kɛbbɔ/	‘red’
/pp/	/paʈippɔ/	‘education’
/ŋŋ/	/kaŋŋə:ʈi/	‘mirror’
/nn/	/ñɛnnɛ:/	‘yesterday’
/mm/	/ɛmmɛ/	‘buffalo’
/tt/	/sattə/	‘dead’
/dd/	/ɛddũ/	‘bull’
/ʈʈ/	/otʈəga:/	‘camel’
/ɖɖ/	/adɖə/	‘across’
/ll/	/gollə/	‘beggar’
/ʎʎ/	/bɛʎlə/	‘white’
/ʋʋ/	/ʋʋʋətu/	‘to hit’
/ɖʒʒ/	/udʒʒə:tu/	‘to strike’

b) Non-Geminated /or/ Non-identical consonant clusters

/mb/	/dumba:/	‘full’
/mɦ/	/mamɦɛŋɔ/	‘son’s daughter’
/nb/	/tinbatu/	‘to eat’
/ʈk/	/mɛ:ʈkɔ/	‘west’
/ʃʈ/	/kaʃʈəva:tə:/	‘hard’
/ŋɖ/	/du:ŋɖə:tu/	‘to tempt’
/tʃ/	/sa:tʃi/	‘witness’
/ʈɾ/	/nantʃri e:gə:tu/	‘to thank’
/lk/	/maŋəʎka:ʈɔ/	‘desert’
/rp/	/ni:rpani/	‘dew’
/rl/	/ba:rli/	‘barley’

/rʃ/	/hərtʃinə:/	‘haldi’
/rn/	/etirno:tə:tu/	‘to expect’
/ɾt/	/aɾtə ma:tə:tu/	‘to understand’
/ɲc/	/maɲcə/	‘cloud’
/ɲd/	/adədu:ɲdʒibbatu/	‘to lie down’
/ɲb/	/nɛ:rukku nɛ:r ka:ɲbatu/	‘to meet’
/nk/	/mi:nkotti/	‘Kingfisher’
/nd/	/munda:tɛ/	‘already’
/nt/	/ontumaɲisa:ma:/	‘hour’
/sb/	/ga:ʒivətə:sbutətu/	‘fart’
/ɲg/	/ʃiɲgə:/	‘lion’
/ɲk/	/muɲka:lə/	‘toe’
/ʃñ/	/suʃñə:/	‘by temperature’
/ʃt/	/ta:ʃti ma:tə:tu/	‘to increase’
/ʃɿ/	/do:ʃiporuʃnaʃtə:ppatu/	‘to lose’
/tɟ/	/dʒətɟə/	‘judge’
/ʊk/	/gətʊka:la:/	‘winter’
/ʊk/	/gə:ʊkoʃətə/	‘altar’
/ʊt/	/davʊ/	‘dhenki (husk)’
/ʌv/	/kɛʌvike:ppatu/	‘to ask’

Tri-Consonantal Clusters

/-tʃʃf-/	/do:tʃʃfə:tu/	‘to show’
/-tʃkk -/	/tɛtʃkku/	‘south’
/-rtt-/	/sa:ma:rtti/	‘smart’
/-ʃtt-/	/oʃ(thita sound)ə/	‘fresh’

E) Diphthongs

It refers to a vowel where there is a single noticeable change in quality during a syllable. The diphthongs in this language are presented below.

Diphthongs	Initial	Medial	Final
au	/auñə:ɫmi:nə/ ‘pomfret’ /auvə:appa:/	/bala auvə/ ‘step mother’	/donə donə:embau/ ‘to whisper’

	‘parents’		
ai	---	/paɪttɪjəka:ra/ ‘insanity’ /sa:lai:ʃɔ:tu/ ‘to borrow’ /kaimə/ ‘bitter’	/mənəkai/ ‘elbow’ /mənəkai/ ‘fist’
əo:	---	/maŋdəo:tʃ/ ‘skull’ /barəo:bba:/ ‘to climb’ /vəŋdɪjəo:bba:tu/ ‘to travel’	---
əi	---	/təɪpa:ɟɪdʃ/ ‘typhoid’ /səɪnɪʃ/ ‘necklace’	---
əu	---	/gəʊsə:tʃsə:/ ‘dear’ /baɪəʊllʃ/ ‘hay’ /gəʊsə:tʃsə:/ ‘dear’	---
ə:e	---	/dɒŋə dɒŋə:embau/ ‘to whisper’	--
ie:	---	/nəntʃɪe:ɡɔ:tu/ ‘to thank’ /bʊttɪe:ɡɔ:tu/ ‘to instruct’	---
eə	---	/beərəɪlla:tə:/ ‘raw’	---
ie	---	/no:ʃɪeddɔ:tu/ ‘to choose’ /ɔ:ʃɪɡɪebba:tu/ ‘to wake up’ /brɪjə:ŋɪelə/ ‘bel (sriphal)’	---
ia	---	/buddia:tə:/ ‘clever’	---
iu	---	/kiu:vətu/ ‘to harvest’	---
ui	---	/bʊtə:tʊɪtɪppatu/ ‘to grab’	---
u:e	---	/u:elə/ ‘petal’	---
ʊe	---	/mū:ʃɪeddɔ:tu/ ‘to breath’ /bɒkkʊerɪʃɪ/ ‘heap of books’	---
ɔi	---	/kamməɪvɪbbatə/ ‘to be silent’ /mi:nɔɪtʃəppəkabbə:/ ‘fishing festivals’	---
ʊo:	---	/suddɪŋdʊo:bba:tu/ ‘to wander’	---
eu:	---	/pi:kəu:totu/ ‘to blow’ /pɛ:ŋdʊtu pi:kəu:totu/ ‘to play’	--

F) Syllable Structure

A syllable is a unit of organization for a sequence of speech sounds. It is a unit of spoken languages consisting of a single uninterrupted sound formed by a vowel, diphthong or syllabic

consonant alone or any of these sounds preceded followed or surrounded by one or more consonants. The syllabic classification of Badaga words are as follows.

- Monosyllabic
- Disyllabic
- Trisyllabic
- Tetra syllabic
- Pent asyllabic

Monosyllabic:

Words which have only one syllable are called monosyllabic words. The examples of monosyllabic words are as follows.

Words	Syllable Structure	Gloss
/u:/	V	‘insect’
/ni/	CV	‘you’
/me:/	CV	‘rain’
/be:/	CV	‘bangal’
/sa:v/	CVC	‘death’
/iru/	VCV	‘night’

Disyllabic

Those words which have two syllables are called disyllabic words. The examples of disyllabic words are as follows.

Words	Syllable Structure	Gloss
/kʊə/	CVV	‘mine’
/eɭ.ɭi/	VC-CV	‘where’
/iñ.ñɔ:/	VC-CV	‘and’
/oɾə:.fu/	VCV-CV	‘out’
/ɟi.jə/	VCV-CV	‘lead’
/vɛɭ.ɭi/	CVC-CV	‘coin’
/mɛ:ɾ.kʊ/	CVC-CV	‘west’
/teɾk.ku/	CVCC-CV	‘south’

Trisyllabic

Those words which have three syllables are called trisyllabic words. The examples of trisyllabic words in Badaga are as follows.

Words	Syllable structure	Gloss
/bɛ:.ʃə.gə/	CV-CV-CV	‘summer’
/tiŋ.gɔ.və:/	CVC-CV-CV	‘month’
/en.nɔ.tu/	VC-CV-CV	‘my’
/u.və.tu/	V-CV-CV	‘to beat’
/mun.da:.tu/	CVC-CV-CV	‘opposite’
/i.jark.kə/	V-CVCC-CV	‘nature’
/eʃə.sa.ri/	VCV-CV-CV	‘left (hand)’

Tetrasyllabic:

Words which have four syllables are called tetrasyllabic words. The example of tetrasyllabic words are as follows.

Words	Syllable Structure	Gloss
/mu.ʃip.pa.tu/	CV-CVC-CV-CV	‘to break’
/e.ʃəi.gɔ:.gə/	V-CVV-CV-CV	‘at’
/kəi.vɛ.ləŋ.gɔ/	CVV-CV-CVC-CV	‘handcuffs’
/na.dʒ.dʒa:.ma:/	CV-CV-CV-CV	‘midnight’
/a.məi.dʒo:.tu/	V-CVV-CV-CV	‘to set’
/ku.ləŋ.gɔ:.tu/	CV-CVC-CV-CV	‘to shake’

Pentasyllabic

Those words that have five syllables are called pentasyllabic words. The example of pentasyllabic words are as follows.

Words	Syllable Structure	Gloss
/puŋ.ŋi.jəs.ta.lə:/	CVC-CV-CVC-CV-CV	‘holy place’
/kam.mi.ma.ʃɔ:.tu/	CVC-CV-CV-CV-CV	‘to bark’
/tup.pa:k.ki.kuŋ.dʒ/	CVC-CVC-CV-CVC-CV	‘bullet’
/ʃat.tɔ.tom.bo.tu/	CVC-CV-CVC-CV-CV	‘nineteen’
/vɔ:.guŋ.dʒ.vɔ:.gɛ/	VC-CVC-CV-CV-CV	‘into’
/da:n.ʃa:.kɔ.vu.ma/	CVC-CV-CV-CV-CV	‘dancer’
/aŋ.ci.ʃet.tɔ:.tu/	VC-CV-CVC-CV-CV	‘hreat’

Hexasyllabic:

Those words that have six syllables are called hexasyllabic words. The example of hexasyllabic words are as follows.

Words	Syllable Structure	Gloss
/ot.tu.ʉt.tɔ:.dʒa:.mə:/	VC-CV-VC-CV-CV-CV	‘sunrise’
/kab.bu.ñə.sa:.mə:.nə:/	CVC-CV-CV-CV-CV-CV	‘metal’
/on.tu.ma.ɲi.sa:.ma:/	VC-CV-CV-CV-CV-CV	‘hour’
/mu.jəɽɸ.ɸi.ma:.tɔ:.tu/	CV-CVCC-CV-CV-CV-CV	‘to trial’
/kiɸ.ɸu.kat.tu.və.po.ru.ɭɔ/	CVC-CV-CVC-CV-CV-CV-CV	‘fuel’
/və.m.pu.səŋ.də.ma:.tɔ:.tu/	CVC-CV-CVC-CV-CV-CV-CV	‘to quarrel’
/a.ləi.jə.ko.ləi.jə.ma:.tɔ:.tu/	V-CVV-CV-CV-CVV-CV-CV-CV	‘to torture’
/ma.ri.ja:.təi.kə.ɭɔ.və.tu/	CV-CV-CV-CVV-CV-CV-CV	‘to obey’
/paɭ.li.ku.ñə.və.ku:t.ta:/	CVC-CV-CV-CV-CV-CVC-CV	‘group of boys/girls’
/sap.pət.tə.kuɭ.tɔ.və.tu/	CVC-CVC-CV-CVC-CV-CV-CV	‘to clap’
/pa.ri.ta:.bə.pa.ɭɔ.və.tu/	CV-CV-CV-CV-CV-CV-CV	‘sympathy’
/on.tu.dʒa:.ti.ak.ki.lu/	VC-CV-CV-CV-VC-CV-CV	‘flock of birds’
/ɸit.tuk.ku.mu.ɽip.pa.tu/	CVC-CVC-CV-CV-CVC-CV-CV	‘to snap (fingers)’
/dab.bə.ñə.ki.riɸ.ɸɔ.və.tu/	CVC-CV-CV-CV-CVC-CV-CV	‘Clarion’
/kaŋ.ɲɔ.mɔɸ.ɸɔ.və.tə:/	CVC-CV-CVC-CV-CVC-CV	‘hide and seek’
/pɛ.ɲ.dɔ.tu.pi:.kɛu:.to.tu/	CVC-CV-CV-CV-CVV-CV-CV	‘to play’
/tap.pɔ.ma:.tə:.tə.mə:/	CVC-CV-CV-CV-CV-CV	‘innocent’
/dʒɛ.ji.lu.gə:.aɸ.əp.pə.tu/	CV-CV-CV-CV-VC-CV-CV	‘imprisonment’
/ta.dɔ.mɔɸ.tɔ.bu.ba.tu/	CV-CV-CVC-CV-CV-CV-CV	‘to slip’
/ma.ri.ja:.tə.ma:.tɔ:.tu/	CV-CV-CV-CV-CV-CV-CV	‘to serve’
/bu.tə:.tui.ɽip.pa.tu/	CV-CV-CVV-CVC-CV-CV	‘to grab’
/ga:.ji.jə.a:p.pa.tu/	CV-CV-CV-VC-CV-CV	‘to injure (a person)’

3. MORPHOPHONEMICS

It is a possible phonological variation with the addition of some bound morpheme when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change. There are various Morphophonemic changes, these can be

1. Addition of phoneme in a morpheme
2. Alternation of phoneme in a morpheme
3. Dropping of a phoneme in a morpheme

In Badaga, this process is realised in the following ways.

i) Addition of phonemes

In this case when a suffix is added with the vowel ending verbal stem, a new phoneme is introduced in between the base and the suffix. In Badaga, when accusative case marker –a is added with the vowel ending verbal root then –v- or -y- is inserted in the accusative form of the noun. For example

toda	+	-a	>	/todava/	‘toda people’
ku:ʈa	+	-a	>	/ku:ʈava/	‘crowd’
male	+	-a	>	/malea/	‘the mountain’

ii) Alternation of phonemes

In alternation of phonemes because of the addition of some morphemes there is change in the phoneme of the base morpheme. For example,

In Badaga, when past tense marker –a is added with the -e ended verbal stem -e changes into -a before tense marker. For example,

ige	+	t	+	a	>	igata	‘he pushed’
oge	+	p	+	I	>	ogapi	‘will wash – you (pl)’

iii) Deletion of phoneme

When a suffix is added with the base morpheme the final phoneme of the base morpheme gets deleted. For example,

In Badaga, when words containing voiceless double plosives occur as postpound word in the compound structure, the geminated voiceless plosive becomes single plosive. For example,

ha:l	+	aʈʈu	>	/ha:laʈu/	‘pour milk’
lo:l	+	akkilu	>	/to:lakilu/	‘bat’

4. MORPHOLOGY

Morphology is the branch of linguistics that deals with words, their internal structure, and how they are formed. It deals with the identification, analysis and description of the structure of a given language's morphemes and other linguistic units.

I. Noun Morphology

The morphological noun is built on a noun base which is the simplest case consisting of a noun root. The noun morphology here deals with the word formation processes, gender, and number, case and post position.

i) Word Formation:

Word formation is the creation of a new word. There are a number of methods of word formation. The words in Badaga are formed by a single morpheme or more than one free morpheme or a combination of free and bound morpheme.

/mənə/ 'house' is a word and /mənəiqɔ/ 'houses' also is a word which is a combination of /mənə/ 'house' + /iqɔ/ (plural marker).

free morpheme -/mənə/ 'house' - /mənə-iqɔ:/ 'houses'

bound morpheme -/iqɔ/ (plural marker).

Four types of word formation are found in Badaga such as Affixation, Derivation, Compounding and Reduplication.

- **Affixation**

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In Badaga, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in –

- **Prefixation**

It is a morphological process whereby a bound morpheme is attached to the front of a root or stem. The kind of affix involved in this process is called prefix. The examples of prefixation are as follows.

- /kuɽi/ (prefix) + /a:tu/ > /kuɽia:tu/ 'sheep'

- **Suffixation**

It is the morphological process whereby a bound morpheme is attached to the end of a root or stem. The kind of affix involved in this process is called suffix. The examples of suffixation are given below

- /mənəi/ ‘house’ + /gɔ/ ‘suffix’ > /mənəigɔ/ ‘houses’
- /ɛɾəɾɔ/ ‘two’ + /tirukkɔ/ ‘suffix’ > /ɛɾəɾɔtirukkɔ/ ‘twice’
- /mu:ɾɔ/ ‘three’ + /tirukkɔ/ ‘suffix’ > /mu:ɾɔtirukkɔ/ ‘thrice’

- **Reduplication**

Reduplication is a morphological process in which a root or stem or part of it is repeated.

/da:ri da:ri/ ‘by’
 /donə donə:embau/ ‘to whisper’
 /bikki bikki a:vɔtu/ ‘to cry (weep)’
 /kaṇə kaṇə embatu/ ‘to shine’

- **Echo-formation**

Echo words are characterized by reduplication of a complete word or phrase, with the initial segment or syllable of the reduplicate being overwritten by a fixed segment or syllable.

For example,

/o:ʃi mi:nɔgə doḍḍɔtɔ o:ʃi mi:nɔgə kuṇṇətu/ ‘Some fish are big and some are small’

Compounding

It is the process of word formation that creates compound lexemes. It occurs when two or more words joint together to make one word. The examples of compounding in Badaga are as follows.

/bukkɔ/ ‘book’ + /si:rə/ ‘bag’ > /bukkɔ si:rə/ ‘school bag’
 /ɖɔ:lɔ/ ‘jowar’ + /ma:v/ ‘flour’ > /ɖɔ:lɔ ma:v/ ‘jowar flour’
 /kijə/ ‘lower’ + /tuḍi/ ‘lip’ > /kijə tuḍi/ ‘lower lip’
 /kutirə/ ‘horse’ + /bəṇḍi/ ‘cart’ > /kutirə bəṇḍi/ ‘horse coach’

Derivation

It is the process of forming a new word on the basis of an existing word. A derivational suffix usually applies to words of one syntactic category and changes them into word of another syntactic category. The examples of derivation are as follows.

/da:rə/ ‘who’ + /və/ ‘suffix’ > /da:rəvə/ ‘whom’
 /atu/ ‘it’ + /gə:/ ‘suffix’ > /atugə:/ ‘to it’

Coining new words

In Badaga, many new words are coining either from Tamil, English, Kannada, Hindi or Malayalam.

For Example – (English)

/tʃi/	‘tea’
/so:ppu/	‘soap’
/tʃikketʃ/	‘ticket’
/ko:rʃu/	‘court’

For Example – (Tamil)

/ra:ɳi/	‘queen’
/kaɳɳə:tʃi/	‘mirror’
/kətʃə/	‘umbrella’
/mətʃʃəiko:ʃu/	‘cabbage’
/ra:ɖʒa:/	‘king’
/gritʃə:/	‘crown’
/koʃi/	‘flag’
i:tʃi/	‘spear’
/etiroli/	‘echo’
/mu:kutti/	‘nose-ring’
/eɳɳəi/	‘oil’
/maɳi/	‘bell’

For Example – (Hindi)

/de:ʃə:/	‘country’
/mantiri/	‘minister’

For Example – (Kannada)

/uɳgərə:/	‘ring’
/mənə/	‘house’
/u:/	‘flower’

For Example – (Malayalam)

/bommə/	‘doll’
/pu:tʃ/	‘lock’
/ra:ɖʒa:/	‘king’

/koʃi/	‘flag’
/sa:vi/	‘key’

Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate. Example of suppletion in Badaga include –

/ku:ʃʊ/	‘child’
/kʊʃʊʊʊ/	‘children’

Types of Noun

Common

Used to name people, place or things in general. It refers to the class or type of person or thing (without being specific)

/gaŋdʊ/	‘male’
/paʃʊʊʊʊ/	‘city’
/ba:ttirʊ/	‘teacher’

Countable

Have a singular and plural form and can be use with a number or a/an before it. They are sometime called Count Nouns

/di:diqʊ/	‘lamp’
/sa:vi/	‘key’
/mənə/	‘house’

Concrete

Refer to people or things that exist physically and that at least one of the senses can detect.

/ñɛ/	‘dog’
/moʃʊʊ/	‘tree’
/a:ppiʃʊ/	‘apple’

Compound

Two or more words that create a noun. They can be written as one word, joined by a hyphes or written as separate words.

/iŋkpuʃʃi/	‘ink pot’
/ko:ʃi saŋdʊ/	‘cock-fight’
/eddʊ saŋdʊ/	‘bull-fight’

/uŋgərə bərəḷṣ/ 'ring finger'

Proper

Used to name a specific (or individual) person, place or things. Proper nouns begin with a capital letter

/ra:mu/ 'ramu'

/maŋcəka:ma:lə/ 'jaundice'

/ta:mərə/ 'lotus'

/a:ppiḷṣ/ 'apple'

Uncountable

Cannot be counted. They often refer to substances, liquids, and abstract ideas. They are sometimes called Mass Nouns

/taŋṇi:ru/ 'water'

/ga:ji/ 'air'

/saŋgəṭə:/ 'hatred'

Abstract

Have no physical existence. They refer to idea, emotions and concepts you cannot see, touch, hear, smell or taste

/siñɛ:ṣ/ 'love'

/dʒa:mə:/ 'time'

/nɛgəvətu/ 'laugh'

Collective

Refer to a set or group of people, animals or things.

/mi:nə ku:tʃa:/ 'shoal of fishes'

/ka:ʃitəkattʃ/ 'pile of papers'

/dʒanəku:tʃa:/ 'crowd of people'

/sa:vikottu/ 'bunch of keys'

Noun Morphology

It is identification, analysis and description of the structure of noun.

1. Simple and Derived Noun

Simple Noun:

The simple nouns in Badaga language are as follows.

/so:la/	‘forest’
/pa:ɾəikallɔ/	‘rock’
/mɔɾəkattə/	‘wood’
/tanɳi:ɾu/	‘water’
/ga:ji/	‘air’

Derived noun

The examples of derived noun are given below.

/ñɛ/	‘dog’	>	/ñɛ:mari/	‘puppy’
/kitʃɪɔ/	‘fire’	>	/kitʃɪɔ kattɔ:tɔ/	‘flame’
/pani/	‘water’	>	/panikuɾam/	‘rhinoceros’

2. Animate and Inanimate Noun

Animate Noun: Example of animate noun is as follows.

/ku:ɔɔ/	‘boy’
/matuɔəi ɳɛɳɳɔ/	‘bride’
/ɛmməgatti/	‘woman’
/ku:ɔɔ/	‘child’

Inanimate Noun: The examples of inanimate noun are as follows.

/oddɔ/	‘sun’
/mi:nɔ/	‘star’
/tiɳgɔɔə:/	‘moon’
/kaməɔɔ gə:ji/	‘wind’
/mapɔɔ/	‘cloud’
/tanɳi:ɾu/	‘water’

3. Human and Non-human Noun

Human Noun: Example of human noun is as follows.

/ma:tɪ/	‘son’
/sinɛ:su/	‘friend’
/ɳɛɳɳɳku:ɔɔ/	‘daughter’
/ɳəɔɔə/	‘mother’

/appa:/ 'father'

Non-human noun: The examples of non-human noun in Badaga are given below.

/iruppɔ/ 'ant'
 /sɛŋdɔ/ 'ball'
 /karaɽi/ 'bear'
 /ɛddũ/ 'bull'
 /kotti/ 'cat'
 /mi:nɔ/ 'fish'

External Structure: (Gender, Number and Person)

Gender

A grammatical gender is a system of noun classification. The nouns in Badaga are inflected by two genders as male and female. Gender differentiation is determined by adding suffixes to the stem or by using two completely separate lexemes.

In Badaga, the suffix /-a/ is used to indicate male gender in case of human nouns and the suffix and /-a:/, /-ə/ in case of non-human nouns, the suffix /-u/ is used to indicate female gender in case of human and the suffix /-a/ and /-I /in case of non-human nouns Example of male and female gender by using different suffixes are as follows.

Male	Female
/appa:/ 'father'	/həʊʊə/ 'mother'
/a:ŋə/ 'elephant'	/a:ŋə/ 'elephant'
/kaŋda:tu/ 'goat'	/hɛŋɽə:tu/ 'goat'
/ɛmmɛ/ 'buffalo'	/ɛmmɛ/ 'buffalo'
/sammanti/ 'daughter-in-law's father'	/sammanti/ 'daughter-in-law's mother'
/kɔʌi:/ 'dwarf'	/kɔʌi/ 'dwarf'

Example of male and female by using different lexemes are as follows.

Male	Female
/kaŋɖa:/ ‘husband’	/hɛŋɖɪɪ/ ‘wife’
/manɔʃə:/ ‘man’	/ɛmməgatti/ ‘woman’
/matuɔma:təma:/ ‘bachelor’	/kaŋɖəhɛŋɖɪɪ/ ‘spinster’
/muɪɪɔ:/ ‘widower’	/muŋɖəkidi/ ‘widow’
/ra:ɖə ma:tti/ ‘prince’	/ra:ɖəna hɛŋɖɪɪ/ ‘princess’
/ajijə pɛɪɪ:/ ‘bridegroom’	/matuɔi hɛŋɖɪɪ/ ‘bride’
/ku:ʃɪ/ ‘boy’	/hɛŋɖɪɪ/ ‘girl’
/ma:tti/ ‘son’	/hɛŋɖɪɪku:ʃɪ/ ‘daughter’

Number

Number is the grammatical category of nouns, pronouns and adjectives and verb agreement that express count distinctions (such as one, two or three or more). The nouns in Badaga are marked by two numbers as singular and plural. The singular is unmarked. The plural is marked by adding the suffixes /-igɔ/ and /-gɔ/ to the nouns.

Examples of plural marker affixed to the noun are as follows.

Singular	Plural
/avəkkə mənə/ they-GEN house ‘Their house’	/avəkkərə mənə-igɔ/ they-GEN house-PL ‘Their houses’
/kunnə ku:ʃɪ/ small child ‘The small child’	/kunnə kɔŋə-ɔ/ small child-PL ‘The small children’
/bɛɪɪ kutirə/ white horse ‘The white horse’	/bɛɪɪ kutirə-igɔ/ white horse- PL ‘The white horses’
/uddə mərə/ large tree ‘The large tree’	/uddə mərə-gɔ/ large tree -PL ‘The large trees’
/olɪijə hɛŋɖɪɪ/ good girl ‘The good girl’	/olɪijə ɛŋgə:/ good girl-PL ‘The good girls’

/o||ijə ku:fə/ good boy ‘The good boy’	/o||ijə kəñəvə/ good boy- PL ‘The good boys’
/doqda bukkə/ big book ‘The big book’	/doqda bukkə-gə/ big book- PL ‘The big books’

Person

Badaga also has a dual person. There are three persons in Badaga as first person, second person and third person. The following are the persons in Badaga.

	Singular	Dual	Plural
First person	/na:/ ‘I’	/ñəŋgə ɛɾəta/ ‘we two’	/ñəŋgə/ ‘we’
Second person	/ni/ ‘you’		/niŋgə/ ‘you (PL)’
Third person	/amə:/ ‘he’ /avə:/ ‘she’ /atu/ ‘it’	/avəikka ɛɾəvə/ ‘they two’	/avəkka/ ‘they’

Case

Case is an inflected form of a noun, pronoun or adjective indicating its grammatical relation to other words. Some cases are marked while others are unmarked. The following are the different case in Badaga.

Nominative case

It is the case marking typically the subject of the verb. The nominative marker in Badaga is the suffix /-kə/ in case of intransitive verb. The following are the examples.

/eŋgə akkila no:ʈiniɟə/
We-NOM bird that see-SFP
‘We see the bird’

/na:n akkila no:ʈitən/
I-NOM bird that see-SFP
‘I saw the bird’

/ra:mɔ̃ sijə:mukə bukkɔ̃ kottɔ̃:/
 ram-NOM book that shyam-DAT give-SFP
 ‘Ram gave the book to Shyam’

/amə: ɔlətə vɔ:kɛ akkila koddə:/
 he-NOM bird that garden-LOC kill-SFP
 ‘He kill the bird in the garden’

/ɛŋgə: ni:rə kutiʃʃiniɔ̃/
 we-NOM water boil-SFP
 ‘We boil water’

/bɛ:tʃəkə:rə ma:nə idittə:/
 deer that hunter-NOM catch-SFP
 ‘The hunter caught the deer’

Accusative case

It is the grammatical case that marks the direct object of a verb. In Badaga, the accusative case is marked by the suffix /-gə/as in the following examples.

/na:n ku:ʃɔ̃gə ɛttɔ̃ kottɛ:n/
 I baby-ACC feed-PROG.ASP
 ‘I feed the baby’

/amə: bukku ɔ:tindʒidənɛ/
 he book read-PROG.ASP
 ‘He reads a book’

/kuñəvɛ ennə nɔ:ʃin idərə/
 child-PL I-ACC see-SFP
 ‘The children see me’

Some examples without the accusative case marker /-jə:/ are as follows

/ɛŋgə: dənəvə u:di-jə:/
 cow-PL cow-ACC beat-SFP
 ‘We beat the cows’

/na:n kutiri-jə: e:titen/
 I-NOM horse that run-SFP
 ‘I run the horse’

/na:n kutəri-jə: o:tə bi:ddəne/
 I-NOM horse-ACC run-CAUS-SFP
 ‘I am making the horse run’

Dative case

It is the grammatical case that marks typically the indirect object of a verb, the object of some ad positions or a possessor. In Badaga the dative case is marked by /-kə/, /-gə/as in the following examples.

/amə: enəgə aitu ruppi tanta:/
 I-DAT he-NOM rupees five give-SFP
 ‘He gives me 5 rupees’

/ra:mə sijə:mukə bukkə kottə:/
 ram-NOM shyam-DAT book that give-SFP
 ‘Ram gave the book to Shyam’

/sərkke:rə e:ləigəgə fəŋə tantə:rə/
 government-NOM poor-DAT money give-SFP
 ‘The government gives money to the poor’

Instrumental case

The primary function of this marker is to indicate the instrument that the agent uses while carrying out an activity. The instrumental case is marked by the marker /-gə/ or /-ja/ as in the following examples.

/ennə: pə:nədɔ:gə barə/
 I-GEN pen-INST write-IMP
 ‘Write with my pen’

/məɾəvə koɾəli:və:gə bitɾə/
 tree that axe-INST cut-SFP
 ‘The tree is cut with axe’

/ʊɔɾəməʊð kattiri ʊɔ:ge biɽɽ/

hair this scissors-INST cut-SFP

‘The hair is cut with scissors’

/kiññəʊe mi:n kambija bi:ddə mi:n equttəɾə/

child-PL-NOM fishing rods-INST fish that catch-SFP

‘The children caught the fish with the fishing rods’

/ra:məʊ ennə pɛ:nə dɔ̃gə ka:kitə baɾətə:/

ram-NOM I-GEN pen-INST letter that write-SFP

‘Ram wrote the letter with my pen’

/ma:ɲusə dɔdɔɽ məɾəʊə kɔɽi liɟəgə biɽɽitə:/

man-DET-NOM big tree DETI axe-INST cut-SFP

‘The man cut the big tree with the axe’

Ablative case

It is a grammatical case expressing typically the relations of separation and source and also frequently such relations as cause or instrument. The ablative case is marked by the suffix/-tə/. The examples are given below.

/amə: ennə dʒannəlɔntə kijijə bittubuɽtə/

he I-GEN window-ABL fall-SFP

‘He fell down from my window’

/na:ləi ində bəʃ elləʊə ɔɽusəʊəgə biɽɽə tallə/

tomorrow-ABL bus run-NEG-UNR.ASP

‘Tomorrow onwards the buses will not run’

/dʒɔ:ləi tiŋgɔʊə:ntə mɛ: ʊɔɽtugə a:rəmiɽɽiɽigə/

july month-ABL rain here start-SFP

‘Rain starts from the month of july’

/ku:ɽə məɾəntə annə ku:tubuɽtə/

child-NOM tree-ABL fruit DET pluck-SFP

‘The child plucked the fruit from the tree’

/amə: mənəi o:dəgəntə kijijə a:ɾi buttə:/
he (top of house)-ABL jump-SFP
'He jumped from the top of the house'

/mɔɾə:ntə: eləi elləm buttubuttə:/
tree-ABL leaves this fall-SFP
'The leaves fall from the tree'

Locative case

It is a grammatical case that denotes place or the place where or wherein. It is use to indicate the location of an object or event. The locative case marker is marked by the suffix /-nə̃/, /-jə/, /-gə/ in Badaga as in the following examples.

/amə: məi-jə iddənə/
he house-in-LOC remain
'He is in the house'

/ennə kuñəvə palɭitʉ-nə̃ idərə/
I-GEN child-PL school-LOC remain
'My children are in the school'

/na:n ennə mənəik-kə vɔ:kɛ:n/
I I-GEN house-LOC remain
'I am in my house'

/ennə kuñəvə palɭitʉ-nə̃ idərə/
I-GEN child-PL school-LOC remain
'My children are in the school'

/na:n məi-gə və:kəvɔ:nə/
I house-LOC go-SFP
'I go to the house'

/mɛ:ɖəi otəgə nillə/
table-on-LOC stand-IMP
'Stand on the table'

/amə: mɔɾə kaɟijə:s origənǽ/
 he tree-under-LOC sleep-PROG.ASP
 ‘He sleeps under the tree’

/ennə mənəigə ʋə:kɔ/
 I-GEN house-LOC go-IMP
 ‘Go to my house’

/ennə mənəigə ba:/
 I-GEN house-LOC come-IMP
 ‘Come to my house’

/ennə ma:tɪ pali itɬɔgə ʋə:kita:nɛ/
 I son school-LOC go-PERF.ASP
 ‘My son has gone to the school’

Genitive case

It is a grammatical case marking typically a relationship of possessor or source. The genitive case in Badaga is marked by the suffix /-nə:/ the following examples.

/amə-nə: mənə/
 he-GEN house
 ‘His house’

/nin-nə mənə/
 you-GEN house
 ‘Your (sg) house’

/avək-kə ma:tɪ/
 they-GEN son
 ‘Their son’

/ennə kəigɔ/
 I-GEN 1PP-eye-PL
 ‘My hands’

/eŋgə kəigə/
 we-GEN 1PP-hand-PL
 ‘Our hands’

/avənə kəŋŋə/
 she-GEN 3PP-eyes
 ‘Her eyes’

/innə eɾətu bukkəgə/
 you-GEN book two
 ‘Two books of yours’

Pronoun

Pronoun is a small set of words in a language that are used as substitutes for nouns or noun phrases and whose referents are named or understood in the context. There are six types of pronouns in Badaga. They are as follows.

	Singular	Dual	Plural
First person	/na:/ ‘I’	/ñəŋgə eɾəta/ ‘we two’	/ñəŋgə/ ‘we’
Second person	/ni/ ‘you’		/niŋgə/ ‘you (PL)’
Third person	/amə:/ ‘he’ /avə:/ ‘she’ /atu/ ‘it’	/avəikka eɾətu/ ‘they two’	/avəikka/ ‘they’

1. Demonstrative pronoun

There is a two way distinction between demonstratives, typically one set of demonstrative is proximal indicating objects close to the speaker and the other series is distal indicating objects further moved from the speaker. The demonstrative pronouns in Badaga are realized in two numbers as singular and plural as in the following examples.

Pronouns	Proximate	Remote
Singular	/itu/ ‘this’	/atu/ ‘that’
Plural	/atə/ ‘these’	

2. Interrogative pronoun

An interrogative pronoun or question word is a function word used to ask a question. The interrogative pronouns found in the Badaga language are as follows.

Interrogative Pronoun	Gloss
/e:nə/	‘what’
/e:gʊvə/	‘when’
/e||i/	‘where’
/edo/	‘which’
/da:rə/	‘who’
/da:rəvə/	‘whom’
/e:kka/	‘why’

3. Indefinite pronouns

An indefinite pronoun is a pronoun that refers to one or more unspecified beings, objects or places. The indefinite pronouns found in the language are as follows.

Indefinite Pronoun	Gloss
/ellə:/	‘everything’
/darə:/	‘anybody’
/darə:/	‘nobody’
/ella:və/	‘everybody’
/da:rə||jə/	‘no one’

4. Reflexive pronoun

A reflexive pronoun is a pronoun preceded by the noun, adjective, adverb or pronoun to which it refers within the same clause or sentence. In Baduga the reflexive pronoun are form by adding /-nɛ/ to the pronoun as in /na:ttə:/ ‘myself’ > /na:/ ‘I’ + /-ttə:/. The reflexive pronouns found in Baduga language are given below.

Reflexive Pronoun	Gloss
/na:ttə:/	‘myself’
/naŋgəvɛ/	‘ourselves’
/ni:ttə/	‘yourself’
/niŋgətə/	‘yourselves’
/avəgə:/	‘herself’
/amə:ddə:/	‘himself’
/atuttə:/	‘itself’

Pronominals:

The linguistic phenomenon termed as pronominalization takes place in two ways: 1) Nominal pronominalization and 2) Verbal pronominalization. Badaga has nominal pronominalization according by possessed things, kinship terms and parts of body. The nominal pronominal markers found from the available data are as follows.

The nominal pronominal system of Baduga is as follows. It is affixed to the nouns.

	Singular	Plural
1 st Person	/nə:/	/nə:/
3 rd Person	/nə:/	

Examples of 1st person singular:

/ennə kəiqə/

I-GEN 1PP-hand-PL

‘My hands’

Examples of 1st person plural:

/eŋgə kəiqə/

we-GEN 1PP-hand-PL

‘Our hands’

Example of 3rd person singular:

/aʋənə kəŋŋə/

she-GEN 3PP-eye

‘Her eyes’

Verb morphology

The verb class is the solitary word class that displays inflection. The verb is thus explicitly defined by inflection. Significant number of dissimilar features are marked on the verb and work to contextualize its use. Tense, mood, aspect, and voice are some of the most common types of features.

Tense locates an event in time, aspect refers to the way in which the event makes known within a time frame. Mood signals the speaker’s intent or attitude towards the utterance, and voice distinguishes thematic relationships between the verb and arguments of a sentence.

Classification of Verbs: Verbs in Badaga may be classified in two ways,

(1) Structurally and (2) Semantically.

(1) **Structurally**: Three classes of verbs can be classified structurally as Transitive, Intransitive and Ditransitive

(a) **Transitive verb** : The transitive verbs need an object. The object of the transitive verb receives the action. Examples of Transitive Verbs identified from Badaga language are given below

/no:ɽi/ 'see' /tanta:/ 'give' /savə:ri/ 'ride' /o:tindji/ 'read', /tinda:/ 'ate',
/u:dijə:/ 'beat' /kod/ 'kill' /idɽətə/ 'catch' /baɽə/ 'write' as in.

/eŋgə akkila no:ɽi niɽə/
we-NOM bird DET see-SFP
'We see the bird'

/amə: enəgə aitu ruppi tanta:/
I-DAT he-NOM rupees five give-SFP
'He gives me 5 rupees'

/eŋgə: kutirə savə:ri ma:ɽitijə:/
we horse ride-SFP
'We ride the horses'

/amə: bukku o:tindjidane/
he book read-PERF.ASP
'He reads a book'

/make:ɽə mə:ɽkaññə tinda:/
mahesh-NOM mango DET eat-PERF.ASP
'Mahesh ate the mango'

/eŋgə: dənəɽə u:dijə:/
we-NOM cow-ACC beat-SFP
'We beat the cows'

/amə: oɭətə ʋə:kə akkila koddə:/
 he-NOM bird DET garden-LOC kill-SFP
 ‘He killed the bird in the garden’

/kuññəʋə mi:nə idʊtəʋə/
 children-PL-NOM fish that catch-PL
 ‘The children caught the fish’

/ra:mə ennə pɛ:nə dʒgə ka:kitə baɾətə:/
 ram-NOM I-NOM pen-INST letter DET write-SFP
 ‘Ram wrote the letter with my pen’

(b) Intransitive verb

The intransitive verb does not take any object. Examples of intransitive verb from Badaga language are given below.

/banta/	‘come’	/ʋə:n/	‘go’	/gɛɾtə/	‘barks’	/origə/	‘sleep’
/o:ɿ/	‘run’	/nɛgə/	‘smile’	/and/paɾə/	‘fly’	/nid/	‘stand’ as in

/avəkkə iɭɿgə banta:ra/
 here they come-SFP
 ‘They come here’

/na:n sattəika ʋə:nən/
 I market-LOC go-SFP
 ‘I go to the market’

/nɛgʋ ʋəʋ gɛɾtəʋə:/
 dog-NOM bark-SFP
 ‘The dog barks’

/amə: mɔɾə kadɿjə:s origənə/
 he tree-under-LOC sleep-PROG.ASP
 ‘He sleeps under the tree’

/ra:mə: maŋəkañə o:ɿtə:n/
 ram-NOM quickly run-SFP
 ‘Rama runs quickly’

/ku:ʃʊ nɛgətərə:/
 baby DET smile-SFP
 ‘The baby smiles’

/atu ennə maŋʈəikkʊ mɛ:la paɾəntə/
 it head-over-LOC fly-SFP
 ‘It flies over the head’

/avə: aʎi niddə vətʃitivi/
 she there stand-PERF.ASP
 ‘She stands there’

(c) Ditransitive verb

A ditransitive verb takes two objects. The objects could be direct objects and the indirect objects of a sentence but it could be direct object and object complement. The ditransitive verbs of Badaga are as follows

/ta/ ‘give’, /koʈ/ ‘gave’, /soppʊ/ ‘serve’ /e:tu/ ‘led’ as in

/amə: enəgə aitu ruppi tanta:/
 I-DAT he-NOM rupees five give-SFP
 ‘He gives me 5 rupees’

/ra:mʊ siʃə:mukə bukkʊ kottə:/
 ram-NOM book that shyam-DAT give-SFP
 ‘Ram gave the book to Shyam’

/si:tə nəʈʈəka:ruka ittʊ soppʊ kottə:/
 sita-NOM guest-PL-DAT food serve-PROG.ASP
 ‘Sita served the food to the guests’

/eŋgə: danəvə kottə:ʃikə: e:tudijə/
 we-NOM cow-PL DET shed-LOC led-PERF.ASP
 ‘We led the cows to the shed’

(2) **Semantically** the verbs of Badaga can be classified into fifteen categories. The examples are given below.

(a) Physical verbs

These verbs are simply called action verbs. Any specific physical action is indicated by this category of verbs. Examples of Physical verbs from Badaga are mentioned below

/kɛlasakijivətu/	‘to work’
/ba:ggɔ:tu/	‘to sweep’
/undɔ:tu/	‘to push’

(b) Instrument verbs

Instrument verbs are verbs incorporating nouns that have the instrument theta-role in their underlying argument structure. The examples of Instrument verbs from Badaga are given below.

/oɖəppattu/	‘split’
/bɛ:ʈʈə a:ʈʈətu/	‘hunt’
/do:ɳɖɔ:tu/	‘dig’
/bɛʈʈɔ:tu/	‘chop (fire wood)’
/do:ɳɖɔ:tu/	‘dig (a hole)’
/oɖəppattu/	‘split (wood)’

(c) Verbs of fighting

Verbs of fighting are verbs used without object. Examples of Badaga are

/buʈə:tuitippatu/	‘to grab’
/gobbats/	‘to kill’
/gilɪɖɔ:tu/	‘to win’

(d) Music verbs

The agent of this verb is the instrument. Examples from Badaga language are as follows.

/pi:kɛu:totu/	‘to blow’
/kadəjɛ:go:tu/	‘to sing’
/naɖəna a:kkɔ:tu/	‘to dance’

(e) Motion verbs

Motion verbs, as designated by the term “motion”, are verbs that describe motion or movement. These verbs cannot be used in passive voice. Examples from Badaga language are given below.

/bantuseppətu/	‘to arrive’
/uggɔːtu/	‘to enter’
/mitəppatu/	‘to float’

(f) Occupational verbs

Verbs used to engage a livelihood or engagement. Examples from Badaga language includes:-

/sa:ra:jəka:ʃʃɪvətu/	‘to brew’
/bɛ:bbatu/	‘to cultivate’
/kiu:vətu/	‘to harvest’

(g) Culinary verbs

Verbs that describe action related to cooking. The examples are as follows.

/kuʈuppatu/	‘to drink’
/tinbatu/	‘to eat’
/baɾəbbatu/	‘to fry’

(h) Cosmetic verbs

Verbs related to Grooming can be termed as cosmetic verbs. The examples of Badaga language are as follows.

/maɳɖəɖɔːɾɔtu/	‘to comb (hair)’
/eɳigəa:ɖɔːtu/	‘to tie (hair)’
/baʈʈəkkɔːtu/	‘to wear (clothing)’

(i) Communicative verbs

Verbs through which thoughts feelings and information can be exchanged are known as communicative verbs. In Badaga the following communicative verbs can be identified.

/batile:ɖɔːvətu/	‘to answer’
/koɾəʃɔːtu/	‘to invite’
/kɔɾəʃʃɔːtu/	‘to call’

(j) Non motion verbs

The verbs which involve no movement or action are known as non motion verbs. The examples from Badaga are given below

/oppɔ:tu/	‘to approve’
/mo:to:tu/	‘to collide’
/sa:vətu/	‘to die’

(k) Inchoative verbs

These verbs are also known as inceptive verbs. These verbs indicate the process of beginning or becoming. Example from Badaga language are as follows.

/u:bbatu/	‘to bloom’
/nəijəbippatu/	‘to soak’
/ōṛəbi:ppatu/	‘to freeze’

(l) Sensory verbs

These verbs describes one of the five senses. Examples of sensory Verbs in Badaga are as follows.

/kəmmɔ:tə/	‘to cough’
/bikki bikki a:vətu/	‘to cry’
/aṇcɔ:tu/	‘to fear’

(m) Emotive verbs

These verbs describe the feelings of person. Examples from Badaga are as follows.

/vəɽuppu/	‘to dislike’
/kē:ṇabi:ppatu/	‘to like’
/gəvə:bi:ppatə/	‘to love’

(n) Cognitive verbs

These verbs are the task words that can often be seen at the start of a question.

/ñəbɔ:tu/	‘to believe’
/aṛṭubippatu/	‘to know’
/gē:ṇabuḍṣətu/	‘to forget’

(o) Other verbs

The verbs mostly include the linking verbs, auxiliary verbs, linking verbs modal verbs. Example from Badaga are as follows.

/obbatibbatu/	‘to fast’
/kɔtɔ:tu/	‘to offer’
/tirikki ma:tɔ:tu/	‘to repeat’

The verb construction makes a two-fold distinction viz. Finite and Non-finite. Another way of classifying verbs is on the basis of finiteness.

Finite verb information

The structure of finite verb shows a stem followed by tense, aspect and mood markers. In Badaga the finite verbs are formed by adding different suffixes to the verb according to the aspect and mood. By analyzing the available data of Badaga, there is no tense marker.

As Badaga is an inflectional type of language. Here words are formed by adding syllables or letters (i.e. affixes) or different postpositions to the stem and different endings are used to form different types of words and these affixes show no traceable signs of having been independent words.

Simple aspect

The simple aspect is expressed by different markers. They occur under phonological condition. The simple aspect marker /-ɛn/ occurs after vowel. The following are the examples

/na:n akkila no:tɪnɛn/

I bird DET see-SIM.ASP

‘I see the bird’

/ɛŋgə akkila no:tɪniɲɔ/

we- NOM bird DET see-SIM.ASP

‘We see the bird’

/ni sattəika vɔ:rɛ/

you market -LOC go-SIM.ASP

‘You (sg) go to the market’

/amə: sattəika vɔ:nə:/

he market-LOC go-SIM.ASP

‘He goes to the market’

/eŋgə ɪlligə baññijə/
we here come-SIM.ASP
'We come here'

/atu ennə maŋʃəikkə mɛ:la paɾəntə/
it head-over-LOC fly-SFP
'It flies over the head'

/ku:ʃə ki:lɛ buttərə/
child DET fall-SIM.ASP
'The child falls down'

/eŋgə: kutirə savə:ri ma:titiʃə/
we horse ride-SFP
'We ride the horse'

/avə: aɭi niddə vətʃitivi/
she there stand-PERF.ASP
'She stands there'

/amə: enəgə aitu ruppi tanta:/
I-DAT he- NOM rupees five give-SFP
'He gives me 5 rupees'

/avəkkə ni:rə kutiʃʃirə/
they-NOM water boil-SIM.ASP
'They boil water'

/avə: kutirijə: e:tɪtʃ/
she- NOM horse DET run-SIM.ASP
'She runs the horse'

/na:n doɖɖi tinnənkəntu iruntɛ:n/
I bread eat-SIM.ASP
'I eat bread'

/ra:mə: maŋəkañə o:tʃitə:n/
ram-NOM quickly run-SIM.ASP
'Ram runs quickly'

Present Progressive aspect

The present progressive aspect is marked by adding the suffix/-iddən/to the verb as in the following examples

/na:n ilʃigə bannɛ:n/
I here come-PROG.ASP
'I am coming here'

/amə: ilʃigə bantukonɖuiddənə/
he here come-SIM.ASP
'He is coming here'

/avə: ilʃigə bantukonɖuiddəvɛ/
she here come-PROG.ASP
'She is coming here'

/avəkka ilʃigə bantukonɖuiddərə/
they here come-PROG.ASP
'They are coming here'

/na:n akkila no:tʃin iddən/
I bird DET see-PROG.ASP
'I am seeing the bird'

/ɛŋgə: akkila no:tʃin iddijə/
we bird DET see-PROG.ASP
'We are seeing the bird'

/amə: akkila no:tʃin iddəɛ/
he bird DET see-PROG.ASP
'He is seeing the bird'

Perfective aspect

The perfective aspect is marked by the suffix /-puttɛ:n/, /-puttə/, /-putti/, /-ktɛn/, /-uttijə:/, /-ktijə/, /-ktijə/, /-tə/, /-tru/ to the verb as in the following examples

/na:n akkila no:ti-puttɛ:n/

I bird DET see-PERF.ASP

‘I had seen the bird’

/ni akkila no:ti-puttə/

you bird DET see-PERF.ASP

‘You (sg) had seen the bird’

/niŋgə: akkila no:ti -putti/

you(pl) bird DET see-PERF.ASP

‘You(pl) had seen the bird’

/nə:n sattəigə: vɔ:-ktɛn/

I market-LOC go-PERF.ASP

‘I had gone to the market’

/eŋgə: akkila no:ti -puttijə:/

we bird DET see-PERF.ASP

‘We had seen the bird’

/eŋgə: sattəigə: vɔ:-ktijə/

we market-LOC go-PERF.ASP

‘We had gone to the market’

/eŋgə: ɛɾəɾə:v sattəigə: vɔ:-ktijə/

we(two) market-LOC go-PERF.ASP

‘We (two) had gone to the market’

/ni sattəigə: vɔ:-tə/

you market-LOC go-PERF.ASP

‘You(sg) had gone to the market’

/niŋgə: sattəigə: ʋə:ti/
you(pl) market-LOC go-PERF.ASP
'You(pl) had gone to the market'

/amə: santəigə: ʋə:tə/
he market-LOC go-PERF.ASP
'He had gone to the market'

/avə: santəigə: ʋə:tə/
she market-LOC go-PERF.ASP
'She had gone to the market'

/adu sattəigə: ʋə:-tu/
it market-LOC go-PERF.ASP
'It had gone to the market'

/avəkka: sattəigə: ʋə:-tru/
they market-LOC go-PERF.ASP
'They had gone to the market'

/avəkka: ɛɾəɾə:ʋ sattəigə: ʋə:-tru/
They (two) market-LOC go-PERF.ASP
'They (two) had gone to the market'

Unrealised aspect

The unrealized or erealis aspect is mark by the suffix /-kəʋə:nijɔ/ as in the following examples

/ɛŋgə: santtaikkə: ʋə:-kəʋə:nijɔ/
we market-LOC go-UNR.ASP
'We will go to the market'

/ɛŋgə: ɛɾəɾə:ʋ santtaikkə: ʋə:-kəʋə:nijɔ/
we(two) market-LOC go-UNR.ASP
'We (two) will go to the market'

/amə: ɔləgə ʊ:kənə/
he field-LOC go-UNR.ASP
'He will go to the field'

/avə: ɔləgə ʊ:kətijə/
she field-LOC go-UNR.ASP
'She will go to the field'

/atu santəikkə ʊ:kəʊ:rə/
I market-LOC go-UNR.ASP
'It will go to the market'

/na:n akkila no:tɪtɛ:n/
I bird DET see-UNR.ASP
'I will see the bird'

/eŋgə: akkila no:tɪtijɔ:v/
we bird DET see-UNR.ASP
'We will see the bird'

/ni akkila no:tɔjɔ:rɛ/
you bird DET see-UNR.ASP
'You (pl) will see the bird'

/amə: akkila no:təʊɔ:nə:/
he bird DET see-UNR.ASP
'He will see the bird'

/avə: akkila no:təʊɔ:tijə/
she bird DET see-UNR.ASP
'She will see the bird'

/atu akkila no:təʊɔ:rə/
bird DET see-UNR.ASP
'It will see the bird'

/avəkka akkila no:təvətə:rə/
 bird 3PP-see-UNR.ASP-PL
 ‘They will see the bird’

Mood

Mood is a distinction of form or a particular set of inflectional forms of a verb to express whether the action or state it denotes is conceived as fact or in some other manner. The following are the different mood in Badaga.

Indicative Mood

The Indicative mood is a verb form that makes a statement and asks a question. Badaga language, indicative mood is marked by the suffix /-gə/, /-ti/, /-mǎ/, /-tə/ as in the following examples.

/itu ellə: ennə mənəigə/
 these I-GEN house-IND
 ‘These are my houses’

/atu amənə katti/
 that he-GEN knife-IND
 ‘That is his knife’

/atu ellə: ennə bukkəgə/
 those I-GEN book-PL-IND
 ‘Those are my books’

/atu ontu kutərə/
 That horse-IND
 ‘That is a horse’

/itu na:n e:gu tinba: kittə/
 this I-GEN usual food-IND
 ‘This is my usual food’

/itu ontu ollijə ba:mmǎ/
 this story good-IND
 ‘This is a good story’

Imperative Mood

The imperative mood forms a command or a request. In Badaga, it is marked by the suffix /-kʊ/, /-tʊ/, /-ʃʊ/ as in the following examples.

/ennə mənəigə ʊ:kʊ/

I-GEN house-LOC go-IMP

‘Go to my house’

/ennə mənəigə ba:/

I-GEN house-LOC come-IMP

‘Come to my house’

/mɛ:ɖəi otəgə nillʊ/

table-on-LOC stand-IMP

‘Stand on the table’

/mɛləinə: ma:ttəʃʊ/

slowly speak-IMP

‘Speak slowly’

/bərəʊətunə oʃʃəŋgə baʃi/

words DET neatly write-IMP

‘Write the words neatly’

/i: bukkə: o:tu/

book this read-IMP

‘Read this book’

/ulla: setukku/

grass DET remove-IMP

‘Remove the grass’

/adɪjə: ʃʊ:ʃʊ/

door DET close-IMP

‘Close the door’

/kijije kuɭi/

sit-IMP

‘Sit down’

/na:kku maŋikku mɛ:la ba:rivi/

four time after come-IMP

‘Come after 4 o’clock’

/ni:rɔ eddiŋɖɔbɔ:/

water some bring-IMP

‘Bring some water’

/bukkə: tiriki ottuŋɖɔ ba:/

book DET bring-IMP

‘Bring the book back’

Subjunctive mood

It is a grammatical mood that represents a denoted act or state not as fact but as contingent or possible or viewed emotionally (as with doubt or desire). The subjunctive mood in Badaga is expressed by adding the suffix /-la/ to the verb as in the following example

/ontu vɛ:la sarijə:nə sə:məñɔ bantu-la ni: idənə no:təkkɔ/

you (in time) come-SUBJ we (will examine this)

‘If you come in time we will examine this’

/kutirəigə pəkkə uttija:t-la avə paɾəntɾə:/

horse-PPL DET wing had-SUBJ they (would have flown)

‘If the horses had wings they would have flown’

/sippə:ji bantə-lə kaɭɾə iditirə a:kkɔm/

police come-SUBJ thief catch-?

‘If the police comes then the thief will be caught’

/ni maddu kuɭitə-lə saŋgət uɭɭətə:kkɔm/

you-NOM medicine DET eat-?-SUBJ disease cure-?

‘If you take the medicine then the disease will be cured’

Dubitative Mood

The dubitative mood pertains to the **mood** of a verb that states the need or obligation. In this language is express by adding the suffix */-kʷ/* to the verb. The following are the examples.

/amə: akkilə kollə:kkʷ/
he-NOM bird DET kill-DUBIT
'He may kill the bird'

/amə: itu intə:ʈ barə:kkʷ/
he still come-DUBIT
'He may still come'

/na:n barə:kkə/
I come-DUBIT
'I may come'

Obligatory mood

The Obligatory mood indicates the action that must be performed. In Badaga it is expressed by the suffix */-tu/* which follows the verb as in the following examples

/ni iɾəɖə ba:lə kənnə tinbə-tu/
you banana two eat-OBLIG
'You should eat two bananas'

/amə: ontu bukkə bərəv-tu/
he book one write-OBLIG
'He should write a book'

/na:n babbu-tu/
I come-OBLIG
'I should come'

Negation

The process of altering affirmative to negative is called negation. The negation in Badaga language is done by adding the prefixing and suffixing */-allə/* and */-illə/* to the verb as in the following sentence.

/itu bɛ:ʃutugə sarijənətu allə/
this edible-NEG-IND
'This is not edible'

/ni iʃʃi irəba:rtu/
you here NEG-remain-IMP
'You must not remain here'

/kiʃʃʊ sa:rɛ ʋə:kə bɛ:ʃə/
fire near-LOC NEG-go-IMP
'Do not go near the fire'

/avə: kɛlasa: ma:ʃi bi:bbilə/
he work DET NEG-do-NEG-SFP
'She has not done the work'

/avəkkərə:ʃɛ itu muʃijə/
they work this NEG-do-NEG-UNR.ASP
'They cannot do it'

/niŋgə: o:tulə/
You (pl) book NEG-read-NEG-SFP
'You(pl) are not reading'

/na:ləikinə na:n barə:təi rə:kkʊ/
tomorrow I NEG-come-NEG-UNR.ASP
'I shall not come tomorrow'

/vɛ:gə: oʃʃijə ma:ttʊ allə/
these words ? NEG-good-NEG-SFP
'These are not good words'

/entə sa:rɛ ontu illə/
I-GEN-LOC nothing NEG-have-NEG-SFP
'I have nothing with me'

/itugə muntə innə ingə no:ʈitarəte illə/
 we before you-ACC NEG-see-never
 ‘We have never seen you before’

/a: manəsə: innəm babbila/
 man DET NEG-come-yet
 ‘That man has not come yet’

Causation

The causative is a term used in grammatical description to refer to the causal relation between alternative versions of a sentence. Some affixes have a causative role. This is a relationship which is clearly established in the morphological structure of language where an affix can systematically distinguish between non-causative and causative uses of a verb. Causative indicates that a subject-causes someone or something else to do or be something or cause a change in state of non volitional event. The causative sentence is formed by suffixing causative marker to the verb. Example of causativisation in Badaga is form by adding the suffix /-və/ to the verb as in the sentence below.

/na:n nəɾəʃɔgə mu:lijəvə kuñə-vəgə etʈə kotʈɛ:n/
 I-NOM nurse feed? baby-ACC?-CAUS-SFP
 ‘I make the nurse feed the baby’

/na:n kəlasaka:rə bittə oʃə-və: ki:sitɛ:n/
 I-NOM servant -DET field-LOC work do-CAUS-SFP
 ‘I make the servant work in the field’

/na:n dʒənəkɔ:-və nəgisiten/
 I-NOM people-ACC laugh-CAUS-SFP
 ‘I make the people laugh’

/na:n kutərijə: o:ʈə bi:ddənɛ/
 I-NOM horse-ACC run-CAUS-SFP
 ‘I am making the horse run’

/na:n kutirijə: e:titen/
 I-NOM horse DET run-CAUS-SFP
 ‘I run the horse’

/eŋgə: kutirijə: e:titijə/
 we-NOM horse DET run-CAUS-SFP
 ‘We run the horse’

/avə: kutirijə: e:titĩ/
 she-NOM horse DET run-CAUS-SFP
 ‘She runs the horse’

/eŋgə: kɔʈi mundirijə dɔdʂinijə:/
 we-NOM grapes grow-CAUS-SFP
 ‘We grow grapes’

/avəkkə kɔʈi mundirijə dɔdʂijə:/
 they- NOM grapes grow-CAUS-SFP
 ‘They grow grapes’

/avə: kɔʈi mundirijə dɔdʂijə:/
 she-NOM grapes grow-CAUS-SFP
 ‘She grows grapes’

Adjective

A grammatical word class whose main function is to qualify a noun or noun phrase, providing additional information concerning the subject or object signified. The different types of adjectives found in Badaga are as follows.

/o:sattɾ/	‘new’
/do:ɖɖatu/	‘big’
/a:ʎəva:tə:/	‘deep’
/kettɐtu/	‘bad’

Classification of Adjectives:

Baduga has the following kinds of adjectives.

1. Qualitative
2. Quantitative
3. Predicative

1) Qualitative Adjective

Adjectives which attribute a quality to the noun are called qualitative adjectives.

/kaʃtəva:tə:/ 'hard'
/do:ɖɖatu/ 'big'
/erəkkamanəʃu/ 'kind'

2) Quantitative Adjective

These adjective refers to the quantity of the nouns to which they are attributed.

/kuññə:/ 'light'
/ka:lija:tə:/ 'empty'
/dumba:/ 'full'

3) Predicative Adjective

Adjective in Badaga are also used predicatively, but they cannot be considered as a verb. The reason is verbs take tense/aspect/mood markers, whereas predicative adjectives do not take. These adjectives are formed by adding of/-tu/to the basic adjectives.

/mãɖu bubbətu dirɛgəgə oʎittu/
swimming (n) health (n) good-ADJ
'Swimming is good for health'

Numerals

This category indicates numbers. The Cardinals, Ordinals, Fractional and Multiplicative/Enumerative Numerals in Badaga are as follows

Cardinal

The following are the cardinal numerals in Badaga.

Cardinals	Gloss
/ontu/	'one'
/ɛɾɐʈʈ/	'two'
/mu:ɾʈ/	'three'
/na:kkʈ/	'four'
/aitu/	'five'
/a:ɾʈ/	'six'
/i:ɾʈ/	'seven'
/eɽɽʈ/	'eight'

/ombəttu/	‘nine’
/hattu/	‘ten’

From eleven onwards the numerals are form ‘one’, ‘two’, ‘three’ etc. The formation of eleven to nineteen is as follows.

/hañontu/	‘eleven’
/hañ ɛɾəɾ/	‘twelve’
/hatimu:ɾ/	‘thirteen’
/hatinə:kk/	‘fourteen’
/hatinəitu/	‘fifteen’
/hatinə:ɾ/	‘sixteen’
/hatiri:ɾ/	‘seventeen’
/hatireɾɾ/	‘eighteen’
/hattəstombotu/	‘nineteen’

From twenty one onwards the numerals

/ibbattiontu/	‘twentyone’
/ibbattieɾəɾ/	‘twentytwo’
/ibbattiaitu/	‘twentyfive’
/ibbattiombatt/	‘twentynine’

From thirty onwards the numerals

/muvəttiontu/	‘thirty one’
/muvəttiaitu/	‘thirty five’
/muvəttiombattu/	‘thirty nine’

From fortyone onwards the numerals

/naləvəttiontu/	forty one
/naləvəttieɾəɾ/	forty two
/naləvəttiaitu/	forty five
/naləvəttiombattu/	forty nine

From fiftyone onwards the numerals are

/aivətontu/	‘fifty one’
/aivəttiaitu/	‘fifty five’
/aivəttiombəttu/	‘fifty nine’

From sixtyone onwards the numerals are

/aɾʊvəttiontu/	sixty one
/aɾʊvəttiaitu/	sixty five
/aɾʊvəttiombəttu/	sixty nine

From seventyone onwards the numerals are

/e[ə]vəttiontu/	‘seventyone’
/e[ə]vəttiaitu/	‘seventyfive’
/e[ə]vəttiombəttu/	‘seventynine’

From eightyone onwards the numerals are

/embattuontu/	‘eighty one
/embataitu/	‘eighty five’
/embattuombəttu/	‘eighty nine

From ninetyone onwards the numerals are form

/tombattuontu/	‘ninetyone’
/tombattuaitu/	‘ninetyfive’
/tombattuombəttu/	‘ninety nine’

The numerals twohundred, threehundred, fourhundred etc are form by adding/vanta:/‘Allomorph of hundred’ as prefix to ‘one’, ‘two’, ‘three’, ‘four’ respectively as

/nu:ɾʊ/	‘hundred’				
/nu:ɾʊ/	+	/mu:ɾʊ/ ‘three’	>	/munɪɾʊ:ɾʊ/	‘three hundred’
/nu:ɾʊ/	+	/aitu/ ‘five’	>	/aiɪɾʊ:ɾʊ/	‘five hundred’

Ordinals

The ordinals are form by adding/-a/ as suffix to ‘two’, ‘three’ as-

/mutala:vətu/	First
/ɛɾəɾə:vətu/	Second
/mu:ɾə:vətu/	Third

Fractional

The fractional of Badaga language are as follows.

/pa:ti/	‘half’		
/ontu/	‘one’ +/arə/ ‘half’	>/ontuarə/	‘one and a half’
/ɛɾəɾu/	‘two’ + /arə/ ‘half’	> /ɛɾəɾuarə/	‘two and a half’
/mukka:lu/	‘three fourth’		

Multiplicative/Enumerative

The concept of ‘twice’, ‘thrice’ are conveyed by suffixing/-tirukkə/ to the base cardinal number as follows

/ɛɾəɾə/ ‘two’	+	/tirukkə/	> /ɛɾəɾə tirukkə/	‘twice’
/mu:ɾə/ ‘three’	+	/tirukkə/	> /mu:ɾə tirukkə/	‘thrice’

Adverbs

The adverbs as a grammatical category qualifies the verbs. The three types of adverbs in Badaga are as follows:

Adverbs of Manner	Adverbs of Direction	Adverbs of time
/marija:təi a:tə:/ ‘kindly’	/kaɾəkkə/ ‘east’	/mariɸɸijə:/ ‘again’
/kettəma:/ ‘cruely’	/mɛ:ɾkə/ ‘west’	/inta:ɖə/ ‘afterwards’
/dabbəñə:/ ‘loudly’	/ɛɾəsari/ ‘left hand’	/munda:ɾə/ ‘already’
/mɛlenə/ ‘slowly’	/du:rə:/ ‘far’	/ɖʒanə:gə/ ‘daily’
/mañəkaɳə:/ ‘fast (quick)’	/oɾə:ʃu/ ‘out’	/sandottu/ ‘evening’
/dabba:tə:/ ‘badly’	/mɛ:lano:ɸi/ ‘upward’	/ɖʒa:mə:/ ‘time’
/suddəvə:tə/ ‘neatly’	/aɖɖə:/ ‘across’	/iñdu/ ‘today’
/aɾivə:tə:/ ‘smartly’	/sa:rə/ ‘near’	/iru/ ‘night’

Word order:

Badaga has SOV sentence structure. The example is given below

/make:ʃʊ mə:ʊkaññʊ tinda:/
mahesh-NOM mango that eat-PERF.ASP
'Mahesh ate the mango'

/eŋgə akkila no:ʈiniʃ/
we-NOM bird DET see-SFP
'We see the bird'

The position of the qualifying adjective in relation to noun is that it precedes the noun as in the following example

/oʎʎijə ku:ʃʊ/
good boy
'The good boy'

/itu oʎʎijə ba:mə/
this good story-IND
'This good story'

The numerals follow the noun as in following example

/aʎʎi ɛʈəʃ kottigə iddərə/
there two cat remain
'There are two cats'

/aʎʎi ɛʈəʃ doddʊ aʈʈigə ʂəʈə/
there big village two remain
'There are two big villages'

Demonstrative follows the noun as in the following example

/a: manʊsə: innəm babbila/
man DET NEG-come-yet
'That man has not come yet'

/a: manʃə abbərə dabbəʊə idda:nə/
 man that fat-IND
 ‘That man is fat’

Adverb precedes the verb as in following example

/ra:mə: maŋəkəñə o:tʃitə:n/
 ram-NOM quickly run-SFP
 ‘Rama runs quickly’

/bərəʊətunə oʃlʃəŋgə bəri/
 words DET neatly write-IMP
 ‘Write the words neatly’

Conjunction

They are words that link other words, phrases or clauses. There are three types of conjunction: coordinating, subordinating, and correlative conjunctions

/iññɔ:/	‘and’
/badiʃgə:/	‘for’
/a:lə/	‘but’
/illa:tuɔ:lə/	‘or’

Participle

A lexical item, showing some of the characteristics and functions of both verbs and adjectives.

/va:ntukərəʃotu/ ‘to welcome’

Interjection

It is that class of grammatical words which are used to show exclamation or other emotional states of that speaker.

/amə: innɔ dʒəʊə nima:kkijə idəne!/
 he – PRP young – ADJ seems – VBZ
 ‘He seems still young!’

/ba:ñʊ dʒ:ge ettə ontu ʃo:gə:tə ka:ŋgərə billə!/
beautiful - ADJ temple – NN how – WRB

‘What a beautiful temple it is!’

The above mentioned nine word classes are broadly grouped into two categories

1) Declinable and

2) Indeclinable

Declinable are those which are declined for number, gender, person, for examples, noun, pronouns, adjectives, and verb. Indeclinable are postpositions, conjunctions, adverbs, and participle.

Structure of phrase

A phrase refers to any group of word or sometimes a single word that forms a constituent and so function as a single unit in the syntax of a sentence. It lacks the subject-predicate organization of a clause. The phrasal sub-division in Badaga is as follows.

(1) Noun Phrase

A noun phrase is any syntactic element with a noun’s function. A noun phrase is a noun and all its modifiers and determiners. Examples of noun phrase in Badaga are-

- /innə ɛɾətu bukkʊgɔ/
you-GEN two book
‘Two books of yours’
- /aɭli ɛɾəʈv kottigɔ iddərə/
there two cat remain
‘There are two cats’

(2) Verb Phrase

A verb phrase is a phrase that has the syntactic role of a simple verb and which together functions as a single verb. In addition to the verb it includes auxiliaries, objects, object complement and other constituent apart from the subject. They are inflected for person, number and gender. Example of verbal phrase in Badaga are-

- /eŋgə: ni:rə kutiʃʃiniɔ/
we-NOM water boil-SFP
‘We boil water’

- /avəkkə ni:rə kutiŋfirə:/
they-NOM water boil-SFP
'They boil water'
- /na:n doḍḍi tinnənkontu iruntɛ:n/
I bread 1PP-eat
'I eat bread'
- /eŋgə: dənəuə u:dijə:/
we-NOM cow-ACC beat-SFP
'We beat the cows'

(3) Postpositional Phrase

A postpositional phrase is an adpositional phrase in which the postposition serves as the head. The postposition follows its complement. The phrase thus formed is an exocentric construction that functions as an adjectival or adverbial modifier. Examples of postpositional phrase in Badaga are as follows

- /kiljɪ mətədɔ:gə idərə/
parrot DET tree-on-LOC remain
'The parrot is on the tree'
Here /dɔ:gə/ is the postpositional phrase
- /na:n mənəigə və:kəuɔ:nɛ/
I house-LOC go-SFP
'I go to the house'
Here /mənəi-gə/ is the postpositional phrase
- /amə: mətə kadjɪə:s origənə/
he tree-under-LOC sleep-PROG.ASP
'He sleeps under the tree'
Here /kadjɪə:s/ is the postpositional phrase
- /na:n mətə:ntə appərə du:rnə iddɛ:n/
I tree-ABL-far remain
'I am far from the tree'
Here /appərə/ is the postpositional phrase

(4) Adjectival Phrase

The head of an adjectival phrase is an adjective. The examples of adjective phrase in Badaga are given below.

- /dodɖə bukkʊ/
big book
'The big book'
- /oɭɭijə ku:fʊ/
good boy
'The good boy'
- /uddə mərə/
large tree
'The large tree'
- /bɛɭɭə kutirə/
white horse
'The white horse'
- /kunnə ku:fʊ/
small child
'The small child'
- /ɟigga:bba hɛŋŋʊ/
shy girl
'The clever girl'

(5) Adverbial Phrase

An adverbial phrase is a linguistics term for a group of two or more words operating adverbially when viewed in terms of their syntactic function. An adverb phrase has an adverb that complements the verb. Examples of adverbial phrase in Badaga are as follows.

- /na:n ɖʒənəɖʌ a:piskəkə ombətu maŋɪkka vɔktɛ:n/
I (at 9 o'clock) office go-?-SFP
'I used to go to the office at 9 o'clock'

- /amə: sattəikka e:gʊ ombətu maŋikka vɔkta:n/
he (at 9 o'clock) market-LOC go-?-SFP
'He used to go to the market at 9 o'clock'
- /na:kku maŋikku mɛ:la ba:rivi/
time four after come-IMP
'Come after 4 o'clock'
- /ra:mə: maŋəkañə o:ʈitə:n/
ram-NOM quickly run-SFP
'Rama runs quickly'
- /ku:ʃʊ ki:lɛ buddəputtə/
child DET fall-SFP
'The child falls down'
- /mɛləinə: ma:ttəʃʊ/
slowly speak-IMP
'Speak slowly'
- /bərəvətunə oʃʃəŋgə baʃi/
words DET neatly write-IMP
'Write the words neatly'

Passivisation

The transformation of a sentence from its active to its passive is known as passivisation. It indicates that the subject is the patient or recipient of the action denoted by the verb. Example of passivisation in Badaga is given below.

Active:	/amə: bukku o:tiŋɟidanɛ/ he book read-PROG.ASP 'He reads a book'
Passive:	/amə: bukkə o:tita:n/ book DET he-NOM read-SFP 'The book was being read by him'

Active: /na:n doḍḍi tinnɔnkontu iruntɛ:n/
 I bread eat-SFP
 ‘I eat bread’

Passive: /na:n doḍḍi tintɛ:n/
 bread DET me-NOM eat-SFP
 ‘Bread is being eaten by me’

Thus to form passive from active we see that (subject + object + verb) becomes (object + subject + verb).

5. SYNTAX

Syntax is the study of the rules and principles and processes by which sentences are constructed in a particular language. Badaga has SOV sentence structure. The syntax of Badaga is discussed below.

Types of sentence: Structurally a sentence can be divided into three categories. They are (1) Simple sentence (2) Complex sentence and (3) Compound sentence. The different types of sentence in Badaga are given below:

(1) Simple sentence

A simple sentence is a sentence structure that contains one independent clause and no dependent clause. As a sentence structure a simple sentence contains one independent clause and no dependent clause. The simple sentences in Badaga are as follows:

- /dənəɔ̃ fə:l dantarə/
cow-NOM milk give
'The cow gives milk'
- /ɛŋgə: kutirə savə:ri ma:ʃitijə:/
we horse ride-SFP
'We ride the horse'
- /amə: bukku o:tindʒidane/
he book read-PROG.ASP
'He reads a book'
- /avə: aʃʃi niddə vətʃitivi/
she there stand-PERF.ASP
'She stands there'
- /ɛŋgə: dənəvə u:dijə:/
we-NOM cow-ACC beat-SFP
'We beat the cows'
- /make:ʃɔ̃ mə:vkaññɔ̃ tinda:/
mahesh-NOM mango that eat-PERF.ASP
'Mahesh ate the mango'

- /na:n doqđi tinnənkəntu iruntɛ:n/
I bread eat-SFP
'I eat bread'
- /ku:ʃʊ nəgətərə:/
baby DET smile-SFP
'The baby smiles'

(2) Complex sentence

A complex sentence contains one independent clause and at least one dependent clause. The complex sentences in Badaga are as follows:

- /amə: bantə mɛ:lɛ na:n vɔ:nɛ/
he come ? after I go-UNR.ASP
'I shall go after he comes'
- /sippə:ji bantələ kallərə iditirə a:kkəm/
police come-SUBJ thief catch-?
'If the police comes then the thief will be caught'
- /ennə:lɛ ennə mi:n vələijə kaŋdɛtəppəgə muɕijə:tətintə: na:n aɭləgə vɔ:ppinɛ/
I-GEN fishing net NEG-find so I today river NEG-go ?
'I could not find my fishing net so I did not go to the river today'
- /ni maddu kuɕitələ saŋgəɭ uɭlətə:kkəm/
you-NOM medicine DET eat-?-SUBJ disease cure-?
'If you take the medicine then the disease will be cured'
- /ni ma:tətuwəgə munta:ti amə: ma:tibuɕtə:/
you-NOM do-PERF.ASP before he-NOM work DET do-PERF.ASP-?
'He did the work before you did'
- /amə: həʃʊ a:gətə ibənijə kittə tintubutɕə:/
he meal NEG-hungry although he meal eat
'Although he was not hungry he ate the meal'

(3) Compound sentence

A compound sentence is composed of at least two independent clauses joined by a connective. The compound sentences in Badaga are as follows:

- /o:ʃi mi:nəgə doḍḍəʃtə o:ʃi mi:nəgə kuññətu/
some fish big CON some small
'Some fish are big and some are small'
- /ennə ka:lə dʒa:ri na:n buddə pəʃtʃe:n/
I foot slip CON I fall-SFP
'My foot slipped and I fell down'
- /kombu eʃtə maɳigə u:tətə dʒanəŋgə ellə: kɛlasa kijiʋətukkə a:rəmiʃʃidarə/
time (at 8 o'clock) blow-SIM.ASP CON people-NOM work do start-SFP
'The siren blew at 8 o'clock and people started working'
- /ra:mə: kɪsnənə: ba:intə: a:la: kɪsnəgə sa:mə sikkilə/
krishna-ACC come-IMP ? ask-SIM.ASP but krishna time NEG-have ?-SFP
'Rama asked Krishna to come but Krishna had no time'

6. TEXT

Two friends and a Bear

Two friends, Ramu and Shyam walked through a forest. They promised each other that they would remain united in case of any danger. Once they were walking through a forest. A bear came on their way. Ramu climbed a tree. Shyam did not know how to climb a tree. He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond. In fear and grief, Shyam lay down on the ground breathless.

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures. After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?" Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Shyam walked in own way, leaving Ramu alone in the forest.

/eruḍu sne:sə ka:rəru: ondu kərəḍe/

Two friends and a Bear

/eruḍu sne:sə ka:rəru: idḍiru: ra:mu: so:mu:ndo: a:ga: eṛəḍə ka:ḍida:ri: nəḍiḍi o:ḍiru o:pine:ga: eṛəḍe:nu sətjə ma:ḍitəru: nəṅgerəḍa: eppə:rpəttə kəstə bəndəlijo: eppə:rpəttə prəṭṭəṇə bəndəlijo: obbugobba: ossa:səja: hibbudo: obbgobbu buttu okkuḍido: əttinde:ge: sətjə i:sindro: sətjəma:di nəḍḍivini o:pəne:/

Two friends, Ramu and Shyam walked through a forest. They promised each other that they would remain united in case of any danger.

/ondu da: ri da:ri kərəḍi bənduttə: Once they were walking through a forest/

A bear came on their way.

/əkkərəḍi: no: ḍiḍədu: ra: mu: o: ḍindo:ji: mo:ra:ttittə: so:mu: morətti əriga:/

Ramu climbed a tree.

/ra:mu sorə ke:ttənə ra:mu: nə morətti ərijə dəga: e:nima:ɖ əvədu a:gə ra:mu: no:ɖitu: no:ɖa:da:ke: səfe:ni diʋnə so:mu:/

Shyam did not know how to climb a tree.

/əɲɖʒikijo:ge: kənnəmuʃʃi: əde: a:ɖudunna: səttəma:kke: əde: əɖɪdunna: a:ga: kərəɖi əde: pəkkə bəndu: so:mu: suttɪ no:ɖittu: tənənə kiʋi sa:ra:di mu:si noʃʃu: i:mə səttidune: tummitʃi o:ʒittʃa:/

He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond. In fear and grief, Shyam lay down on the ground breathless.

/e:ka:ndəle: səttə enədo: kərəɖi: tinnu dilla: ha:ga: hidinən no:ɖiddə ra:mu: mora:ndə ki:ʒə bəndu: so:mu sa:re: kərəɖi: e:nondɪ e:ttə tu:vu ke:ttəna:/

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures.

/a:gə so:mu: ittəma:kke: a:bəttu ka:lədo:ge: odəva:də nənbəna: səvəga:sə bi:ʒəbəɖa: əkindi e:kindi bəndittu: so:mu: ətte:ri da:ridəri o:ʒittʃa: ra:mu: əlliliddu: jo:ʃʃi:niduna:/

After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?" Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Shyam walked in own way, leaving Ramu alone in the forest.

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CHETTIBHASHA

Jhuma Ghosh

1. INTRODUCTION

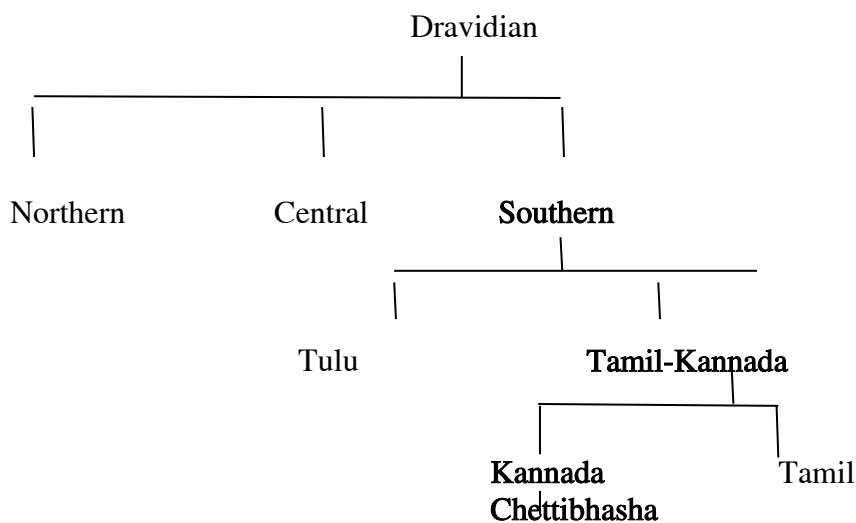
Chettibhasha is one of the unclassified mother tongues of India. This language is spoken by the Chetti community of the Nilgiris district of Tamilnadu and some of the districts of Kerala. The Kannada is the closest major language. Their language is also very similar to Badaga language. The speakers of Chettibhasha mainly live in western Tamil Nadu and Kerala.

The origin of Chettibhasha is traceable to the South Dravidian family of languages and is related to and influenced by the neighbouring languages like Tamil, Malayalam, Telugu, Kannada, etc.

i) Family Affiliation

‘Chetty’ is the name of the community and the language spoken by them is named as ‘Chettibhasha’. There are ten groups of Chetty people identified in Tamil Nadu and their spoken language is Tamil or a variety of Tamil. They are mainly trading caste of South India. Thurston (1909) states that Chetti means trader, but this occupational term is loosely employed as a caste name.

‘Chetti’ community is traced since 1874 Census (1874, Census of Travancore Report). There it is mentioned as a trading caste of South India. In Census 1961 total 711 number of speakers use Chettibhasha as their mother tongue. Chettibhasha is a Dravidian language, comes under the Southern sub group of Tamil-Kannada divisions. Of course, this is one of the mother tongues grouped under Tamil-Kannada language and which is again grouped under Kannada language in Indian Census. Linguistic classification of Chettibhasha in Dravidian family of languages is presented below,



ii) Location

The field data for Chettibhasha for the project of Linguistic Survey of India, Tamil Nadu, is collected from the Udagamandalam Taluk of the Nilgiris of Tamil Nadu. The data has been collected from a female informant named Smt. Nandini R, her age is 31 years and again this data was verified by another female person named Smt. Vijayalakshmi S, her age is 40 years. The name of the interpreter is Smt. B. Geetha Lakshmi and her age is 38 years. All the persons are residing at the Udagamandalam taluk of Nilgiri district.

iii) Speakers' Strength

In Indian census Chettibhasha language is traced since beginning. Chetti community was identified in Census 1874 (1874, Census of Travancore Report). There they are identified as a trading caste of South India. In 1874 total 16,948 people were identified in this community who were only 1% to the total Hindu population of India.

In Census 1961 total 711 number of speakers used Chettibhasha as their mother tongue. Speakers' strength of Chettibhasha according to 1961 is presented below.

AREA NAME	TOTAL		
	Person	Male	Female
	1	2	3
Tamilnadu	711	377	334
Madras	711	377	334

iv) Bilingualism

Language is a powerful mode of transmission of cultures and it is also a basic factor for considering tribal status. Most of the people in India are bilinguals. Similarly, 'Chettiar' people are also bilingual since very long period of time. They mainly communicate with Tamil language within their group. However, younger generation also uses English language in their day to day communication with each other. So, the primary means of communication of this community is Tamil and English but they can understand Kannada language too. This community also understands and responses in Badaga language which is the major language of the Nilgiri and Kannada language.

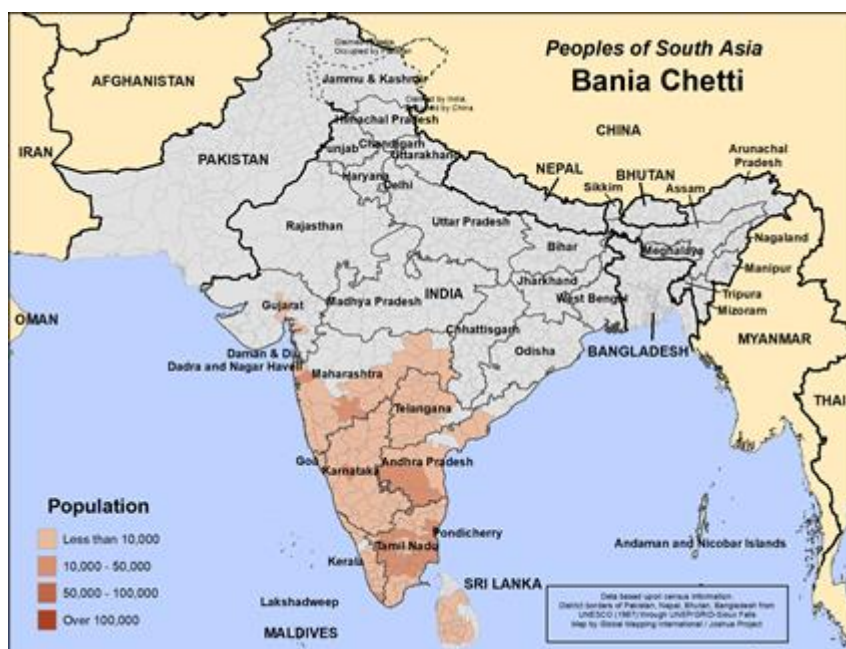
v) Sociolinguistic Information

Chetti people are identified with various alternative names like 'Chetti' or 'Chetty' or 'Chettiar'. Chettiar are the part of the large business caste of Bania in India. Thurston (1909) states that the word 'Chetti' means trader or merchant. Some of these people are the most

successful business persons in South India. They founded many of the leading banks of India. They are also involved in various industries like finance, real estate, entertainment, textiles, timber and grains. Some of them have their own tea and coffee plantations, which are farmed by other castes.

The primary means of communication of this community is Tamil and English but they can understand Kannada and Badaga also. These people are mainly concentrated in Tamilnadu (Coimbatore, Nilgiri and Periyar districts, Kerala (Wayanad district) and Karnataka (Bavali district).

‘Chetti’ people are mainly the followers of Hinduism, they worship Ramanuja. The Chetti marry within their Bania caste often to families with the same level of income and property. Families arrange marriages with the consent of the young people. Sons inherit property from their fathers. Weddings are held at mansions owned by other Chetti. Brahmin priests officiate at important family occasions like births, weddings and funerals.



vi) Review of earlier literature

Chettibhasha has no standard form and they also have no written literature. Elder generations of this community use some oral fables and moral stories for younger generations. As per the information from the informants, now a days this community has started publishing one half yearly magazine which presents matrimonial advertisement, small poems and songs regarding marriage ceremony, small story etc. They are using Tamil script for their writing purpose.

vii) Present Study of Chettibhasha

The present study of Chettibhasha has been developed on the basis of four varieties of reports and transcription of the data and one consolidated report of Mother Tongue Survey of India Project (MTSI).

Audio-visual linguistic data of four samples of Chettibhasha for MTSI project had been collected from the Srimadurai and Mudumalai village of Gudalur taluk of the Nilgiris of Tamil Nadu, by a group of people of Directorate of Census Operation of Tamil Nadu, Office of the Registrar General, India. All the data have been transcribed and analysed by linguistic Resource Persons of Annamalai University and CIIL, Mysore.

The analysed reports have been consolidated by Prof. C. Sivashanmugam, Bharathiar University. Based on his consolidated report, the linguistic description of the Chettibhasha has been developed in the following chapters.

Based on this above sociolinguistic information, the linguistic description of the Chettibhasha is presented here in the following chapters.

2. PHONOLOGY

The phonology is a branch of linguistics which studies the sound system of a particular language. The phonemic inventory of Chetti Bhasha shows the distinctive sound units occurring in Chetti Bhasha speech. The phonological system of Chetti Bhasha is presented below based on the data collected from the informant.

i) Phonemic Inventory

According to the available data, the phonological description of Chetti Bhasha may be posited in the following way.

a) Segmental phoneme:

Segmental vowel phoneme:

Phonetically vowels are the sounds articulated without a complete closure in the mouth or a degree of narrowing which would produce audible friction. Total 15 vowels are available in Chetti Bhasha (including 6 long vowel). The segmental vowel phonemes of Chetti Bhasha are presented below.

Vowel chart

	Front	Central	Back
Close	<i>i</i>		<i>u</i>
Near close			<i>ɪ</i>
Close mid	<i>e</i>		<i>o</i>
Mid		<i>ə</i>	
Open mid	<i>ɛ</i>		<i>ɔ</i>
Near open			
Open	<i>a</i>		

Contrasts in vowels

/ɪ/ ~ /ə/	/pɪtɪ/	‘command’	:	/pətɪ/	‘papad’
/a: / ~ /i /	/alla:/	‘or’	:	/alli/	‘there’
/e: / ~ /i /	/ille:/	‘not’	:	/illi/	‘here’
/i / ~ /a /	/itu/	‘their’	:	/atu/	‘they’
/a / ~ /e /	/alli/	‘there’	:	/elli/	‘where’
/i / ~ /e: /	/itu/	‘their’	:	/e:tu/	‘which’
/a / ~ /e: /	/atu/	‘they’	:	/e:tu/	‘which’
/a: / ~ /i /	/na:/	‘our’	:	/ni/	‘you’
/e / ~ /ɛ /	/na:ne/	‘ourselves’	:	/na:ne/	‘myself’

/u/ ~ /a:/	/huvu/	‘flower’	:	/ha:vu/	‘snake’
/a:/ ~ /ə/	/ava:n/	‘he’	:	/avən/	‘him’
/i/ ~ /a:/	/akki/	‘rice’	:	/akka:/	‘father’s brother’s daughter’
/a/ ~ /e/	/mella/	‘slow’	:	/melle/	‘slowly’
/u/ ~ /ɔ/	/kallu/	‘rock’	:	/kallɔ/	‘stone’
/i/ ~ /a/	/illi/	‘here’	:	/alli/	‘there’
/ɔ/ ~ /u/	/u:rɔ/	‘family’	:	/u:ru/	‘house’
/u/ ~ /i/	/nu:ɽu/	‘hundred’	:	/ni:ru/	‘water’
/i/ ~ /u/	/huɽi/	‘sour’	:	/huɽu/	‘worm’
/a:/ ~ /i/	/ba:ddu/	‘peacock’	:	/biddu/	‘seed’
/i/ ~ /a/	/eli/	‘rat’	:	/ela/	‘leaf’

Segmental consonant phoneme:

Phonetically they are sounds made by a closure or narrowing in the vocal tracts so that the air flow is either completely blocked or so restricted that audible friction is produced. Total 25 Consonantal phonemes available in Chetti Bhasha. The segmental consonant phonemes in Chetti Bhasha are presented below.

CONSONANT CHART

	<i>Bilabial</i>	<i>Labio Dental</i>	<i>Dental</i>	<i>Alveola r</i>	<i>Post Alveola r</i>	<i>Retrofle x</i>	<i>Palato Alveola r</i>	<i>Palatal</i>	<i>Velar</i>	<i>Glotta l</i>
<i>Plosive</i>	<i>p b</i>		<i>t d</i>			<i>ʈ ɖ</i>		<i>c</i>	<i>k g</i>	
<i>Nasal</i>	<i>m</i>			<i>n</i>		<i>ɳ</i>		<i>ɲ</i>	<i>ŋ</i>	
<i>Trill</i>				<i>r</i>		<i>ɽ</i>				
<i>Tap</i>										
<i>Fricative</i>			<i>s</i>		<i>ʃ ɖʒ</i>					<i>h</i>
<i>Affricate</i>										
<i>Approxima nt</i>		<i>v</i>				<i>ɻ</i>		<i>j</i>		
<i>Lateral Approxima nt</i>				<i>l</i>		<i>ɭ</i>				

Contrasts in consonants

/j/ ~ /l/	/ba:jkɪpcai/	‘to float’	:	/ba:lkɪpcai/	‘to fly (as a bird)’
/d/ ~ /g/	/da:qɪ/	‘chin’	:	/ga:qɪ/	‘door’
/m/ ~ /p/	/mala/	‘rain’	:	/pala:/	‘many’
/n/ ~ /ŋ/	/netʃi/	‘greedy’	:	/ge:tʃi/	‘shawl’
/s/ ~ /h/	/sa:vʊ/	‘death rituals’	:	/ha:vʊ/	‘snake’
/b/ ~ /k/	/batʃa:/	‘circle’	:	/katʃa:/	‘square’
/r/ ~ /l/	/era/	‘earthworm’	:	/ela/	‘leaf’
/m/ ~ /n/	/mu:ʃu/	‘three’	:	/nu:ʃu/	‘hundred’
/t/ ~ /tʃ/	/mutʃu/	‘joint’	:	/muttu/	‘coral’
/k/ ~ /m/	/ka:la:/	‘season’	:	/ma:la:/	‘desert’
/b/ ~ /k/	/batʃa/	‘road’	:	/katʃa:/	‘square’
/s/ ~ /l/	/ma:sa:/	‘month’	:	/ma:la:/	‘desert’
/h/ ~ /k/	/hana/	‘money’	:	/kana:/	‘weight (weight measure)’
/p/ ~ /m/	/pala:/	‘many’	:	/mala/	‘rain’
/p/ ~ /k/	/appa:/	‘father’	:	/akka:/	‘father’s brother’s daughter’
/h/ ~ /k/	/ha:lu/	‘milk’	:	/ka:lu/	‘leg’
/t/ ~ /l/	/hattu/	‘ten’	:	/hallu/	‘tooth’
/k/ ~ /h/	/ka:lu/	‘quarter’	:	/ha:lu/	‘pillar’
/n/ ~ /h/	/na:vʊ/	‘tongue’	:	/ha:vʊ/	‘snake’

b) Suprasegmental phoneme:

Length

A term used in phonetics to refer to the physical duration of a sound or utterance, and in phonology to refer to the relative durations of sounds and syllables when these are linguistically contrastive; also referred to as quantity. Sometimes the term is restricted to phonological contexts, the phonetic dimension being referred to as ‘*duration*’. Phonologically **long** and **short** values are conventionally recognized for both Vowels and Consonants. Languages often have one degree of phonological length, and may have more than one.

/i:/	/ni:rɔ/	‘water’
/u:/	/sɔ:qɔ/	‘heat’
/o:/	/o:nəkkɔ nɪ:ŋɔ/	‘dried fish’

/ɔ:/	/mɔ:ɖa:/	‘sky’
/a:/	/pa.rəkəllə/	‘rock’
/e:/	/e:tu/	‘which’
/e/	/mɔle/	‘rain’
/e:/	/mɔle:/	‘mountain’

Nasalisation

Nasalisation is a way of pronouncing sounds characterized by resonance produced through the nose in course of which the velum is lowered, so that some air escapes through the nose during the production of the sound by the mouth. In *Chetti Bhasha* nasalization occurs with or without the influence of nasal consonants.

The nasalized vowels *ũ, ã, õ, ẽ, ĩ*

/ã/	/nãttə/	‘snail’
/õ/	/bɛkkõ/	‘feather’
/ĩ/	/sĩbbatu/	‘to sneeze’
/ũ/	/ɛddũ/	‘bull’
/õ/	/õɾəbi:ppatu/	‘to freeze’
/ẽ/	/uɾiccẽ/	‘ache/pain’
/ẽ/	/kottɛigẽ/	‘cattle’

ii) Phonemic description and Distribution of phonemes:

a) Description and distribution of vowel phonemes

/i/	High front Vowel
/i:/	High front long vowel
/e/	Mid high front vowel
/e:/	Mid high long front vowel
/ɛ/	Near low front vowel
/ə/	Mid Low central vowel
/a/	Low front vowel
/ɔ/	Mid low back vowel
/ɔ:/	Mid low back long vowel

/o/ Mid high back vowel

/o:/ Mid high long back vowel

/a:/ Low front long vowel

/u/ High back vowel

/u:/ High back vowel

/ʊ/ High near back vowel

Distribution of the vowel phonemes in Chetti Bhasha is as follows:

VOWEL	Initial	Medial	Final
/i/	/i:pe:/ 'fly' /iɲɖʒi/ 'ginger'	/ɲɔ: dikəttəʃʊ/ 'flood' /elanila: vʊ/ 'crescent moon'	/səli/ 'cold' /pə: di/ 'ash'
/ɛ/	/ʊce:/ 'insanity' /ʊʃɖʒɛ:/ 'urine'	/pə: sʊʃʊ/ 'fog' /sə: dʊ pəɲi/ 'small pox'	/kəɲɲʊ/ 'hill' /to: dʊ/ 'stream'
/ɛ:/	/i: ddi/ 'sword' /i: kəʃʃa:/ 'yet'	/ni: rʊ/ 'water' /ɲi: ɲʊ/ 'fish'	/tɔʃɖʒi:/ 'father's mother' /ɲajɲi:/ 'broom'
/u/	/uɲgəra:/ 'ring' /ukʃ: ʃʊ/ 'cauliflower'	/mundri/ 'cashew' /surəka:/ 'pumpkin'	/gəɲru/ 'wife' /pantu/ 'ball'
/u:/	/u: ɲcci/ 'needle' /u: ʃutu/ 'to call'	/pu: ccɛ/ 'cat' /su: la/ 'prostitute'	/u: ʃu:/ 'house' /u: ma: la/ 'graland'
/e/	/erɛ:/ 'earthworm' /eliva: ɲa:/ 'clerk'	/səndɛʃi/ 'mouse' /akkeli kʊ: tʊ/ 'nest'	/kere/ 'lake' /ɲəle/ 'rain'
/ə/	/əʃʊʃpəʃʊʃʊ/ 'to take off (clothing)'	/ɲəle:/ 'mountain' /neləʃʊ/ 'shade'	/pə: lə/ 'river' /nɛ: rə/ 'time'
/o/	/oppa:/ 'fat' /oɖʒɛ:/ 'music'	/ja: rə: oppa: n/ 'some one' /koɖi:/ 'flag'	-----

/e:/	/e:rɔpɔ:/ 'ant'	/tere:attɔtɔ:/ 'wave'	/mene:/ 'family' /pɔ:dʒe:/ 'cat'
/o:/	/o:ndʰɔ:/ 'full' /o:dʒɔtɔ:/ 'to run'	/to:dʒɔ:/ 'stream' /to:lɔ:/ 'skin'	-----
/ɛ/	/erəʈʈamakka/ 'twin'	/geŋru/ 'wife' /geŋəga:/ 'woman'	/a:lɛ/ 'cattle' /pu:ccɛ/ 'cat' /na:jɛ/ 'dog'
/a/	/a:lɛ/ 'cattle' /ambici/ 'butterfly' /arsa:/ 'temper'	/pani/ 'fever' /ŋajɪ:/ 'broom' /ŋajɪ:/ 'broom'	/tela/ 'head' /de:nna/ 'diseases' /doʈa/ 'thigh'
/a:/	/a:jle:/ 'cattle' /a:ŋe/ 'tortoise'	/a:la:ktɔ:/ 'deep' /a:dʒəka:ra:/ 'dance'	/ma:la:/ 'ground' /lɔ:ka:/ 'world'
/ɔ/	/ɔrəlɔ/ 'mortar' /ɔkəjle/ 'tobacco'	/dəvu/ 'to dig up' /nəvkə/ 'boat'	/virəv/ 'to write' /gəsəv/ 'grass'
/ɔ:/	/ɔ:kka:/ 'full' /ɔ:lle:a:fɛ:/ 'greedy'	/rɔ:dʒɔ/ 'road' /tɔ:dʒɔ/ 'brook'	/tɔ:bbi:ka:rɔ:/ 'police' /nəgarɔ:/ 'town'

b) Description and distribution of consonantal phonemes

- /p/ Voiceless unaspirated Bilabial stop
- /b/ Voiced unaspirated Bilabial stop
- /t/ Voiceless unaspirated Dental stop
- /d/ Voiced unaspirated Dental stop
- /ɖ/ Voiceless unaspirated Palatal stop
- /ʈ/ Voiceless unaspirated Retroflex stop
- /ɖ/ Voiced unaspirated Retroflex stop
- /k/ Voiceless unaspirated Velar stop
- /g/ Voiced unaspirated Velar stop
- /m/ Voiced Bilabial Nasal

/n/	Voiced Alveolar Nasal
/ŋ/	Voiced Velar Nasal
/ɳ/	Voiced retroflex Nasal
/ɲ/	Voiced palatal Nasal
/s/	Voiceless alveolar fricative
/ʃ/	Voiceless Palatal fricative
/h/	Voiceless Glotal Fricative
/r/	Voiced Alveolar Trill
/ɽ/	Voiced Retroflex Tap/Flap
/ɖʒ/	Post-alveolar fricative
/v/	Voiced Dental approximant
/ɻ/	Retroflex approximant
/j/	Voiced Palatal approximant
/l/	Voiced Alveolar Lateral approximant
/ɭ/	Voiced palatal Lateral approximant
/ɟ/	Palatal approximant

Distribution of the consonantal phonemes in Chetti Bhasha is as follows:

Consonant	Initial	Medial	Final
/p/	/pani/ 'fever' /pomme/ 'toy' /pantu/ 'ball'	/karuve:pilapat/ 'babool' /kompu/ 'horn' /barnapu:sutu/ 'todye(cloth)'	----
/b/	/barlu/ 'finger' /badda:/ 'paddy' /bi:ŋgicai/ 'to swell'	/ambici/ 'butterfly' /a:barana:/ 'ornament' /tiricciboṭusutu/ 'to earn'	----
/t/	/tela/ 'head' /tilao:ɽu/ 'skull'	/be:ŋgutu/ 'swelling' /fo:ta/ 'taste' /be:tana/ 'ache/pain'	

/d/	/doʈa/ 'thigh' /do:ŋi/ 'boat' /de:nna/ 'diseases'	/moda/ 'marriage'	----
/t/	----	/paʈi/ 'stair/step' /ko:ʈaʈi/ 'axe' /doʈa/ 'thigh'	----
/ʈ/	----	/neŋɖu/ 'kou' /da:ɖi/ 'chin' /gaɖi/ 'door'	----
/k/	/kugə/ 'cave' /kammbi/ 'wire' /koʈi/ 'flag'	/cuŋɖakerə/ 'phond' /baʈʈəku:ɖi/ 'this' /naɖukina/ 'between'	----
/g/	/geŋru/ 'wife' /gəida:n/ 'boy' /giʈutu/ 'to scratch'	/lo:ga:/ 'world' /maga:/ 'girl' /eggu/ 'steel'	----
/h/	/hasu/ 'cow' /hana/ 'money' /haʈʈa:/ 'valley'	/ni:ruhoʈʈa/ 'diarrhoea' /su:ɖuhasut 'by temperature' /ollaituha:lutu/ 'praise'	----
/m/	/maŋəlu/ 'sand' /ma:ji/ 'mother-in-law' /maru/ 'pimple'	/irumbu/ 'iron' /kaimuʈʈi/ 'hammer' /kumuʈutu/ 'to pray'	/ɖʒinagalum/ 'daily /e:galum/ 'always' /ellatum/ 'all'
/n/	/nelavu/ 'moon' /nugulu/ 'thread' /neʈalu/ 'shade'	/boʈutanera:/ 'white' /pani/ 'fever' /mi:nu/ 'fish'	/daʈija:n/ 'fat (man)' /kollə:n/ 'blacksmith' /taʈʈa:va:n/

			‘goldsmith’
/ŋ/	-----	/saŋgaʈʈə:/ ‘tired’ /uŋgara:/ ‘ring’ /korəŋgu/ ‘monkey’	/kəgə.ŋ/ ‘hen’
/ŋ/	-----	/na:ŋa:/ ‘shy’ /ma:ŋi/ ‘broom’ /uŋukkutu/ ‘sprain’	----
/p/	----	/melipcava:n ‘lean (man)’ /nepcu/ ‘chest’ /u:pcci/ ‘needle’	-----
/s/	/seɽiv/ ‘slope’ /su:la/ ‘prostitute’ /siba:riʃkoʈutu/ ‘to complain’	/kasa:/ ‘dust’ /ma:sa:/ ‘month’ /arsa:/ ‘temper’	----
/ʃ/	/ʃaʎi/ ‘cold’ /ʃela:/ ‘pus’ /ʃi:ŋgɛ/ ‘shikakai’	/beʃa:/ ‘venom’ ‘poison’ /miʃini/ ‘face’ /tula:ʃu/ ‘balance / ‘scale’	----
/c/	/cukku/ ‘dry ginger’ /co:rə/ ‘blood’ /cero:ga:/ ‘tuberculosis’	/naccatira/ ‘star’ /vaʎiccuca:rutu/ ‘to wrap up’ /irupumcaʈʈi/ ‘pan’	----
/ɖ/	/ɖɛndu/ ‘insect’ /ɖɛina/ ‘date’ /ɖɛinagalum/ ‘daily’	/ro:ɖa:/ ‘golap (rose)’ /ra:ɖe/ ‘state’ /kelasadɖina/ ‘during’	----
/r/	/ra:ŋi/ ‘queen’ /ra:ga:/ ‘music’ /ro:ɖa:/ ‘golap (rose)’	/ni:ru/ ‘flood’ /nerte/ ‘already’ /neri/ ‘tiger’	----
/ɾ/	-----	/aɾɛ/ ‘hip’ /mu:se:ɾi/ ‘coppersmith’	-----

		/ahuɾɐ/	‘scab’	
/l/	/lo:ga:/ ‘world’ /logija:/ ‘love’	/i:gale/ ‘suddenly’ /barlu/ ‘finger’ /nelavu/ ‘moon’		
/ʌ/	----	/uʎi/ ‘chisel’ /oʎɐ/ ‘oven (tandoor)’ /gaiʎu/ ‘spoon’		----
/ɹ/	----	/talaɹu/ ‘bolt’ /be:ɹi/ ‘fence’ /boɹa/ ‘river’		----
/v/	/vastara:/ ‘cloth’ /virda:/ ‘fast’	/ha:vʌ/ ‘snake’ /auvɐ:/ ‘mother’ /bu:ppɐvɐ/ ‘father’s brother’s wife’	/seɹiv/	‘slope’
/j/	/ja:ra/ ‘who’ /jeɹi:cca/ ‘honey bee’ /juvdda:/ ‘war’	/nəja:/ ‘law’ /mujilu/ ‘rabbit’ /a:jita:/ ‘weaphon’		----

ii) Allophonic Distribution

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme’s allophones are all alternative pronunciation for a phoneme, the specific allophone selected in a given situation is often predictable. The data show the following allophonic variations in Chetti Bhasha –

/ə/ has three allophones /ə/, /a:/ and /ɐ/

- /ə/ vocoid occurs in word *initial*, *medial* and *final*

/əʎɐɐpɐqɐɐ/		
‘to take off (clothing)’	/məle:/ ‘mountain’	/pɐ:lə/ ‘river’

- /ɐ/ vocoid occurs only in word *initial* and *medial* position

/eɹɹi/	‘beard’	/teɹɐttɐɐ/	‘acidity’	-----
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/ɛxe:/	‘enemy’	/ɛɛla:/	‘pus’	
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- /a:/vowid occurs in word *initial*, *medial*, and *final* position

/a:jle:/	‘cattle’	/a:la:ktɛ:/	‘deep’	/ma:la:/	‘ground’
/a:ŋe/	‘tortoise’	/a:ɖɖəka:ra:/	‘dance’	/lɔ:ka:/	‘world’

/k/has three allophones/k/, /g/and /h/

- /k/sound occurs only in the word *initial and medial* position

/ka:ɖɛ/	‘forest’	/ka:kkɛ:/	‘crow’	
/kere/	‘lake’	/kɛrkka:n/	‘jackal’	-----

- /g/sound occurs in the word *initial* and *medial* position

/gəllɛ/	‘tooth’	/məŋga:/	‘son’	
/gɛɖi/	‘door’	/ɛŋgəra:/	‘ring’	-----

- /h/sound occurs only *medial* position

-----	/sɔ:ha:/	‘to taste’	
	/kəhalɛ/	‘day’	-----

/s/has three allophones /c/, /ɖʒ/and /ʃ/

- /c/ sound occurs in the word *initial* and *medial* position

/ɛɛla:/	‘pus’	/kɔ:ca:za:tʃa:/	‘dice’	
/cina:lɛm/	‘daily’	/ɛce:/	‘insanity’	-----

- /ɖʒ/sound occurs in the word *initial*, and *medial* position

/ɖʒe:ŋɛ/	‘honey’	/tɔʃɖʒi:/	‘father’ smother’	
/ɖʒɛŋɖʒi/	‘needle’	/ɛraɖʒi/	‘meat’	-----

- /ʃ/sound occurs only in the word *initial and medial* position

/ʃɔ:pɛ/	‘soap’	/cɔ:ʃe/	‘daughterin-law’	
/ʃəntɔ:sa:/	‘to rejoice’	/peʃa:/	‘venom/poison’	-----

/t/ has two allophones /d/ and /t/

- /d/ sound occurs only *medial* position

-----	/ka:ɖrə/ 'air'	-----
	/mɔ:ɖa/ 'cloud'	

- /t/ sound occurs only in the word *initial* and *medial* position

/tɒtɛ:/ 'wife's elder sister's husband'	/tɔ:ttəŋɔ:di/ 'low tide'	-----
	/tɔ:ɖiɖi/ 'mother's mother'	--

iii) Vowel Sequence

When two vowels are coming together and a single noticeable change is realized in quality during a syllable. The vowel sequence in this language are presented below.

Vowel sequence	Initial	Medial	Final
/au/	/auvɛappə: 'paren'	/gauɭi/ 'lizard'	---
/ai/	/aitu/ 'five'	/baɭaippatu/ 'to bend'(stick)'	---
/ao:/	---	/tilao:tu/ 'skull'	---
/əu/	---	/baɭəuvɛ/ 'step'	---
/əe/	---	/na.ŋgəɭlarum/ 'we all'	---
/əi/	---	/gəida:n/ 'boy'	---
/ie/	---	/ba:riellu/ 'rib'	---
/ia:/	---	/du:ɖia:ɭusutu/ 'lullaby'	---
/iu/	---	/buddiuɭava:n/ 'player'	---
/io/	---	/tiricciocce:/ 'echo'	---
/iɔ:/	---	/tuŋiɔ:ppa:vən/ 'washer-man'	---
/ui/	---	/gɛŋruilla:tavə:n/ 'widower'	---
/ea/	---	/auvɛappə:n/ 'paren'	---

v) Consonant Clusters:

A consonant cluster is a group of consonants which have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants that generally occur in the medial position of a word. The occurrence of the consonant clusters is most frequently in the word initial and medial position.

Initial Consonant Clusters:

Initial consonants are less in number when compared with the medial consonant clusters.

<i>dʒn</i> -	<i>/dʒne:ka:/</i>	‘dear’
<i>pr</i> -	<i>/prətəjppətə/</i>	‘to fast’
<i>br</i> -	<i>/brtdippətə/</i>	‘to keep’
<i>cr</i> -	<i>/crɪbətə/</i>	‘sneeze’
<i>kr</i> -	<i>/krəga:/</i>	‘planet’
<i>tʃ</i> -	<i>/tʃa:jekele/</i>	‘tea’

Medial Consonant Clusters

The medial consonant cluster is divided into two groups. They are given below

- Geminated /or/ identical consonant clusters
- Non-geminated /or/ Non-identical consonant clusters

a) Geminated /or/ identical Consonant Clusters

- <i>pp</i> -	<i>/təppa:/</i>	‘ghee’
- <i>tt</i> -	<i>/kə: də kəttɪ ta: vɪə mɛŋga:/</i>	‘brother’s son’
- <i>kk</i> -	<i>/ka:kke:/</i>	‘crow’
- <i>bb</i> -	<i>/tə: bbi: ka: rə:/</i>	‘Police’
- <i>dd</i> -	<i>/eddətə/</i>	‘brass’
- <i>mm</i> -	<i>/kəmmədətə/</i>	‘to bow (bend the body)’
- <i>ll</i> -	<i>/kəllə/</i>	‘stone’
- <i>mm</i> -	<i>/mə: mmɛŋga:/</i>	‘grand son’
- <i>nn</i> -	<i>/binnətə/</i>	‘lightning’
- <i>gg</i> -	<i>/əjggə: dɪ/</i>	‘rice flour’

b) Non-Geminated /or/ Non-identical Consonant Clusters

- <i>ks</i> -	<i>/təksətə/</i>	‘argument’
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- dr -	/ba: fəŋa: dʁətə/	‘to translate’
-mb-	/embətəmbəttə/	‘eighty-nine’
- rdʒ -	/kərdʒəna:/	‘diamond’
- j ʃ -	/ŋa: j ʃitə/	‘dirty’
- ŋ dʰ -	/p: rəŋ dʰəka: rə/	‘guests’
- ŋ d -	/kəŋdənna kə: tə kətti ta: vlə kəŋda/	‘husband’s sister’s husband’
-ŋ g-	/mə: mŋəŋga:/	‘grand son’
- jm -	/kəj mə: dʁətə/	‘fist’
- mp -	/ŋəm pa: ra gəllə/	‘front tooth’
- nd -	/səndəʃil/	‘mouse’
- ndʰ -	/ŋəndʰdiri/	‘grape’
- ndʒ -	/dʒəndʒi/	‘needle’
- ns -	/nepsə:/	‘heart’
- ŋ g -	/jəŋginillətə/	‘to descend (climb down)’
- vŋ -	/appənnə kə: tə kətti ta: vŋə kəŋdʁə/	‘father’s brother’s wife’
- vl-	/appənnə kə: tə kətti ta: vlə məga/	‘father’s sister’s daughter’
- jl -	/ŋəjlə/	‘peacock’
- jt -	/pa: pə:, məjta:/	‘elder/youngersister’s husband’
- rc -	/i: rcəpa: lə/	‘saw’
- jr -	/pa: jrəllə/	‘rib’
- rj -	/ka: rje: di: ppətə/	‘divorce’

Tri-Consonantal Clusters

/rtm/	/do:rtmunɖu/	‘towel’
/ntb/	/kauntbu: ʃutu/	‘o crawl (as a baby)’
/ndg/	/mundgabopputu/	‘to try, attempt’
/ŋgm/	/saɖiŋgmara:/	‘tree’
/psh/	/opshutu/	‘to recite’
/shk/	/ushko:lu/	‘school’
/rpp/	/ci:rppu/	‘comb’
/vpp/	/couppu/	‘red’
/rcc/	/i: rccaba:lu/	‘saw’

/rpp/	/ci:rppu/	‘comb’
/dɕc/	/doɕcca:n/	‘mother’s father’

vi) Syllable Structure

A syllable is a unit of organization for a sequence of speech sounds. It is a unit of spoken languages consisting of a single uninterrupted sound formed by a vowel, diphthong or syllabic consonant alone or any of these sounds preceded followed or surrounded by one or more consonants. The syllabic classification of Chetti Bhasha words are as follows

- Monosyllabic
- Disyllabic
- Tetrasyllabic

Monosyllabic Pattern

Words which have only one syllable are called monosyllabic words. The example of monosyllabic words are as follows

Words	Syllable Structure	Gloss
/na:/	CV	I
/naj/	CVC	dog

Disyllabic Pattern

Those words which have two syllables are called disyllabic words. The example of disyllabic words are as follows

Words	Syllable Structure	Gloss
/ba:lɔ/	CV-CV	tail
/ale:/	V-CV	cave
/pilɔ/	CVC-CV	bow
/ɛhe:/	VC-V	enemy
/tɔ:kɔ/	CV-CV	gun
/i:ɖɖi/	VC-CV	sword
/ɔta:/	VC-V	war
/oɖɛ:/	VC-V	bomb
/mɔtɔ/	CV-CV	coral
/ajra:/	VC-VC	thousand
/pəɭɭa:/	CVC-CV	circle

Trisyllabic Pattern

Those words which have three syllables are called trisyllabic words. The example of trisyllabic words are as follows.

Words	Syllable Structure	Gloss
<i>/pə'rɒmbəz/</i>	CV-CVC-VC	border
<i>/to:'ləʊtəz/</i>	CV-VC-CV	defeat
<i>/səŋ'gəʊtə:/</i>	CVC-CV-CV	security
<i>/ən'ʃʊtəz/</i>	VC-CV-CV	threat
<i>/di:'ppəʊtəz/</i>	CVC-CV-CV	judgment
<i>/gə'lləʊtəz/</i>	CVC-VC-CV	theft
<i>/ɔʃ'taɪərəz/</i>	VC-CVC-CV	blessing
<i>/kə:'mɑ:lə:/</i>	CV-CV-CV	garland
<i>/mənə'dʒəgə/</i>	CVC-CV-CV	temple

3. MORPHOPHONEMICS

It is a possible phonological variation with the addition of some bound morpheme when there is change in the phoneme of the base morpheme, the change is known as morphophonemic change. There are various Morphophonemic changes, these can be

1. Addition of phoneme in a morpheme
2. Alternation of phoneme in a morpheme and
3. Dropping of a phoneme in a morpheme.

In Chetti Bhasha this process is realised in the following ways.

i) Addition of phonemes

When a suffix is added with the base morpheme the a new is added in between the base and the suffix. In Chetti Bhasha when two vowels are coming together -y- is inserted in between two vowels. For example

1. /*inai*/couple + /*piri*/separate + -*aamal*/Neg.suffix + Verbal participle suffix > /*inaipiriyaamal*/ 'inseparable'
2. /*ari*/know + -*aamal*/Neg.suffix + Verbal participle suffix > /*ariyaamal*/ 'unknowingly'

ii) Alternation of phonemes

In alternation of phonemes because of the addition of some morphemes there is change in the phoneme of the base morpheme. For example,

/ad̤haku/	beauty	+	-aana	>	/ad̤hakaana/	'beautiful'
/litivu/	clearness	+	-aaka	>	/teljivaaka/	'clearly'

iii) Deletion of phoneme

When a suffix is added with the base morpheme the final phoneme of the base morpheme gets deleted. For example,

In Chetti Bhasha when past participle marker/-a:/is added with the consonantal ending verbal base the phoneme of the verbal base gets deleted. For example.

/curreu/surroundings	+	-il	+	-um	>	/currilum/	'continuously'
/miintu/having come back	+			-um	>	/miintum/	'again'
/enguku/where	+			-um	>	/engakum/	'everywhere'

4. MORPHOLOGY

Chetti Bhasha is a partial agglutinating type of mother tongue. That means, here different words are coming together or different postpositions are added to the stem and different endings are used to form different types of words and these affixes show no traceable signs of having been independent words. For example, /u:ɽu:/house is a word and /u:ɽuakka:/houses also is word which is a combination of /u:ɽu:/ house + /ka:/ (plural marker) but /avana:ruka/his houses where /ava/stands for his

I. Noun Morphology

i) Word Formation:

Word formation is the creation of a new word. There are a number of methods of word formation. The words in Chetti Bhasha are form by a single morpheme or more than one free morpheme or a combination of free and bound morpheme.

Four types of word formation are found in Chetti Bhasha such as Affixation, Derivation, Compounding and Reduplication.

- **Affixation**

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In Chetti Bhasha, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in –

Prefixation

It is a morphological process whereby a bound morpheme is attached to the front of a root or stem. The kind of affix involved in this process is called prefix. The examples of prefixation are as follows.

/ka:jl/	prefix +	/ɛraɽɽi/	‘meat’	>	/ka:jlla:ɽɽi/	‘beef’
/pəla:/	prefix +	/āppa:/	‘father’	>	/pəla: āppa:/	‘step father’
/melag/	prefix +	/munɽu/	‘saree’	>	/melagmunɽu/	‘coat’

Suffixation

It is the morphological process whereby a bound morpheme is attached to the end of a root or stem. The kind of affix involved in this process is called suffix. The examples of suffixation are given below.

/u:ɽu:/	‘house’	+	/ka:/	suffix >	/u:ɽuakka:/	‘houses’
/məra:/	‘tree’	+	/ka:/	suffix >	/məro:kka:/	‘trees’
/keɳɳɔ/	‘girl’	+	/məkka:/	suffix>	/keɳɳo məkka:/	‘girls’

Reduplication

Reduplication is a morphological process in which a root or stem or part of it is repeated.

For example,

/ar *kəli kəli* nətt̪̃ / and
/m̪ɛlɛ: *kətt̪̃ kətt̪̃*/ 'speak slowly'

Echo-formation

Echo words are characterized by reduplication of a complete word or phrase, with the initial segment or syllable of the reduplicate being overwritten by a fixed segment or syllable.

For example,

/kəkkəra *m̪əkkəra*/ 'roughly'
/kin di:ɳ/ 'again'

Compounding

It is the process of word formation that creates compound lexemes. It occurs when two or more words joint together to make one word. The examples of compounding in Chetti Bhasha are as follows.

/bushtagā/	book	+ /sap̪ci/	bag	>	/bushtagā sap̪ci/	'school bag'
/d̪ɔ:la/	jowar	+ /hɔ̃d̪i/	flour	>	/d̪ɔ:la hɔ̃d̪i/	'jowar flour'
/na:ɳga/	we	+ /ellarum/	all	>	/na:ɳga ellarum/	'we all'
/kutira/	horse	+ /baṇd̪i/	cart	>	/kutira baṇd̪i/	'horse coach'

Derivation

It is the process of forming a new word on the basis of an existing word. A derivational suffix usually applies to words of one syntactic category and changes them into word of another syntactic category. The examples of derivation are as follows

/naḍi/	act	+ /ppu/	suffix	>	/naḍippu/	'acting'
/ra:ga:/	music	+ /pa:tt̪əva:n/	suffix	>	/ra:gap̪a:tt̪əva:n/	'singer'

Coining new words:

In Chetti Bhasha many new words are coining either from Tamil, English, kannada, Hindi or Malayalam

For Example – (English)

/ka:ppi:/	'coffee'	/ta:ɕfərs̪̃/	'trousers'
/i ʃk̪ɔ:l̪̃/	'school'	/b̪ɔkk̪ɔ /	'book'
/bə ʃ̪̃/	'bus'	/cə:r̪̃:/	'car'
/oɟərs̪̃/	'wire'	/ʃa:g ʃ̪̃/	'socks'

/ʃɔ:pʊ/ 'soap'

For Example – (Telugu)

/kirisəka:ra:/ 'farmer'

For Example – (Tamil)

/mɔ:jlʊ/ 'rabbit'

/jeʎi/ 'rat'

/kɔ:raŋgʊ/ 'monkey'

/siŋga:/ 'lion'

/ŋi:ŋʊ/ 'fish'

/ŋa:ŋʊ/ 'deer'

/ɔ:ʈʈə:ka:/ 'camel'

/kʊʎʌ/ 'cuckoo'

/irəʈʈe:/ 'twin'

/əppʊ/ 'salt'

/məra:/ 'tree'

/mɔ:rʊ/ 'buttermilk'

For Example – (Hindi)

/de:fə:/ 'country'

/mantiri/ 'minister'

For Example – (Kannada)

/uŋgəra:/ 'ring'

/mənə/ 'house'

/u:/ 'flower'

For Example – (Malayalam)

/bommə/ 'doll'

/pu:ʈʈʊ/ 'Lock'

/ra:ɖa:/ 'king'

/koʈi/ 'flag'

/sa:vi/ 'key'

Suppletion:

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate. Example of suppletion in Chetti Bhasha include –

/majitti/ 'child'

/mækka:/ 'children'

/ko: ppətʊ/ 'go'

/ko: tɔŋ/ 'went'

ii) Noun

The Noun is a word class which takes number, gender and case markers. The noun functions as a subject or an object in a construction and it denotes person, place, thing etc.

Nouns thus realized in Chetti Bhasha can be categorized into two broad classes, namely simple Noun and derived Noun.

Types of Noun

Common Noun

Used to name people, place or things in general. It refers to the class or type of person or thing (without being specific).

/gaŋɖu/	‘male’
/ra:ɖʒe:/	‘city’
/u:ru/	‘house’

Countable Noun

Have a singular and plural form and can be use with a number or a/an before it. They are sometime called Count Nouns.

/cə:rɔ:/	‘car’
/ta:kkɔ:lɔ:/	‘key’
/u:ru/	‘house’

Proper Noun

Used to name a specific (or individual) person, place or things. Proper nouns begin with a capital letter.

/krisnənnə/	‘Krishna’
/bɔ:ɳi/	‘Earth’
/əspətri/	‘Hospital’

Uncountable Noun

Cannot be counted. They often refer to substances, liquids, and abstract ideas. They are sometimes called Mass Nouns.

/ni:ru/	‘water’
/kə:tʃu/	‘air’
/ʃəndʰɔ:ʃa:/	‘happiness’

Abstract Noun

Have no physical existence. They refer to idea, emotions and concepts you cannot see, touch, hear, smell or taste.

/logija:/	‘love’
/oncaica:jiṭu/	‘time’
/siripputu/	‘laugh’

Collective Noun

Refer to a set or group of people, animals or things of +plural noun

/mi:nuku:ṭikaṭute/	‘shoal of fishes’
/mi:nuku:ṭikaṭute/	‘pile of papers’
/a:ṭuka:rku:ṭippatu/	‘crowd of people’
/ta:ko:lukoṇcal/	‘bunch of keys’

Semantically, Noun can be classified into three broad divisions. They are Simple and Derived noun

Simple Noun: The simple nouns in Chetti Bhasha are as follows,

/ka:ṭu/	‘forest’
/kallu/	‘rock’
/maramuṭṭi/	‘wood’
/ni:ru/	‘water’
/kə:ṭṭu/	‘air’

Derived Noun: The examples of derived noun are given below,

/naḍi/	act	+	/ppu/	suffix >	/naḍippu/	‘acting’
/ra:ga:/	music	+	/pa:ṭṭəva:n/	suffix >	/ra:gapa:ṭṭəva:n/	‘singer’

2 Animate and Inanimate Noun

Animate Noun: Example of animate noun is as follows,

/kəjta:/	‘boy’
/mɔḍə keṇṇə/	‘bride’
/kenna:ka:/	‘woman’
/ḍjibbi məj di/	‘child’

Inanimate Noun: The examples of inanimate noun are as follows,

/sɛ:rja:/	‘sun’
/nəcətdira:/	‘star’
/nela:və/	‘moon’
/olleka:ḍṛə/	‘wind’

3 Human and Non-human Noun

Human noun: Example of human noun is as follows,

/məŋga:/	‘son’
/kɔːʈʈɔ ka:ra:N/	‘friend’
/ŋəga:/	‘daughter’
/a ^w ve:/	‘mother’

Non human Noun: The examples of non human noun in Chetti Bhasha are given below,

/e:ɾɔpɔ:/	‘ant’
/bəŋdʱɔ:/	‘ball’
/kerəɖi/	‘bear’
/jettɔ:/	‘bull’

External Structure

The Chetti Bhasha nouns are inflected for Gender, Number, and Case. This language has two genders (ie masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives the details of Chetti Bhasha gender – number – case system (Gender, Number and Person),

Gender

A grammatical gender is a system of noun classification. The nouns in Chetti Bhasha are inflected by two genders as male and female. Gender differentiation is determined by adding suffixes to the stem or by using two completely separate lexemes.

In Chetti Bhasha, the suffix /-a/ is used to indicate male gender in case of human nouns and the suffix and /-a/ /-li/ in case of non-human nouns, the suffix /-ɛ/ is used to indicate female gender in case of human and the suffix /-ɛ/ and /-li/ in case of non-human nouns Example of male and female gender by using different suffixes are as follows.

<i>Male</i>	<i>Female</i>
/appa:/ ‘father’	/auvɛ:/ ‘mother’
/kaŋdajne:/ ‘male elephant’	/keŋajne:/ ‘elephant’
/maʈa:dɔ/ ‘male buffalo’	/keŋajne/ ‘female buffalo’
/doɖɖamma:/ ‘son-in-laws father’	/doɖuma:li/ ‘daughter-in-laws mother’
/kuʈa:n/ ‘dwarf’	/kuʈli/ ‘dwarf’

Example of male and female by using different lexemes are as follows.

<i>Male</i>	<i>Female</i>
/haŋd̪ə:/ ‘husband’	/geŋru/ ‘wife’
/man̪sə:/ ‘man’	/geŋəga:/ ‘woman’
/motakaliʃatəvən/ ‘bachelor’	/kannigeŋŋu/ ‘spinster’
/gaŋd̪u/ ‘male’	/heŋŋə/ ‘female’
/geŋruilla:tavə:n/ ‘widower’	/haŋd̪ailla:tava:/ ‘widow’
/ra:ɕʒa:vina maŋg/ ‘prince’	/ra:ɕʒa:vina maŋga:/ ‘princess’
/doɖd̪ə/ ‘bridegroom’	/motaka:r gəida:n/ ‘bride’
/gəida:n/ ‘boy’	/maga:/ ‘girl’
/maŋga:/ ‘son’	/maga:/ ‘daughter’

Number

Number is the grammatical category of nouns, pronouns and adjectives and verb agreement that express count distinctions (such as one, two or three or more). The nouns in Chetti Bhasha are marked by two numbers as singular and plural. The singular is unmarked. The plural is marked by adding the suffixes/-ka:/and/ -gə or -ga to the nouns.

Examples of plural marker affixed to the noun are as follows

Singular	Plural
/arkkələ ɕ:r̪ə/ their - GEN house ‘Their house’	/arkkələ ɕ:r̪əkka:/ their – GEN house – PL ‘Their houses’
/t:ɕʈə p̪əʃtəka:/ big book ‘The big book’	/t:ɕʈə p̪əʃtəgə ɕkka:/ big book – PL ‘The big books’
/cippi maɪtti/ small child ‘The small child’	/cippi makkaga:/ small child-PL ‘The small children’
/vellə k̪ətəɾəj/ white horse ‘The white horse’	/vellə k̪ətə r̪əkka:/ white horse – PL ‘The white horses’
/na:/ ‘I’	/naŋ gə/ ‘We’

Person

Chetti Bhasha also has a dual person. There are three persons in Chetti Bhasha as first person, second person and third person. The following are the persons in Chetti Bhasha

Person	Singular	Dual	Plural
First	/na:/ 'I'	/naŋga ipurum/ 'we two'	/naŋga/ 'we'
Second	/ni:/ 'you'	/niŋgə ippirɔ:/ *'you two'	/niŋga/ 'you(PL)'
Third	/ava:n/ 'he' /ava:/ 'she' /adʰɔ:/ 'it'	/akka: ipurum/ 'they Two'	/akka:/ 'they'

Case:

Case is an inflected form of a noun, pronoun or adjective indicating its grammatical relation to other words. Some cases are marked while others are unmarked. The following are the different case in Chetti Bhasha.

Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In Chetti Bhasha, the marker for nominative is /-na/.

Example –

- /naŋga -okka həikkili-na no:ɖi-nu/
we-NOM bird that see-SFP
'We see the bird'
- /na:-n həikkili-na no:ɖi-ti/
I-NOM bird that see-SFP
'I saw the bird'
- /ava-n nine həikkili-na kon-na:n /
he-NOM bird that garden-LOC kill-SFP
'He kill the bird in the garden'

Accusative Case

Accusative case is the case in nominative – accusative language that marks certain syntactic function, usually direct object. In Chetti Bhasha, the marker for Accusative is /-ga/

Example –

- /na:n maitti-ga ti:ni koʈ-tən/
I baby-ACC feed-PROG.ASP
'I feed the baby'

- /avan bushta-ga paḷicini/
he book read-PROG.ASP
'He reads a book'
- /makka-la ja:-ga no:ḍi-te/
child-PL I-ACC see-SFP
'The children see me'

Some examples without the accusative case marker /-ta/ are as follows,

- /na: kutara-ta o:ṭsi-ni/
I-NOM horse -ACC that run-SFP
'I run the horse'
- /na:n kutara-ta o:ḍi-ni/
I-NOM horse-ACC run-CAUS-SFP
'I am making the horse run'
- /naṅga ka:li-ta kṛji-tum/
cow-PL cow-ACC beat-SFP
'We beat the cows'

Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Chetti Bhasha, the marker dative is /-na/

Example

- /ra:ma saimi-na kaiji puṣṭaga koṭ-ṭa:n/
ram-NOM shyam-DAT that book give-SFP
'Ram gave the book to Shyam'
- /avana nanak-ga aitu rupi tan-ta:n/
I-DAT he-NOM five rupees give-SFP
'He gives me 5 rupees'

Instrumental Case

This case is used to denote an instrument with which the action is performed. It is a case indicating that the referent of the noun. In Chetti Bhasha, the marker is /-la/ or /-le/.

Example

- /nanna pe:na-la e.ʃi/
I-GEN pen-INST write-IMP
'Write with my pen'
- /marata ko:ʈalija-la beʈʈu/
tree that axe-INST cut-SFP
'The tree is cut with axe'
- /muʈita katiriko:la-la beʈʈu/
hair this scissors-INST cut-SFP
'The hair is cut with scissors'
- /ra:ma nanna penina:-le laʈʈaru e.ʃita:n/
ram-NOM I-GEN pen-INST letter that write-SFP
'Ram wrote the letter with my pen'

Ablative Case

Ablative case is a case that expresses movement of the subject or the object from one place to another either in the spatial plane or on the temporal plane is expressed by the ablative case /-ta/.

Example

- /ava:n nanna canalin-ta ki:ʃe bidda:n/
he I-GEN window-ABL fall-SFP
'He fell down from my window'
- /ɖʒu:lai ma:san-ta maʃai ivadde toɖaŋgutu/
july month-ABL rain here start-SFP
'Ran starts from the month of July'
- /maitti mara-ta me:lan-ta palate paɻicci-tu/
child-NOM tree-ABL fruit DET pluck-SFP
'The child plucked the fruit from the tree'
- /maran-ta ela utirittu/
tree-ABL leaves this fall-SFP
'The leaves fall from the tree'

Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. The case expresses the meaning of belonging to or possession of something by the subject. In *Chetti Bhasha*, the genitive case markers /-a/.

Example

- /avan-a u:ru/
he-GEN house
'His house'
- /naŋga[-a u:ru/
you-GEN house
'Your(sg) house'
- /akkal-a maŋgə:/
they-GEN son
'Their son'
- /nanna kaji/
I-GEN 1PP-eye-PL
'My hands'

Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In *Chetti Bhasha*, the locative case markers /-na/, /-ke/, /-ga/, /-te/.

Example

- /avan u:ru-na iddini/
he house-in-LOC remain
'He is in the house'
- /na:n nanna u:ri-na iddine/
I I-GEN house-LOC remain
'I am in my house'
- /na:n u:ri-ga hɔ:pe:n/
I house-LOC go-SFP
'I go to the house'

- /avan mara-te adi keʃantu orəŋgine/
He tree-under-LOC sleep-PROG.ASP
'He sleeps under the tree'
- /nanna u:ri-ga ba/
I-GEN house-LOC come-IMP
'Come to my house'
- /nanna maŋga ushkolu-ke ho:tini/
I son school-LOC go-PERF.ASP
'My son has gone to the school'

iii) Pronoun

Pronoun is a small set of words in a language that are used as substitutes for nouns or noun phrases and whose referents are named or understood in the context. There are six types of pronouns in Chetti Bhasha. They are as follows

	Singular	Dual	Plural
First person	/na:/ 'I'	/naŋga ipurum/ 'we two'	/naŋga/ 'we'
Second person	/ni:/ 'you'	/niŋgə ippirɐ/ 'you two'	/niŋga/ 'you (PL)'
Third person	/ava:n/ 'he' /ava:/ 'she' /adʱɐ/ 'it'	/akka: ipurum/ 'they Two'	/akka:/ 'they'

Demonstrative Pronoun

There is a two-way distinction between demonstratives, typically one set of demonstratives is proximal indicating objects close to the speaker and the other series is distal indicating objects further moved from the speaker. The demonstrative pronouns in Chetti Bhasha are realized in two numbers as singular and plural as in the following examples.

	Proximate	Remote
Singular	/itɐ/ 'this'	/atɐ/ 'that'
Plural	/itɐ:kka:/ 'these'	/a:/ 'those'

Examples

This – /it̪ ɔlleː ʃolɔkkaː/
 DEM_{/prox/} good – ADJ story (n)
 ‘This good story’ marker is /ɔd̪ə/

Those – /aː kennaː kkaː sɔːrajɔd̪ɔː ɔllaː kkaː/
 DEM_{/rem/} girls – NNS beautiful – ADJ
 ‘Those girls are beautiful’ /marker is /se/

We can also classify *Chetti Bhasha* demonstrative pronouns in terms of **distance** as,

Proximate	Remote
/illiː/ here	/illiː/ there

Example:-

Here – /akkaː illijɛ pəntdirɛː/
 They – 3rd pl _{/pro/} DEM_{/prox/} PCL come – VBP
 ‘They come here’ /marker is /illijɛ/

There – /naː alliː kɛː kɔːdineː/
 I – 1st sg _{/pro/} DEM _{/rem/} stands – VBZ
 ‘I go there’ marker is /alliː kɛː/

Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in *Chetti Bhasha* can be classified into personal and impersonal forms with examples as: -

who, whom (*personal*)
 what, which (*impersonal*)

Examples

Personal forms: /jaːraː avəːn/ ‘Who is he?’
 /jaunn̪a kuʃɔraː atu/ ‘Whose horse is that?’

Impersonal forms: /niː jaːn̪āː timbɔt̪ũ/ ‘What do you eat?’
 /elliː niṇṇaː m̪əi tiː/ ‘Where are your children?’

Indefinite Pronouns

An indefinite pronoun is a pronoun that refers to one or more unspecified beings, objects or places. The indefinite pronouns found in the language are as follows.

Examples: -

<i>Indefinite Pronoun</i>	<i>Gloss</i>
/ellam/	everything
/ja:ra/	anybody
/ja:vana/	nobody
/ellarum/	everybody
/obburna/	no one

As in sentences

anybody - /jɛrɑ:ʋʈʰ:ʋ i:kɛləfə i:a:kke:/
Anybody – (n) work – (n) do – VB
‘Anybody can do this work’

everyone - /ella:rɔŋ allijɛ kəjdire/
Everyone – NN there – ADV went – VBD
‘Everyone went there’

Reflexive Pronoun

A reflexive pronoun is a pronoun preceded by the noun, adjective, adverb or pronoun to which it refers within the same clause or sentence. In Chetti Bhasha the reflexive pronoun are form by adding /-nɛ/ to the pronoun as in /na:nɛ/ myself > /na:/ I + /-na:nɛ/. The reflexive pronouns found in Chetti Bhasha language are given below.

Example

<i>Reflexive Pronoun</i>	<i>Gloss</i>
/na:nɛ/	myself
/na:ne/	ourselves
/ni:tanne/	yourself
/ni:tanne/	yourselves
/ava:le/	herself
/avane/	himself
/atutanne/	itself

As in Sentences

- */na:ŋɛ* *atənə tinni:/*
myself – REFL ate – VBD
‘I ate it myself’
- */nine:* *nitanne* *basutaruta* *vo:ttuʃu/*
you – 2nd sg yourself – REFL clothes (n)pl wash
‘You wash the clothes yourself’
- */atu* *tanne* *sattanqu hɔ:ttu/*
itself – REFL_{/pro/} died – VBD
‘It died by itself’

Pronominals

The linguistic phenomenon termed as pronominalization is a widely used morphological feature of Tibeto-Burman languages. It takes place in two ways: 1) Nominal pronominalization and 2) Verbal pronominalization. Chetti Bhasha has nominal pronominalization according by possessed things, kinship terms and parts of body. The nominal pronominal markers found from the available data are as follows.

The nominal pronominal systems of Chetti Bhasha are as follows. It is affixed to the nouns.

	<i>Singular</i>	<i>Plural</i>
<i>1st Person</i>	<i>/a-/</i>	<i>/a-/</i>
<i>3rd Person</i>	<i>/a-/</i>	

Examples of 1st person singular

- */nann-a kaji/*
I-GEN 1PP-hand-PL
‘My hands’

Examples of 1st person plural

- */naŋga]-a kaji/*
we-GEN 1PP-hand-PL
‘Our hands’

Example of 3rd person singular

- */akkal-a kaŋŋu/*
she-GEN 3PP-eye
‘Her eyes’

iv) Adjective

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive Adjectives – These are noun phrase headed by the modifier noun

For example

- /ɔllɛ: kəjta:n/
good – ADJ boy – (n)
'The good boy'
- /t:ʋttə pɔfttəka:/
big – ADJ book – (n)
'The big book'
- /kɛttɔ kəjɔ/
dirty – ADJ hand – NN
'Dirty hand'

Predicative Adjectives

These are linked via a copula or other connecting device to the noun or pronoun they modify.

For example

- /a: mənəfə mɑ:rɔ pelə:ʋlla:kka:/
those – DT men – NNS strong – ADJ
'Those men are strong'
- /a: kɛnnɔ ki: kɛlətava:/
that – DT girl – (n) deaf – ADJ
'That girl is deaf'
- /alli: jɛrəɖɔ pɔ:zə kəɖətə/
there – EX two – CD cats – NNS
'There are two cats'

Similarly, there are other types of adjective found in Chetti Bhasha are as follows

Types	Example	Gloss
Quantitative Adjectives	/sɔŋdɔtɔ/	little
	/ɔntɔilla:ttɔtɔ/	empty
	/ɔ:kka:/	full
Qualitative Adjectives	/kɪttə:ttɔ/	hard
	/tɔ:ttɔtɔ/	big
	/jɛləkitəməŋə ʃɔ/	kind
Descriptive Adjectives	/təjra:jtɔ/	brave
	/pivəra:jtɔ/	clever
	/vəŋəŋgitɔ/	dry

v) Numerals

The Cardinals, Ordinals, Fractional and multiplicative/numerative numerals in Chetti Bhasha are as follows:

Cardinal: The following are the cardinal numerals in Chetti Bhasha

Cardinals	Gloss
/ontu/	one
/irədu/	two
/mu:ɽu/	three
/na:kku/	four
/aitu/	five
/a:ɽu/	six
/e:ɽu/	seven
/etɽu/	eight
/ompo:tu/	nine
/hattu/	ten

From eleven onwards the numerals are form by adding /tʰəra/ ten as prefix with /-də/ to one, two, three etc. The formation of eleven to nineteen is as follows.

/hann/ ten	+	/də/ +/ ontu:/	one	>	/hannontu:/	‘eleven’
/hann/ ten	+	/də/ +/kʰəni/	two	>	/tʰəradəkʰəni/	‘twelve’
/hann/ ten	+	/də/ +/kəʰum/	three	>	/tʰəradəkəʰum/	‘thirteen’
/hann/ ten	+	/də/ +/məti/	four	>	/tʰəradəməti/	‘fourteen’
/hann/ ten	+	/də/ +/pəŋa/	five	>	/tʰəradəpəŋa/	‘fifteen’
/hann/ ten	+	/də/ +/tʰəruk/	six	>	/tʰəradətʰəruk/	‘sixteen’
/hann/ ten	+	/də/ +/finni/	seven	>	/tʰəradəfinni/	‘seventeen’
/hann/ ten	+	/də/ +/ciʃət/	eight	>	/tʰəradəciʃət/	‘eighteen’
/hann/ ten	+	/də/ +/ciko/	nine	>	/tʰəradəciko/	‘nineteen’

From twentyone onwards the numerals are form by adding /ippatt/ twenty with to one, two, three etc as-

/ippatti/ twenty	+	/ontu/	one	>	/ippattiontu/	‘twentyone’
/ippatti/ twenty	+	/iraŋdu/	two	>	/ippattiraŋdu/	‘twenty two’
/ippatti/ twenty	+	/aitu/	five	>	/ippattiaitu/	‘twenty five’
/ippatti/ twenty	+	/ompatu/	nine	>	/ippattiompatu/	‘twenty nine’

From thirty onwards the numerals are form by adding /mu:vatti/ thirty with one, two, three etc as-

/mu:vatti/	thirty	+	/ontu/	one	>	/mu:vattiontu/	‘thirtyone’
/mu:vatti/	thirty	+	/aitu/	five	>	/muvattiaitu/	‘thirtyfive’
/mu:vatti/	thirty	+	/ompatu/	nine	>	/muvattiompatu/	‘thirtynine’

From fortyone onwards the numerals are form by adding /na:latti/ forty with one, two, three etc as-

/na:latti/ forty	+	/də/ +/ ontu /	two	>	/na:lattiontu/	‘fortyone’
/na:latti/ forty	+	/də/ +/aitu/	five	>	/na:lattiaitu/	‘fortyfive’
/na:latti/ forty	+	/də/ +/ompattu/	nine	>	/na:lattiompattu/	‘fortynine’

From fiftyone onwards the numerals are form by adding /aivatti/ fifty with /də/ to one, two, three etc as-

/aivatti/ fifty	+	/ontu/	one	>	/aivattiontu/	‘fiftyone’
/aivatti/ fifty	+	/aitu/	five	>	/aivattiaitu/	‘fiftyfive’
/aivatti/ fifty	+	/ompatu/	nine	>	/aivattiompatu/	‘fiftynine’

From sixtyone onwards the numerals are form by adding /aivatti/ aṛavatti sixty with one, two, three etc as-

/aṛavatti/ sixty + /ontu/	one	> /aṛavattiontu/	‘sixtyone’
/aṛavatti/ sixty + /aitu/	five	> /aṛavattiaitu/	‘sixtyfive’
/aṛavatti/ sixty + /ompattu/	nine	> /aṛavattiompattu/	‘sixtynine’

From seventyone onwards the numerals are form by adding /eḷuvatti/ seventy with /dā/ to one, two, three etc as

/eḷuvatti/ seventy + /ontu/	one	> /eḷuvattiontu/	‘seventyone’
/eḷuvatti/ seventy + /aitu/	five	> /eḷuvattiaitu/	‘seventyfive’
/eḷuvatti/ seventy + /ompattu/	nine	> /eḷuvattiompattu/	‘seventynine’

From eightyone onwards the numerals are form by adding /empatti/ with one, two, three etc as-

/empatti/ eighty + /ontu/	one	> /empattiontu/	‘eightyone’
/empatti/ eighty + /aitu/	five	> /empattiaitu/	‘eightyfive’
/empatti/ eighty + /ompattu/	nine	> /empattiompattu/	‘eightynine’

From ninetyone onwards the numerals are form by adding /toṇure/ ninety with one, two, three etc as-

/toṇure/ ninety+ /ontu/	> /toṇureontu/	‘ninetyone’
/toṇure/ ninety + /aitu/	> /toṇureaitu/	‘ninetyfive’
/toṇure/ninety+ /ompattu/	> /toṇureompattu/	‘ninetynine’

The numerals twohundred, threehundred, fourhundred etc. are form by adding /muṇ/ allomorp of hundred as prefix to one, two, three, four respectively as-

/nu:ṛu/					‘hundred’
/nu:ṛu/	+	/muṇ/ three	>	/muṇu:ṛu/	‘three hundred’
/nu:ṛu/	+	/a/ five	>	/anu:ṛu /	‘five hundred’

Ordinal Numerals – The cardinals are form by adding /-a/ as suffix to two, three as-

/a:tijattatu/					‘first’
/eraḍa/	+	/mattatu/ two	>	/eraḍamattatu/	‘second’
/mu:ra/	+	/mattatu/ three	>	/mu:ramattatu/	‘third’

Fractions The fractional of Chetti Bhasha language are as follows.

<i>/paguti/</i>						‘half’
<i>/onte/ one</i>	+	<i>/ra/ half</i>	>	<i>/ontera/</i>		‘one and a half’
<i>/eratt/ two</i>	+	<i>/tre/ half</i>	>	<i>/erattre/</i>		‘two and a half’
<i>/mukka:lu/</i>						‘three fourth’

Multiplicative/ Enumerative: The concept of twice, thrice are conveyed by suffixing */-perasa/* to the base cardinal number as follows,

<i>/ira:du/ two</i>	+	<i>/perasa/</i>	>	<i>/ira:duperasa:/</i>	‘twice’
<i>/mu:ru/ three</i>	+	<i>/perasa/</i>	>	<i>/mu:ruperasa:/</i>	‘thrice’

vi) Classifiers

The classifiers are denoted by the use of cardinal numerals like */akkə jellə:rəŋ/* to refer to a person.

For example –

- */akkə jellə:rəŋ pəra:kke:/* ‘Let them all come’
- */a:ʌs* also used to denote singularity as in –
/a: kənnə ki: kələtava:/ ‘That girl is deaf’
- */idʰəkkəʌs* also used to denote plurality as in –
/idʰəkkə nənnə :v:rə/ ‘These are my houses’

II. Verb Morphology

i. Verb

A verb is a member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a class, govern the number and type of other constituents which may occur in the clause. Verb is a form class that marks tense – aspect – mood – personal markers distinguished by number and gender. Verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender.

Verb morphology deals with the forms and classification of verbs, and their pattern in association etc. Verbs in Chetti Bhasha may be classified in two ways:

- (1) Semantically and (2) Structurally

Types of Verbs

The verb of Chetti Bhasha can be classified into fifteen categories. The list of different verb from the provided data are given below

(a) Physical Verbs

These verbs are simply called action verbs. Any specific physical action is indicated by this category of verbs. Examples of some Physical verbs are as follows.

/gɛlasakejivatu/	‘to work’
/gərkikutu/	‘to sweep’
/taɭɭutu/	‘to push’

(b) Instrument Verbs

Instrument verbs are verbs incorporating nouns that have the instrument theta-role in their underlying argument structure. The examples of some Instrument verbs from Chetti Bhasha are given below.

/hoɭuppuma:ɖutu/	‘split’
/be:ɖeɦa:kkutu/	‘hunt’
/do:ŋɖutu/	‘dig’

(c) Verbs of fighting

Verbs of fighting are verbs used without object. Examples of Chetti Bhasha are

/paɭɭikiɭippatu/	‘to grab’
/kollutu/	‘to kill’
/ɦa:rusutu/	‘to win’

(d) Music Verbs

The agent of this verb is the instrument. Examples from Chetti Bhasha language are as follows.

/uɭrusutu/	‘to blow’
/pa:ɖutu/	‘to sing’
/a:ɭɭə:ɭutu/	‘to dance’

(e) Motion Verbs

Motion verbs, as designated by the term “motion”, are verbs that describe motion or movement. These verbs cannot be used in passive voice. Examples from Chetti Bhasha language are given below.

/bantu ho:pputu/	‘to arrive’
/tapputu/	‘to enter’
/pa:jaga:sutu/	‘to float’

(f) Occupational Verbs

Verbs used to engage a livelihood or engagement. Examples from Occupational language includes:-

/sa:raka:sutu/	‘to brew’
/bejivatu/	‘to cultivate’
/køtuettutu/	‘to harvest’

(g) Culinary Verbs

Verbs that describe action related to cooking. The examples are as follows.

/kuḍipputu/	‘to drink’
/timputu/	‘to eat’
/baṭupputu/	‘to fry’

(h) Cosmetic Verbs

Verbs related to Grooming can be termed as cosmetic verbs. The examples of Chetti Bhasha language are as follows.

/tela pa:ccutu/	‘to comb(hair)’
/hejivatu/	‘to tie (hair)’
/tuṇihavukutɔ/	‘to wear (clothing)’

(i) Communicative Verbs

Verbs through which thoughts feelings and information can be exchanged are known as communicative verbs. In Chetti Bhasha the following communicative verbs can be identified.

/padiluhɛlatu/	‘to answer’
/ceṇippatu/	‘to invite’
/u:lutu/	‘to call’

(j) Non Motion Verbs

The verbs which involve no movement or action are known as non-motion verbs. The examples from Chetti Bhasha are given below.

/e:ɻusutu/	‘to approve’
/esumuɖɖutu/	‘to collide’
/sa:ɻivatu/	‘to die’

(k) Inchoative verbs

These verbs are also known as inceptive verbs. These verbs indicate the process of beginning or becoming. Example from Chetti Bhasha language are as follows.

/biɻivutu/	‘to bloom’
/moɭasutu/	‘to soak’
/baɭuppattupi:ppatu/	‘to freeze’

(l) Sensory Verbs

These verbs describe one of the five senses. Examples of sensory Verbs in Chetti Bhasha are as follows.

/kemmutu/	‘to cough’
/hikkihikkiaɻutu/	‘to cry’
/anusutu/	‘to fear’

(m) Emotive Verbs

These verbs describe the feelings of person. Examples from Chetti Bhasha are as follows.

/veɻupputu/	‘to dislike’
/isɻapaɻutu/	‘to like’
/sineɻusutu/	‘to love’

(n) Cognitive Verbs

These verbs are the task words that can often be seen at the start of a question. In Chetti Bhasha these are as follows.

/nambutu/	‘to believe’
/ka:mputu/	‘to know’
/maɻaivutu/	‘to forget’

(o) **Other Verbs**

The verbs mostly include the linking verbs, auxiliary verbs, linking verbs modal verbs. Example from Chetti Bhasha are as follows.

/no:mbettutu/	‘to fast’
/kummuḍutu/	‘to offer’
/hindingivutu/	‘to repeat’

➤ **Classification of Verb:**

The Chetti Bhasha three classes of verbs can be classified structurally as Transitive, Intransitive and Ditransitive.

Structurally the verbs in Chetti Bhasha can be studied with respect to their Transitivity, Finiteness, non – finiteness, negation, Causativization and Passivization.

Transitivity

The number of arguments that a verb takes is called its *transitivity*. Based on transitivity the verb stems can be further divided into three sub-classes. These are

- a) Intransitive
- b) Transitive
- c) Ditransitive

a) **Intransitive:** The verbs which do not take any object.

Example

/ba/	‘come’
/hɔ:/	‘go’
/kuṛai/	‘barks’
/orəŋgi/	‘sleep’
/o:ʃi/	‘run’
/siri/	‘smile’
/paṛa/	‘fly’
/nin/	‘stand’

as in sentences

- /akka illiga ba-ntire/
they here come-SFP
‘They come here’

- /na:n aŋgəʃigu hɔ:-tine/
I market-LOC go-SFP
'I go to the market'
- /na:ja kuʃai-kku/
dog-NOM bark-SFP
'The dog barks'
- /avan marate -aɖi keʃantu oraŋgi-ne/
he tree-under-LOC sleep-PROG.ASP
'He sleeps under the tree'

b) **Transitive:** The verbs which take an object.

Example

/no:ɖi/	'see'
/ta/	'give'
/geji/	'ride'
/paʃi/	'read'
/tiŋ/	'eat'
/kəʃi/	'beat'
/kon/	'kill'
/hiʃi/	'catch'
/eɖi/	'write'

as in sentences

- /naŋ-ga okka həikkilina no:ɖi-nu/
we-NOM bird DET see-SFP
'We see the bird'
- /avan nanak-ka aitu rupi ta-nta:n/
I-DAT he-NOM rupees five give-SFP
'He gives me 5 rupees'
- /naŋga kutira me:ʃe savari geji-tino:/
we horse ride-SFP
'We ride the horses'

c) **Ditransitive:** The verb has a subject, a direct object, and an indirect object.

Example

/ta/	‘give’
/koʈ/	‘gave’
/parima:r/	‘serve’
/o:ʈi/	‘led’

as in sentences

- /avan nanak-ka aitu rupi tan-ta:n/
I-DAT he-NOM rupees five give-SFP
‘He gives me 5 rupees’
- /ra:ma saimi-na kaiji bushta-ga koʈ-ta:n/
ram-NOM book that shyam-DAT give-SFP
‘Ram gave the book to Shyam’
- /si:ta viruntukaru-ka viruntu pari-ma:rita/
sita-NOM guest-PL-DAT food serve-PROG.ASP
‘Sita served the food to the guests’
- /nanta ka:li-ta ajiḡa o:ʈi-citum/
we-NOM cow-PL DET shed-LOC led-PERF.ASP
‘We led the cows to the shed’

The verb construction makes a twofold distinction viz Finite and Non-finite. Another way of classifying verbs is on the basis of finiteness.

Finite verb information:

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verb in the language. Having the verb roots as the base both Finite and Non – finite verbal formations are realized in Chetti Bhasha. The components of finite verb are 1Tense, 2Aspect and 3Mood. In Chetti Bhasha, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense.

The finite verbal formation is $\sqrt{\text{ }}$ + tense marker $\pm$ aspect marker + personal marker. The formations of the verb/ḡəʊʊəro/ to go for three different persons and different tenses are given below.

▪ Tense

Accordingly, verbs in Chetti Bhasha morphologically marked for having three-way opposition of tense as,

- a. Present Tense
- b. Past Tense
- c. Future Tense

Following are the person wise tense formations in Chetti Bhasha taking /ka:t/ go as the model verb root.

Present indefinite:

The present indefinite tense markers for singular and plural forms are as follows –/ηε/ or /εε/

Examples –

- /na: aŋgiɽijə ka:tiηε/
I – 1st sg market – LOC go – VBP
'I go to the market'
- /nəŋ aŋgiɽijə ka:diηε/
We – 1st pl market – LOC go – VBP
'We go to the market'
- /ni: aŋgiɽijə ka:tiηε/
You – 2nd sg market – LOC go – VBP
'You (sg) go to the market'
- /niŋgə aŋgiɽijə ka:tiε/
You – 2nd pl market – LOC go – VBP
'You (pl) go to the market'
- /ava: aŋgiɽija ka:tallε/
She – NOM market – LOC go – VBP
'She goes to the market'
- /əkka: ipirə aŋgiɽijə ka:tiε/
They – 3rd pl two - CD market – LOC go – VBP
'They (two) go to the market'

Past indefinite:

The past indefinite tense markers for singular and plural forms are as follows –/ti/, /tam/, /tε/, /ta/, rə/ etc.

Examples –

- /na: aŋgidijə ka:ti/
I – 1st sg market – LOC go – VBD
'I went to the market'
- /naŋga: aŋgidijə ka:təm/
We – 1st pl market – LOC go – VBD
'We went to the market'
- /ni: aŋgidijə kəjtɛ/
You – 2nd sg market – LOC go – VBD
'You(sg) went to the market'
- /niŋgə aŋgidijə kəjtɔrɔ/
You – 2nd pl market – LOC go – VBD
'You(pl) went to the market'
- /ava: aŋgidijə kəjta:/
She – NOM market – LOC go – VBD
'She went to the market'
- /akkə:kka: aŋgidijə kəjtɔrɔ/
They – 3rd pl market – LOC go – VBP
'They went to the market'

Simple Future:

The past indefinite tense markers for singular and plural forms are as follows /-po:m/, /-pan/.

Examples –

- /naŋga okka: aŋgəti-ga: hɔ:-po:m/
we market-LOC go-FUT.ASP
'We will go to the market'
- /naŋga ipurum aŋgəti-ga: hɔ:-po:m/
we(two) market-LOC go-FUT.ASP
'We (two) will go to the market'
- /avan baili-ga: hɔ:-pa:n/
he field-LOC go-FUT.ASP
'He will go to the field'

- /ava: baili-ga: ho:-pa:n/
she field-LOC go-FUT.ASP
'She will go to the field'

▪ Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies is related with duration, perfection, habituality etc. Chetti Bhasha three aspects interpreted in different tenses These are –

- i. Imperfective Aspect
- ii. Perfective Aspect
- iii. Habitual Aspect

Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Present Imperfective Aspect

The present imperfective aspect markers for singular and plural forms are as follows – /-ta:le/ or /-tine:/ or /-te/ or /-ne/.

Examples

- /na: illiga ban-tine:/
I here come-PROG.ASP
'I am coming here'
- /avan illiga ban-ti:ne/
he here come-SIM.ASP
'He is coming here'
- /ava: illiga ban-ta:le/
she here come-PROG.ASP
'She is coming here'
- /akka illiga ban-ti:re/
they here come-PROG.ASP
'They are coming here'

- /na:n həkili-na no:qi-te:/
I bird DET see-PROG.ASP
'I am seeing the bird'
- /na:n həkili-na no:qi-te:/
we bird DET see-PROG.ASP
'We are seeing the bird'
- /avan həkili-na no:qi-ne/
he bird DET see-PROG.ASP
'He is seeing the bird'

Past Imperfective: Aspect

The present imperfective aspect markers for singular and plural forms are as follows –
/-ŋɛ/, /-təm/, /-te:/, /-tərɔ/ or /ta:/.

Examples: -

- /na: aŋgəqijə kəjnti:ŋɛ/
I –PRP market – LOC go – IMPASP (Past)
'I am going to the market'
- /naŋga aŋgidijə kəjnte:itəm/
We –PRP market – LOC go – IMPASP (Past)
'We were going to the market'
- /ni aŋgidije kəjnte:ite:/
You – 2nd sg market – LOC go – IMPASP (Past)
'You(sg) were going to the market'
- /niŋga aŋgidije kəjnte itərɔ/
You – 2nd pl market – LOC go – IMPASP (Past)
'You(pl) were going to the market'
- /ava: aŋgidije kəjnte ita:/
She – NOM market – LOC go – IMPASP (Past)
'She was going to the market'

- /akka aṇḡiḡijə kəjntə itərə/
- They – 3rd pl market – LOC go – IMPASP (Past)
- ‘They were going to the market’

Future Imperfective: Aspect

The future imperfective aspect markers for singular and plural forms are as follows –/ -bi:/, /pɔ:m/, /-pɛ/ or /-pərə/.

Examples –

- /na: aṇḡiḡijə ka:p-bi:/
- I –PRP market – LOC go – IMPASP (Fut)
- ‘I will be going to the market’
- /naṇḡa aṇḡəḡijə ka:p-pɔ:m/
- We –PRP market – LOC go – IMPASP (Fut)
- ‘We will be going to the market’
- /ni: pəjllijə ka:p-pɛ/
- You – 2nd sg field – LOC go – IMPASP (Fut)
- ‘You(sg) will be going to the field’
- /niṇḡe pəjllijə ka:p-pərə/
- You – 2nd pl field – LOC go – IMPASP (Fut)
- ‘You(pl) will be going to the field’
- /ava: pəjllijə ka:p-pa:/
- She – NOM field – LOC go – IMPASP (Fut)
- ‘She will be going to the field’
- /akka pəjllijə ka:p-pərə/
- They – 3rd pl field – LOC go – IMPASP(Fut)
- ‘They will be going to the field’

ii. Perfective Aspect

Perfective aspect is an aspect that express that expresses a temporal view of an event of state as a simple whole, apart from the consideration of the internal structure of the time in which it occurs. The examples in Chetti Bhasha are –

Present Perfective Aspect

The present perfective aspect markers for singular and plural forms are as follows –/ -ti/, /-təm/, /-tɛ:/, /-tərə/ or /-ta/

Examples

- /na: aŋgidijə kəjti/
I –PRP market – LOC go – PERFASP (Pres)
'I have gone to the market'
- /nəŋga: aŋgidijə kəjtəm/
We –PRP market – LOC go – PERFASP (Pres)
'We have gone to the market'
- /ni aŋgidijə kəjtɛ:/
You – 2nd sg market – LOC go – PERFASP (Pres)
'You (sg) have gone to the market'
- /niŋgə aŋgədjijə kəjtərɔ:/
You – 2nd pl market – LOC go – PERFASP (Pres)
'You (pl) have gone to the market'
- /ava: aŋgidijə kajta:/
She – NOM market – LOC go – PERFASP (Pres)
'She has gone to the market'
- /akkəkka: aŋgidijə kəjtərɔ:/
They – 3rd pl market – LOC go – PERFASP (Pres)
'They have gone to the market'

Past Perfective Aspect

The perfective aspect is mark by the suffix /-tin/, /-tɛ/, /ro:/, /-da:n/, /-da:/ or /-daru/ to the verb as in the following examples.

- /na: həikkili-na no:qi-tin/
I bird DET see-PERF.ASP
'I had seen the bird'
- /ni həikkili-na no:qi-tɛ/
you bird DET see-PERF.ASP
'You(sg) had seen the bird'
- /niŋga okka: həikkili-na no:qi-ro:/
you(pl) bird DET see-PERF.ASP
'You(pl) had seen the bird'

- /naŋga okka: həikkili-na no:qi-tum/
we bird DET see-PERF.ASP
'We had seen the bird'
- /avan aŋgaŋi-ga: hə:-da:n/
he market-LOC go-PERF.ASP
'He had gone to the market'
- /ava: aŋgaŋi-ga: hə:-da:/
she market-LOC go-PERF.ASP
'She had gone to the market'
- /ava: aŋgaŋi-ga: hə:-da:/
it market-LOC go-PERF.ASP
'It had gone to the market'
- /akku okka: aŋgaŋi-ga: hə:-daru/
they market-LOC go-PERF.ASP
'They had gone to the market'
- /akku ipurum aŋgaŋi-ga: hə:-daru/
They (two) market-LOC go-PERF.ASP
'They(two) had gone to the market'

iii. *Habitual Aspect*

It describes an action which happens/happened or will happen habitually or regularly.

Present Habitual Aspect

Example

- /sə:rja:ŋ kələkkə pa:ttə vdi:kəŋ/
sun – NN east – ADJ rises – VBZ
'The sun rises in the east'
- /akka ja:kə:ttə a:ppi:sə ənpəttə məŋi ka:pə:ttə/
They – NOM office – LOC nine – CD oclock go – VB
'They used to go to office at 9 oclock'
- /ava:ŋ to:ŋa:tə pəttə məŋikə əlligəttəttə ka:pa:n/
It – PRP ten – CD clock – (n) garden – LOC grazing – NN
'He goes to the garden for grazing at 10 oclock'

Past Habitual Aspect

Example

- /na: ja:kɔ:ttɔ̃ a:ppi:sɔ̃ ɔ̃npəttɔ̃ mən̩i ka:pi:/
I – PR_{/pro/} office – LOC nine – CD clock go –VBD
'I used to go to office at 9 oclock'
- /ni: ja:kɔ:ttɔ̃ a:ppi:sɔ̃ ɔ̃npəttɔ̃ mən̩i ka:pɛ:/
2nd sg office – LOC nine – CD clock go –VBD
'You(sg) used to go to office at 9 oclock'
- /nəŋga: ja:kɔ:ttɔ̃ a:ppi:sɔ̃ ɔ̃npəttɔ̃ mən̩i ka:pɔ̃/
We - 2ndsg office – LOC nine – CD clock go–VBD
'We used to go to office at 9 oclock'

Mood

Mood is a distinction of form or a particular set of inflectional forms of a verb to express whether the action or state it denotes is conceived as fact or in some other manner. The following are the different mood in Chetti Bhasha.

Indicative Mood

Most verbs in this language used are in indicative mood, which indicates the action. In Chetti Bhasha language, indicative mood is marked by the suffix /ru/, /-ga/, /-ra/, /-tu/ or /-de/ as in the following examples.

- /itu nan̩ga-l̩a u:-ru/
these I-GEN house-IND
'These are my houses'
- /atu nan-na bushta-ga/
those I-GEN book-PL-IND
'Those are my books'
- /atu ontu kuta-ra/
That horse-IND
'That is a horse'
- /itu nan-na ja:galu[l̩a sa:-pa:-tu/
this I-GEN usual food-IND
'This is my usual food'

- /itu olla ka-de/
this story good-IND
'This is a good story'

Imperative Mood

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person. In Chetti Bhasha mother tongue the imperative mood is marked by the suffix /-ba/, /-hɔ:/, /-lu/, /-tu/ or /-ti/ and /-ɽi/ or /-ɽu/ as in the following examples.

- /nan-na u:ri-ga: hɔ:/
I-GEN house-LOC go-IMP
'Go to my house'
- /nan-na u:ri-ga: ba/
I-GEN house-LOC come-IMP
'Come to my house'
- /medʒai -me:le nil-lu/
table-on-LOC stand-IMP
'Stand on tha table'
- /melle ku:ɽtu ku:tu/
slowly speak-IMP
'Speak slowly'
- /aɽɽara otita:ɽittu teɽiva:ɽittu e-ɽi/
words DET neatly write-IMP
'Write the words neatly'
- /i pushtaka pa-ti/
This book read-IMP
'Read this book'
- /hɔllu set-tu/
grass DET remove-IMP
'Remove the grass'

- /haɖi dʒa:-ɽu/
door DET close-IMP
'Close the door'
- /ki:ɽe ku-ɽi/
sit-IMP
'Sit down'

Subjunctive Mood

It is a grammatical mood that represents a denoted act or state not as fact but as contingent or possible or viewed emotionally (as with doubt or desire). The subjunctive mood in Chetti Bhasha is expressed by adding the suffix /-ta:ga/ or /-da:ga/ to the verb as in the following example.

- /onera ni sarija:ta ne:ra-ga ban-ta:ga intana no:ɖage/
you (in time) we come-SUBJ(will examine this)
'If you come in time we will examine this'
- /kutirai-ga eɽaŋgə-ɽu va:l id-da:ga atəŋga: paɽan-tira-kke/
horse-PPL DET wing-ACC had-SUBJ they (would have flown)
'If the horses had wings they would have flown'
- /cippa:jika:rga banti-ta:ga kaɽana idiku:ɽi-ppa:n/
police come-SUBJ thief catch-?
'If the police comes then the thief will be caught'
- /ni maddu ettu-ta:ga ni suga-ma:ji-ppe/
you-NOM medicine DET eat-SUBJ disease cure
'If you take the medicine then the disease will be cured'

Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Chetti Bhasha.

Example

- /hinga ellorum barikge/
them – PRP come –OPT
'Let them all come'
- /ninga heruŋga hojittu ni:ru koŋɖu baruba/
You some fetch water some come-OPT
'Let some of you go and fetch some water'

Potential Mood

The potential action is expressed in potential mood. In this language the example of Potential mood is

Examples –

- /na: para:kke/
I – PRP come – VB
'I may come'
- /ava:n gejjkennə felə Səməjam kənnəmə koll:əva:n/
he – PRP bird – NN (may kill)
'He may kill the bird'

Conditional mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously.

Examples –

- /onera ni sarija:ta ne:ra-ga ban-ta:ga intana no:qage/
you (in time) we come-SUBJ (will examine this)
'If you come in time we will examine this'
- /kutirai-ga eʃaŋgə-lu va:l id-da:ga atəŋga: paʃan-tira-kke/
horse-PPL DET wing-ACC had-SUBJ they (would have flown)
'If the horses had wings they would have flown'
- /cippa:jika:rga banti-ta:ga kaʃana idiku:ʃi-ppa:n/
police come-SUBJ thief catch-?
'If the police comes then the thief will be caught'
- /ni maddu ettu-ta:ga ni suga-ma:ji-ppa/
you-NOM medicine DET eat-SUBJ disease cure
'If you take the medicine then the disease will be cured'

Non – Finite

Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb.

Here is the process is: Verb + noun forming suffix = Noun (verbal noun) / √ + *non – fininte marker*

Examples

/nɔ: dʒip/ ‘to see’ + *din* /noun forming suffix/ > /nɔ: ŋdʒidin/ ‘seeing’
 /kɔ: rip/ ‘to bark’ + *pa:* /noun forming suffix/ > /kɔ:rappa:/ ‘barking’

Infinitives

An infinitive form is to + the verb Some verbs can take either the gerund of the infinitive with no loss of meaning.

Examples –

- /jella:rɔm kɔ: dʒɑ:kə bərɔkkɔ/ everybody – (n)
 meeting – (n) come - VB
 ‘Everybody has **to come** for the meeting’
- /nəŋga: ja:kɔ:ttɔ α:ppi:sɔ ɔŋpəttɔ mənɪ ka:pɔ/
 we – PRP nine – CD clock – (n) office – (n) go - VB
 ‘We used **to go** to office at 9 o clock’

Gerund

Gerunds and infinitives are forms of verbs that act like noun. They can follow adjective and other verbs. Since it is a kind of noun, it may be the subject or object to some verb.

Examples –

- /kɔdirə pɛgə o dʒkɔ/
 running – NN done horse – NN fast
 ‘Running is done by the horse’
- /kɔrappa: nɑ:je: kə dʒɑ:/
 barking – VBG dogs – NNS bite – VBP
 ‘Barking dogs seldom bite’
- /ni:sɔ:tɔ tə dʒikə ɔlledʒɔ/
 body – (n) swimming – (n) health good – ADJ
 ‘Swimming is good for health’

Participles

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal that can function as part of a verb phrase.

Examples

- /tullu pogələ/ 'fallen fruits'
- /əccu polə postəkə/ 'printed books'
- /ava: :ədietə pəltə kəjkkəle:/
she – PRP fallen – VBN fruits – NNS collect
'She collected the fallen fruits'
- /accu ma:qita pushtaga paṭippatiga olla suga:/
printed – NNP books – NNS read easy – ADJ
'Printed books are easy to read'

Negation

Negation is a morph syntactic in which a lexical item denies or inverts the meaning of another lexical item or construction. In Chetti Bhasha, negative verbs are realized mostly by particles like /-alla/ or /-ille/.

Examples –

- /itu adugalaiga ollaitu -alla/
this edible -IND- NEG
'This is not edible'
- /ni illi ippate pa:-ṭi-lla/
you here NEG-remain-IMP
'You must not remain here'
- /ava: kalsa ki:tupate -illa/
he work DET NEG-do-NEG-SFP
'She has not done the work'
- /niṅga pustaka paṭicu -illa/
You (pl) book read-NEG-SFP
'You(pl) are not reading'

- /nan-na kaji ontu -illa/
I-GEN-LOC nothing NEG-have-NEG-SFP
'I have nothing with me'

Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. Example of causativisation in Chetti Bhasha is form by adding the suffix /-ten/or /-tin/or /-ti/to the verb as in the sentence below.

- /na:n va:tuba:ji -mu:lam maitti-ga ti:ni kot-ten/
I-NOM nurse feed baby-ACC make-CAUS-SFP
'I make the nurse feed the baby'
- /na:n kelsaka:ra-na puṭusu vajalna kalsa hi:si-tin/
I-NOM servant DET field-LOC work do- SFP-CAUS
'I make the servant work in the field'
- /na:n makka-la siriḥi-tin/
I-NOM people-ACC laugh-CAUS-SFP
'I make the people laugh'
- /na:n kutara-ta o:ḍḥi-tin/
I-NOM horse-ACC run-CAUS
'I am making the horse run'
- /nəṇga: ṇṇontdiri nəṭra:ṭṭ-tin/
we – NOM grapes grow – CAUS-SFP
'We grow grapes'

ii) Adverbs

Adverb qualifies verb, adjectives and also an adverb. From the given data following example is collected.

- /ṇṇelē: kə:ṭṭkəṭṭ/
slowly speak – RB
'Speak slowly'
- /pa:kkiṇa: vəjtte: ḥeli/
words – NNS neatly write – IMP
'Write the words neatly'

In the above sentence the adverbs are /ṇṇelē:/(slowly) and /vəjtte:/(neatly)

In this language, the adverbs occur before the verb. Here we have following three types of adverb. These are: the place adverbials.

For example

Adverb of Time: The time adverbials precede the verb.

For example

- /mɛŋŋɛ:/ 'yesterday'
- /nɑːlɛ/ 'tomorrow'

Adverb of Place: Place adverbials also precede the verb.

For example

- /illiːjɛ pənŋiːŋɛ/
here – ADV come – VBN
'come here'
Here adverb of place is /illiːjɛ/ 'here'

Adverb of Manner: Like all other adverbs this type also occurs before the verb.

For example

- /ŋɛlɛː kɔːtʃkɔːtʃ/
slowly speak – ADV
'Speak slowly'
- /vɔːtʃə kɑːdʒi kɔːtʃkɔːtʃ pətɑː/
loudly speak – ADV
'Do not speak loudly'
Here the adverb of Manner is /ŋɛlɛː/ (slowly) and /vɔːtʃə/ (loudly)

Adverb of Direction: The direction adverbials precede the verb

For example

- /kɛlɔkkɔː/ 'east'
- /mɛlɛnɔːdʒɪtʃ/ 'upwards'

5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentence in natural language and rules governing the order of combining the words to form sentence in a language. A syntactic category is a set of words and/or phrases in language which share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution (the structural relationship between these elements and other items in a larger grammatical structure), and not on meaning. The syntax of Chetti Bhasha is discussed below.

i . Word-order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The word order in Chetti Bhasha is of SOV (subject-object-verb) pattern.

Examples

- /nɑː kəʃkilə nɔːdʒɪɛː/
I – SUB bird – OBJ see- VB

‘I see the bird (SOV) pattern’

- /avaːŋ kəʃkɛɛ nɔːdʒɪɛ/
he – SUB bird – OBJ see – VB

‘ He sees the bird’

ii. Description of types of sentences

Semantically Sentences in Chetti Bhasha further be sub-classified into-

- a. Statement Sentence
- b. Interrogative Sentence
- c. Imperative Sentence
- d. Purposive Sentence
- e. Potential Sentence
- f. Conditional Sentence
- g. Negative Sentence
- h. Causative Sentence
- i. Passive Sentence

a. **Statement Sentence** – The sentence which affirms a statement.

Example in Chetti Bhasha include

- /nɑ: kəʃkilə nɑ: dʒiŋɛ:/
I – PR_{/pro/} bird – (n) see - VBP
'I see the bird'

b. **Interrogative Sentence** – The sentence which indicate a question like

- /niŋŋə kəʃəɾə ʃɑ:ŋɑ:/
your name – (n) what – WP
'What is your name?'

c. **Imperative Sentence** – The sentence which implies a request, a command, an advice etc.

- /niŋgələ məhələ ɔ:lipɑ:/
your – POS_{/pro/} daughter – (n) call – (vb)
'Call your daughter'

d. **Purposive Sentence** – The sentence which expresses a purpose like –

- /ɑ: kətəɾətə ŋɑ:rəkkeɾ/
that horse – (n) sold – VBN
'That horse is to be sold'

e. **Potential Sentence** – When the potentiality is expressed in a sentence, it thus called

- /nɑ: para:kkeɾ/
I – PR_{/pro/} come – VB
'I may come'

f. **Conditional Sentence** – When two actions are conditional by each other in a single sentence.

g. **Negative Sentence**

- /k: ɔdirəj ɛɾəkkə lita:nna: atə pəɾəkkəɾ/
horse – NN wings – NNS they - PRP (would have flown)
'If horses had wings they would have flown'

h. Passive Sentence – The sentence where the main action is expressed in passive is called passive sentence.

- /tɔ:ʈʈi nənə kɔ:nɔʃ dimbətə pəʃʈi:kɔ/
Bread me bybeing - VBG eaten – VBN

‘Bread is being eaten by me’

- /tɔ:ʈʈi:nə av.əŋə kɔ:n.ɔʃ diŋ.bə.tə pəi.di.tɔ/
Bread him by being – VBG eten- VBN

‘The bread is eaten by him’

- /pɔʃtəka: avəŋə kɔ:nɔʃ pɛʃipətə pəʃditɔ/
the book – (n) him – PR_{/pro/} being read – VBN

‘The book was being read by him’

i. Causative Sentence – The causative sentence is formed by suffixing causative markers to the the verb which various according to the person. When the subject causes some agent to do the action we get causative sentence.

- /nə: kɔdʰərənnə ɔʃisi:ne:/
I – PRP horse – (n) run – (n) making – VBG
‘I am making the horse run’

j. Negative Sentence – The sentence which expresses the negation are called so.

- /ittɔ pɛʃəttə kəlləttɔtɔ/
this – DT not edible – ADJ
‘This is not edible’

- /kitʃinə kəʃlliʃe: ka:va:ʈa:/
fire – NN not – ADV go – VB
‘Do not go near the fire’

iii. Description of patterns of Sentences

Structurally a sentence can be divided into three categories They are (1) *Simple sentence* (2) *Compound sentence* (3) *Complex sentence*. The different types of sentence in Chetti Bhasha are given below:

- **Simple Sentence**

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses.

Examples

- */hasu ha:lu dakgu/*
cow-NOM milk give
'The cow gives milk'
- */avan pushtaga paṭi-cini/*
he book read-PROG.ASP
'He reads a book'
- */naṇ-ga ka:lita kṛji-tum/*
we-NOM cow-ACC beat-SFP
'We beat the cows'
- */makeshu ma:ṇge tiṇ-ṇa:n/*
mahesh-NOM mango eat-PERF.ASP
'Mahesh ate the mango'
- */na:n roṭṭi tiṇ-ṇine/*
I bread eat-SFP
'I eat bread'

The predicate may be a finite intransitive or transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate.

For example

- */ṇeḷe: ko:ṭṣkoṭṣ/*
slowly speak – RB
'Speak slowly'

- **Compound Sentence**

A compound sentence is a sentence composed of two or more coordinate clauses. In Chetti Bhasha, the connective used are (and, but, so, otherwise, hence).

Examples

- **and**

/nanna ka:lu boljikitte na:n illi bidde:/
I foot slip CON I fall-SFP

‘My foot slipped and I fell down’

- **but**

/ramə: krisnənnə pɔ:ppətə kəlitta: jənjəngə pɔ:ppətə nə:r illɛ:/

Krishna - ACC Rama – NOM time – NN no – DT Krishna – ACC had – VBD

‘Rama asked Krishna to come but Krishna had no time’

- **otherwise**

/ni: kənəta didʒəta: illiŋgə kɔ:l: pəɖiɖəpɛ:o dəbbulu me: ba:ni məttənu bosi/

you – PRP money return – NN otherwise beating – VBG

‘You return the money otherwise you will get a beating’

- **Complex Sentence**

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone

Examples –

- /ʃələ ʃənjəjəm na: ɔjta:j ipa:ngə na: ɔppi:/

I – PRP well – RB tomorrow – NN come – VB

‘If I am well I will come tomorrow’

- /ava:n pənttə kəjkəttə na: ka:kke:/

I – PRP after – IN come – VB

‘I shall go after he comes’

- /ni givutunu mucce: na:n gijituʔen/

you-NOM do-PERF.ASP before he-NOM work DET do-PERF.ASP-?

‘He did the work before you did’

- /avan oṭṭa hasi illata samaigale avan tiṇṇa:n/
 he meal NEG-hungry although he meal eat
 ‘Although he was not hungry he ate the meal’

iv. Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the complete subject-predicate organization of a clause. The phrasal sub-division in Chetti Bhasha as follows –

- **Noun Phrase:**

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples –

- /nannə *kesəḷə* nɑ:ra:jən/
 my – POS_{/pro/} name – (n) Narayan – NNP
 ‘My name is Narayan’

/niṇṇa-[a *iraḍu bukku*]/
 you-GEN two book
 ‘Two books of yours’

- /alli *iraḍu* *pu:cca* ha:tute/
 there two cat remain
 ‘There are two cats’

In the above sets of data /nannə *kesəḷə*/ my name, /*iraḍu bukku*/two books and /*alli iraḍu pu:cca*/two cats are the examples of noun phrase.

- **Verb Phrase**

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples –

- /na: *rotʃi* *tiŋ-ŋin*/
I - PRP bread – (n) eat – 1PP
‘I eat bread’
- /ava:ŋ *pʊʃtəkə* *pəɖidʒi:ŋɛ:/*
he – PR_{/pro/} book – (n) reads – VBZ
‘He reads a book’
- /naŋ-ga *ka:li-ta* *kəʃi-tum*/
we-NOM *cow-ACC* *beat-SFP*
‘We beat the cows’

In the above sets of data /*rotʃi tiŋ-ŋin*/ eat bread, /*pʊʃtəkə pəɖidʒi:ŋɛ:/* reads a book and /*ka:li-ta kəʃi-tum*/ beat the cows are the examples of verb phrase.

• Postpositional Phrases

A postpositional is an adposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP).

Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

Examples

- /na:n *u:ri-ga* *hɔ:-pe:n* /
I *house-LOC* *go-SFP*
‘I go to the house’

Here /*u:ri-ga*/ is the postpositional phrase

- /avan *marate-aɖi* *keʃantu orəŋgi-ne* /
he *tree-under-LOC* *sleep-PROG.ASP*
‘He sleeps under the tree’

Here /*marate-aɖi*/ is the postpositional phrase

- /pɔʃtɔ:kə mɛ: dʒəi mɛləkətətɛ:/
book – NN table – on – LOC

‘The book is on the table’

Here /mɛ: dʒəi mɛləkətətɛ:/ is the postpositional phrase

v Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. A passive sentence is created from an active sentence by i) bringing object to the subject position ii) putting subject to the object position iii) adding by iv) changing the verb form to its participle form.

Example –

- /ava:ŋ pɔʃttəkə pəɖidʒi:ŋɛ:/ (Active)
he – PR_{/pro/} book read–PROGASP

‘He reads a book’

- /pɔʃtəka: avəŋə kɔ:ndʒ pɛʃipətə pəɖitɔ/ (Passive)
book – (n) him - PRP being – VBD read - SFP

‘The book was being read by him’

- /na: tɔ:tʃi dinnɪ/ (Active)

I bread eat – SFP

‘I eat bread’

- /tɔ:tʃi nənə kɔ:ndʒ dimbətə pəɖiti:kɔ/ (Passive)
bread me - NOM being - VBG eaten – VBN

‘Bread is being eaten by me’

vi Negation

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence.

Examples –

- /ava:n kɛləfə ki:tə pille:/

he – PR_{/pro/} work – (n) did not – NEG
'He did not do the work'

- /itə pəʈra:kətə/
It - PR_{/pro/} impossible – NEG

'It is impossible'

vii Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject cause someone or something else to do or be something.

Examples

- /na: kətʰ əɾənnə ɔɖisi:ne:/

I – PR_{/pro/} horse – (n) run making - VBG
'I am making the horse run'

v. Structure of Clause

Relative Clause

A relative clause is a kind of subordinate clause, one of whose arguments share a referent with a main clause element on which the subordinate clause is grammatically dependent. For example,

/i:na:j.din.ne:	ɑ:kəj.din.ne	kə.ɖji.tə /
DEM this dog	that boy-ACC	bit PRST DEM
'This is the dog that bit the boy'		

In the above sentence relative clause is /ɑ:kəj.din.ne kə.ɖji.tə/ 'that bit he boy'.

Correlative Clause

In this type of clause, a paired conjunction (such as not only . . . but also, either...or, neither...nor) links balanced words, phrases, and clauses. The elements connected by correlative conjunctions are usually parallel, that is, similar in length and grammatical form. Each element is called conjoin.

<i>/aŋ.gi.qi.ka:</i>	<i>av.ɑ.ŋʊ</i>	<i>kəj.pil.lɛ</i>	<i>na:.ŋʊ</i>	<i>kəɖj.pil.lɛ: /</i>
neither	he	nor	I	field went

‘Neither he nor I went to the field’

6. CONCLUSION

The phonological, morphological and syntactic analyses of Chetti Bhasha reveal that this mother tongue has close affinity with neighboring Dravidian languages like Tamil, Kannada and Malayalam. It shares basic grammatical features and lexicon with Tamil languages and common vocabulary of Kannada language. So this language has been identified as a sub-dialect of Tamil language with some influence of Kannada language.

7. TEXT

solkā: kəline: jərəduku: dduka: rum ond'u kerədi

Two friends and a Bear

Two friends, Ramu and Shyam walked through a forest

/a: jərədʊ kʊ: ddukkā: rā: kə rā: mənʊm ʃʊ: mənʊm kə: dʌ: kəkə kʊ: jndʰd ittʊrʊ/

They promised each other that they would remain united in case of any danger

/emməŋɡə ippirəŋɡʊ: dʲi sətɖijə kəlɪtɖirʊ ʃa: rā ʃʊ: ʃʊ: kəʃtəpəndʰʊ pʊtɖimʊʃtʃʊ
pənnəŋɡʊ oppəŋŋə pʊdʊdʊ oppəp pɪrɪvəttʊ pətʌlɛ: kəli kəlɪtɖirʊ/

Once they were walking through a forest

/emməŋɡə ippirəŋɡʊ: dʲi kə: dʌ: indʰtətəhəjɖirʊ/

A bear came on their way

/emməŋɡə ondʰʊ kerədi nɛ: rɛ: pəndʰtəttʊ/

Ramu climbed a tree

/emməŋɡə rā: mā: ɔ: dʲi mərəhətɖiŋnə:/

Shyam did not know how to climb a tree

/ʃʊ: məɡə: mərəhəttəttʊ otdillɛ:/

He told his friend, “I do not know how to climb a tree, please help me”

/ondʰʊ kelpkkillɛ: kəli kəlɪttə: n/

But Ramu did not respond

/emməŋɡə rā: mətə: nā: nɔ: dʲippillɛ:/

In fear and grief, Shyam lay down on the ground breathless

/a:fəmiɡə ʃɔ:məki:tɑ:n kɛʃətə səttə^h pɛrəʒɔʒə ənsə pɛrəʒɔʒə kɛʃɑ:təka:rə
səttɑ:kɑ:rɑ: kɛʃətəŋŋə/

The bear came near the man lying on the ground

/ɛmməŋɡə kɛrəʒi pənd^həʃtə ivvəŋʊgijɛ:/

It smelt in his ears, and slowly left the place,

/sənd^hɔ:tə pənd^hə pəliʃitə kiʃɑ:lɛ: mmm kəli ɔʒɔʒə kɑ:ʒittə/

because bears do not touch dead creatures

/ɛmməŋɡə ivən ɔʒɔʒə kɑ:tʃɑ:tɑ: səttə kiʒətdittɑ:n/

after the bear left,

/ɛmməŋɡə kɛrəʒi səttəŋɡɔ:ʒi ʃɑ:nəka:kə səttəttəʒid^himbədillə kəlittə kɛrəʒi pɔ:ʒiʒəttə/

Ram came down from the tree and asked his friend Shyam,

/ɛmməŋɡə mərətəmə:lɛ: irənd^hə rɑ:mən ki:lɛ: nɔ:ʒind^hdittɑ:n ki:lɛ: ɛrəŋɡi pənd^həʃtə
ʃɔ:məŋkɔ:tə/

"Friend, what did the bear tell you into your ears?"

/niŋŋə kəʒəʒi ʃɑ:ŋə kəlittə kəli kɛ:tʃɑ:n/

Shyam replied,

"The bear advised me not to trust a friend who leaves you in times of trouble to save himself"

/ɛmməŋɡə ivɑ: iʃkɑ:rə ɑ:pətə kɑ:lə okkə kəʃtəka:lə səməʒənd^hə ni: pɑ:rɑ:d^hə kəŋ ʒə
niŋŋəkkɔ:tə ʒi injɑ:ŋətɑ:nə kɔ:tʃɑ: kəlittə/

Saying this Shyam walked in own way, living Ram alone in the forest

/avɑ:n ɑvnɑ: pɔ:ʒɔʒɑ:ŋʒi ivəŋə pɔ:ʒɔʒɑ:ŋʒi pɔ:ʒɔʒɑ:n/

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1. INTRODUCTION

India shows one of the largest tribal populations in the world. Tribes of both homogenous and indigenous communities are available in India. They are generally called by the name 'Adivasi' in India. This present study aims to discuss about the Irula tribe in the state of Tamil Nadu. The Nilgiri hills are inhabited by so many such 'aboriginals' for century after century. In Tamil Nadu, at present, there are 36 tribes & sub-tribes.

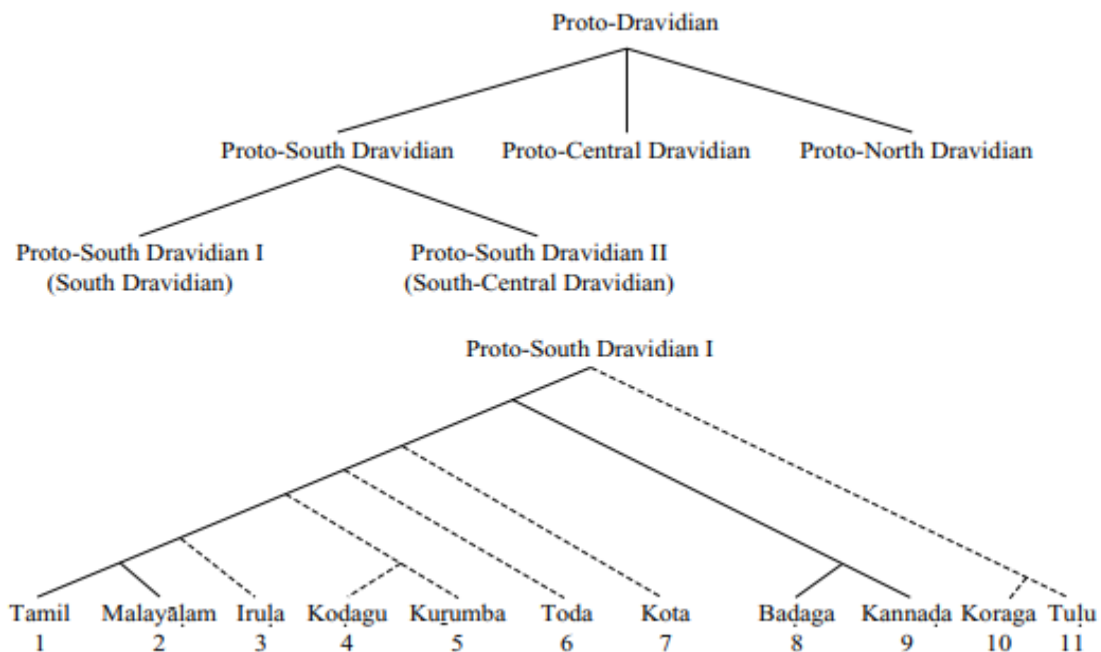
Irula is an indigenous ethnic assembly of India. They live in the hilly regions, mountains, in the states of Tamil Nadu and Kerala, India. They belong to the scheduled tribe group and live in these regions and their population is approximately 25,000 people. People of the Irula ethnicity are called Irular, and speak Irula, which belongs to the Dravidian family of languages.

1.1 Family Affiliation

Irula/ Iruliga is a south Dravidian Language spoken by the Irulas who occupy the area of the Nilgiris Mountains, in the states of Tamil Nadu and Karnataka, India. It is written using the Tamil Script. Irular means "dark people" in Tamil and Malayalam, and derived from the root word 'irul', meaning "darkness" with particular reference to their dark skin complexion. As early as the beginning of the 20th century in the anthropological literature the Irula people were referred to and classified as Irulas under the Negrito ethnic group. Later day researches showed that however, they originally belong to the Austric group in Origin.

The culture unlike the Negrito tribes in the Andaman Islands who have retained their language. Irular continue to speak the Irula language, a Dravidian language that is closely related to Tamil, Yerukala, Sholaga and other languages closer to Tamil.

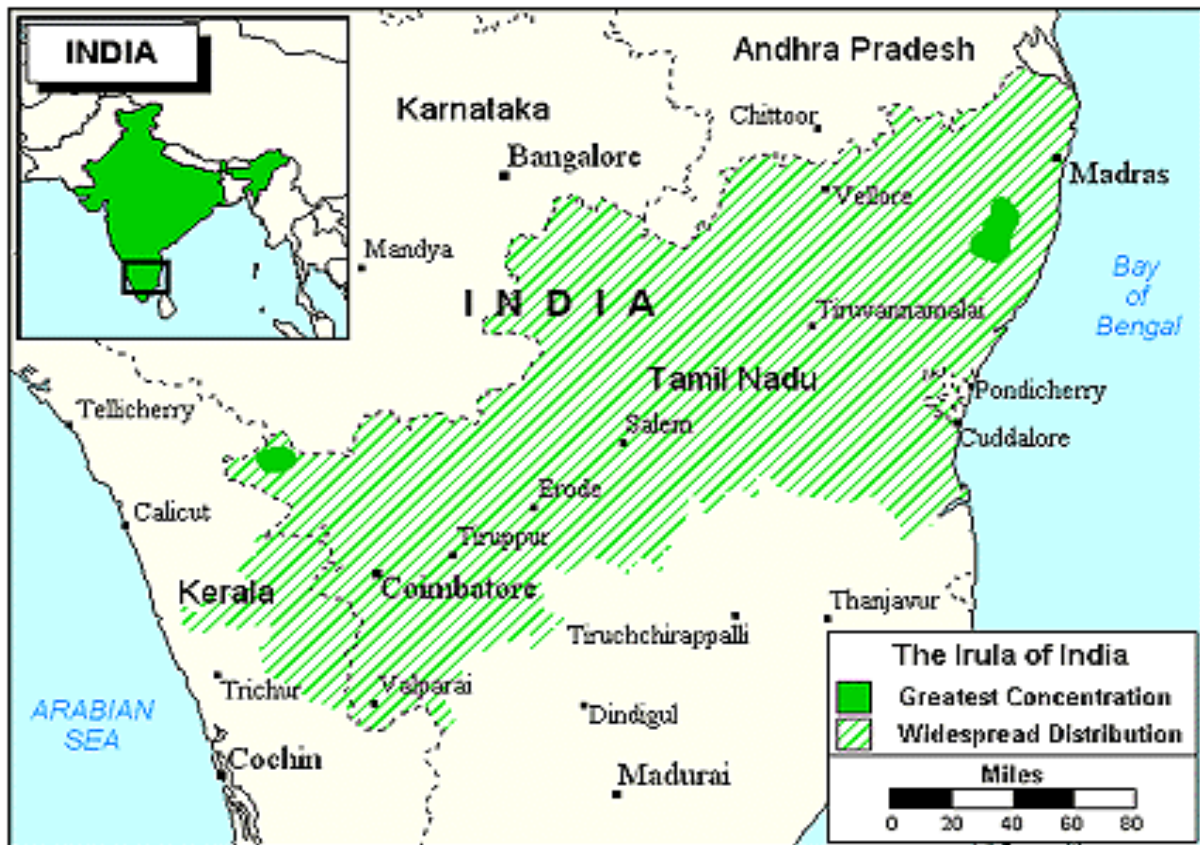
Thurston in his book mentioned that "Kasuva or Kasuba as a sub caste of the Irular" (K.S. Singh in 'The Scheduled Tribes'). On the contrary, G.A. Grierson in 'Linguistic Survey of India' established the fact that Irula and Kasuva are the dialects of Tamil distinguished at the Census of 1891. As per Grierson, "Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar river".



THE DRAVIDIAN LANGUAGES: Bhadriraju Krishnamurti

1.2 Location

In Tamil Nadu Irular are settled in the Kotagiri taluk of the Nilgiris district four taluks in Coimbatore South, Coimbatore North, Avinashi and Madathukulam. In the Coimbatore district they live (4254 Irulas) in 40 settlements comprising of 139 villages. Nearly 100 vettakkara Irulas settlements are found in the Coonoor taluk of the Nilgiris districts and in the Coimbatore and Mettupalayam taluk of Coimbatore district especially in the forest areas or in the deep mountainous jungles. There are 4 tribal settlements in the Siruvani Hills comprising of 14 villages. They are also found in South Arcot, North Arcot, Salem, Dharmapuri, Tiruchchirapalli and Thanjavur districts. The Census of Kerala identified 756 Irula individuals down from 189 families, who live in 9 settlements covering 23 km area in the state.



1.3 Occupation

Irula Tribes are popularly known as the men of Night's Watch. For thousands of years, Irulas served the Chola dynasty as night guards. Traditionally, the main occupation of the Irulas has been snake, porcupines and rat catching. They also work as laborers' in the fields of the landlords during the sowing and harvesting seasons or in their rice mills. Fishing is also a major occupation for them. Rats destroy a quarter of the grain grown in the farms of Tamilnadu annually. To combat this pest, Irula men use a traditional earthen pot fumigation method. Smoke is blown through their mouths, which leads to severe respiratory and heart problems. Their knowledge and use of herbal medicines, tracking and digging skills, and unusual diet (which includes rats) have been written about, filmed, studied and lauded. The profession of the Irula people took a toll on their health resulting in heart, skin, eye and respiratory problems. The Wildlife (Protection) Act of 1972 had an adverse impact on their livelihood as forest access, food gathering and hunting became difficult due to restrictions. The Irulas had to move out of the forests and were forced to work as bonded labourers. They had to live in mud huts with straw roofs and dirt floors.

1.4 Speakers' Strength

Compare to other Scheduled Tribes of Tamil Nadu, a good number of Irula tribe is available in the Nilgiri district of Tamil Nadu state. In Tamil Nadu the total Scheduled Tribes are 7,94,697 in number in 2011. Out of that the Irula tribe comprises of 1,89,661 in Tamil Nadu. The distribution the tribe in the state and district is given below as per 2011 Census.

Area name	T/R/U	Total Population		
		Person	Male	Female
IRULAR				
State - Tamil Nadu	Total	1,89,661	94,521	95,140
	Rural	1,61,315	80,429	80,886
	Urban	28,346	14,092	14,254
District - The Nilgiris	Total	9,480	4,662	4,818
	Rural	7,880	3,880	4,000
	Urban	1,600	782	818

The following is the presentation of Irula/Iruliga mother tongue in respective States and various districts of Tamil Nadu according to 2011 Census.

	Person	Male	Female	Person	Male	Female	Person	Male	Female
1	3	4	5	6	7	8	9	10	11
Irula/Irular Mozhi									
INDIA	11,870	5,850	6,020	11,297	5,564	5,733	573	286	287
Andhra Pradesh	1	1	0	0	0	0	1	1	0
Goa	1	1	0	0	0	0	1	1	0
Kerala	3,562	1,752	1,810	3,562	1,752	1,810	0	0	0
Tamil Nadu	8,306	4,096	4,210	7,735	3,812	3,923	571	284	287

Area name	Total			Rural			Urban		
	Person	Male	Female	Person	Male	Female	Person	Male	Female
	1	2	3	4	5	6	7	8	9
Irula/Irular Mozhi									
TAMIL NADU	571	284	287	0	0	0	571	284	287
Kancheepuram	2	1	1	0	0	0	2	1	1
Thiruporur (TP)	2	1	1	0	0	0	2	1	1
The Nilgiris	563	282	281	0	0	0	563	282	281
Devarshola (TP)	6	4	2	0	0	0	6	4	2
Gudalur (M)	24	12	12	0	0	0	24	12	12
Sholur (TP)	6	3	3	0	0	0	6	3	3

Naduvattam (TP)	1	0	1	0	0	0	1	0	1
Udhagamandalam (M)	7	3	4	0	0	0	7	3	4
Kotagiri (TP)	14	9	5	0	0	0	14	9	5
Jagathala (TP)	5	3	2	0	0	0	5	3	2
Wellington (CB)	8	3	5	0	0	0	8	3	5
Coonoor (M)	3	1	2	0	0	0	3	1	2
Huligal (TP)	481	240	241	0	0	0	481	240	241
Aravankad (TS) (CT)	8	4	4	0	0	0	8	4	4
Coimbatore	6	1	5	0	0	0	6	1	5
Mettupalayam (M)	1	0	1	0	0	0	1	0	1
Ueerapandi (TP)	2	1	1	0	0	0	2	1	1
Ualparai (M)	3	0	3	0	0	0	3	0	3

1.5 Bilingualism

The bilingual status among the Irulas depends on their settlement in the respective states. The Irulas who settle in Kerala know Malayalam. Those who settle in Tamil Nadu can speak Tamil and they know Kannada also staying in Karnataka. These major languages are the lingua franca among the tribes of distinct regions.

1.6 Sociolinguistic and Ethnolinguistic Information

Irula is one of the largest Scheduled Tribes of Tamil Nadu. They are short in stature having low to medium height with broad nose and broad and high forehead. The tribe name itself implies their skin colour. The Irular are divided into 14 exogamous clans such as Kuppey, Sambar, Pungey, Karatiga, Kurunegey, Kalkati, Deveney, Koduvey, Parathara, Kuppili, Uppili, Uellai, Kuppar and Anumoopu (K.S. Singh). According to Zvelebil Kamil (1979), Irulas can be divided into five subgroups. The Irula language or speakers whose language is influenced by Tamil are known as veTTaka:kadu and me:lenu:du Irulas. Similarly, Malayalam influences Irula speech to form ura:Li Irula and Kannada, kasaba Irula.



Irular tribe eats rice, ragi, millets and all sorts of pulses, flesh cooked with coconut oil and palm oil. A typical Irula house is made entirely of stones and mud. Most houses don't have doors, so the homes look welcoming to guests. The households have hunting dogs as pets, and a separate house for their goat and sheep. There are about 50 families in a typical settlement. Schemes like the Swachh Bharat Abhiyan have helped in improving Sanitation in Irular settlements.



The marriage in the community is done between maternal uncle and niece and between cross-cousins. Bride's prize has to be given to the girl's house in cash or cattle. Divorce is permitted among them. Women along with men also take part in all sorts of occupations they practice. Birth ceremony and naming ceremony are also observed on the 7th day. The tribe

maintains a village council to solve the intracommunity disputes. Although the Irulas are Hindu in religion but they practice a range of tribal religious that are different from other religions. They worship ancestors, nature spirits, mountain spirits, river and animal spirits.



Irulas are good musicians, having vocal and instrumental music skills. Irulas perform group dancing on festivals and in the marriage, funeral, and puberty rites. They do not usually sing while dancing, but do the dance to the tune played on drums and pipes. Irula tribe has their own culture, rituals, attire, beliefs, lifestyle. During the course of time they have started losing their identity in terms of language, fables, traditional songs and the vocabulary of the possessions in their practices. (PhD thesis by P. Suresh).



Figure 2 – pore



Figure 3 - tavilu



Figure 4 – kokalu



Figure 5 – ja:lra:

Irula Musical Instruments

Irula language has no script of its own. As far as writing system is concerned Irulas in Tamilnadu use Tamil script, Malayalam script by Kerala based Irulas and those who are in Karnataka, they use Kannada script.

1.7. Review of Literature

This section portrays the literature related to the tribe of Irula. Many researchers have contributed in bringing out the insights of this Nilgiri tribe. ‘The Irula (Erla) Language. Part III. Irula Lore’ is a book published by Dr. Zvelebil Kamil. (1982) had established the detailed information on Irula tribe. Dr. Pauline Das published a book ‘The Irula Language and Literature’ where he had presented the extensive study on Irula language. An eminent linguist, G.A. Grierson, is considered as a pioneer of indigenous language study in India. He had published a book ‘Linguistic Survey of India. Vol. IV. Munda & Dravidian Languages’. Dr. R. Perialwar is a renowned scholar who has extensive works on Irula language. The books viz. ‘Phonology of Irula with Uocabulary’ (1979), ‘Grammar of Vettakkada Irula Dialects’ (2012), ‘A Grammar of Irula Language’ (1978).

1.7.i. The Present Study on Irula Language

This section deals with the detailed note on the linguistic study which is carried on based on the field survey conducted in Udagamandalam taluka of Nilgiri district of Tamilnadu

state by the writer of this report in 2021 from the informant Ms. M.Marusha, a student under Linguistic Survey of India (LSI) project and also under Mother Tongue Survey of India (MTSI) Project of Ministry of Home Affairs of Government of India in 2014 by the the officials of Directorate of Census Operations, Tamilnadu. The linguistic data of Irula language is collected in the mode of audio-visual form. The data is categorised into 4 (four) samples on the basis of place, age and gender of the informant. The name of the informants of four data set are Jayakrishnan, Rangaraj, Indra and Santhi. The four number of analytical reports have been prepared by the linguistic resource person from various academic sectors. They are Arul Dayanand.S, Marimuthu. A and G. Myilsamy.

The four sets of linguistic data set were further consolidated into a scholarly descriptive report by Prof. K.Karunakaran, Ex-Professor, Linguistic Department, Bharathiar University. The present report on Irula for LSI, Tamil Nadu volume has been prepared on the base of Prof. K.Karunakaran's consolidated report alongwith the findings derived from the fresh survey results.

2. PHONOLOGY

The study of the organization and use of sounds in the natural languages is known as Phonology. In phonology we study the inventory of phonemes and their features and phonological rules related to them which specify how sounds interact with each other.

2.1 Phonemic Inventory (Segmental)

The segmental phonemes of Irula have been identified using the phonological principles, from the transcribed data (Phonetic transcriptions of the speech of native speakers). The following presentation includes the phonemic analysis of this Mother Tongue.

The tables present the vowel and the consonant phonemes of Irula Language.

	Bilabial	Dental	Alveolar	Retroflex	Palatal	Uelar
Stop / Affricates	p b	t d		ʈ ɖ	c ɟ	k g
Nasals	m		n	ɳ	ɲ	ŋ
Fricatives			s		ʃ	
Laterals			l	ɭ		
Trill		r				
Flap/Tap			ɾ	ɽ		
Semi vowels	w	ʋ		ɻ	j	

Distribution of the Consonantal phonemes

Consonant	Initial	Medial	Final
/ p /	/ pu:di / 'ash' / pəɖɖu / 'mountain' / pili kəlu / 'rock'	/ pəcə puɭe: / 'baby' / mədire pəŋɳu / 'bride' / sinnə podu / 'girl'	-----
Phoneme / p / occur only in the word initial and medial positions.			
/ b /	/ bəmmu / 'fruit' / ba:jəkədu / 'to float' / bəndu / 'ball'	/ ibi / 'fly' / pa:mbu / 'snake' / tiba: / 'lamp'	-----
Phoneme / b / occurs in the word initial and medial positions			
/ t /	/ ti kəŋɖən / 'ember' / ti: / 'fire' / tippəvələsa: / 'flame'	/ məɻuku tiri / 'wax candle' / kəɖəl tiruɽən / 'pistol' / pən toka: / 'goddess'	-----
Phoneme / t / occur only in the word initial and medial positions.			
/ d /	/ dəebəsəidu / 'kindly' / dusi / 'dust'	/ sedde: / 'dust' / pu:ddə ka:li / 'storm'	-----

	/dərpəm/ 'pregnancy'	/missikidu / 'lightning'	
Phoneme / d / occur only in the word initial, medial positions.			
/t/	/ti: / 'tea' /təkkəre: / 'north' /təkke:re: / 'downwards'	/sattei/ 'shirt' /mutəpuci/ 'bed-bug' /moʔemaʔi/ 'terrace'	-----
Phoneme / t / occurs in the word initial , medial positions			
/d/	/dairia/ 'dare (risk doing something)'	/kəŋdu pi:mən / 'cave' /vərəka:du / 'desert' /su:du / 'heat'	-----
Phoneme / d / occurs in the word medial positions.			
/k/	/kəddəʔi / 'darkness' /kudde: / 'hill' /kəsəru / 'mud'	/vərəka:du / 'desert' /vələduka:ru:da: / 'ground' /oŋŋəkəl / 'pebble'	-----
Phoneme / k / occurs in the word initial and medial positions.			
/g/	/gəin/ 'incense' /gmli/ 'bull' /gir/ 'scratch'	/pəge/ 'go' /ku:regə/ 'houses' /məgə/ 'daughter'	/a:lu:ŋg/ 'costly'
Phoneme /g/ occurs in the word initial , medial and final positions.			
/c/	/ciŋdi / 'sparrow' /ciŋdi viərə / 'little finger' /ci: / 'pus'	/mutəpuci/ 'bed-bug' /pacce kottamalli/ 'green coriander' /meicəl/ 'pasture'	/beŋc/ 'Bench' /blic/ 'bleach (remove colour)'
Phoneme / c / occurs in the word initial , medial and final positions.			
/ʃ/	/ʃəidkərə/ 'friend (he)' /ʃərənə/ 'beautiful' /ʃejicmʔə/ 'to win'	/əiŋʃm/ 'five'	-----
Phoneme /ʃ/ occurs in the word initial , medial positions.			
/s/	/səli / 'cold' /silaj oduka:du / 'echo' /so:le: / 'forest'	/tippəvələsa: / 'flame' /kəsəru / 'mud' /lesənə ka:li / 'wind'	-----
Phoneme / s / occurs in the word initial and medial positions.			
/ʃ/	/ʃaʔar/ 'shutter'	/vəittiməinʃə/ 'bachelor' /neʃʃi / 'chest' /uʃuro:da: / 'alive'	-----

/ɾ/	-----	/ idukiɾra: / ‘when’ / i:ɖɾi / ‘arrow’ / ni:r na:ɾi / ‘stream’	-----
phoneme /ɾ/ occurs in medial position			
/r/	/rəiŋɖm/ ‘two’	/pe:rə/ ‘daughter’s son’ /sərəka:ij/ ‘pumkin’ /pɪrkəka:ij/ ‘chicinga’	/pa:iɾ/ ‘to see’ /vəiɾ/ ‘to come’ /mənəpɪɾi/ ‘happy’
Phoneme /r/ occurs only word medial and final positions.			
/ɻ/	-----	/e:ɻm/ ‘seven’ /ki:ɻməittm/ ‘lower lip’ / kəddəɻi / ‘darkness’	-----
phoneme /ɻ/ occurs in medial position			
/v/	/vələkəj/ ‘arm-right’ /vəiɾ/ ‘to come’ /viɾə/ ‘finger’ /vələtəintə/ ‘step father’	/suʋələm/ ‘east’ /a:ssələvi/ ‘bad’ /səʋə/ ‘cock’	-----
Phoneme /v/ occurs only word initial and medial positions.			
/j/	-----	/vələjə/ ‘girl’ /ni:jə/ ‘yourself’	/ka:ij/ ‘gourd’ /vələkəj/ ‘arm-right’ /ɖəikkəj/ ‘arm-left’
Phoneme /j/ occurs only word medial and final positions.			
/w/	-----	/swijə/ ‘self’ /puɾuwa/ ‘eyebrow’ /kosuwale/ ‘mosquito net’	-----
Phoneme /w/ occurs only word medial position.			

Vowels Phonemes

	Front	Central	Back
Close	i i:		m u u:
Close Mid	e e:		o o:
Mid		ə	
Open Mid	ɛ		ɔ
Half Open Mid	æ		
Open			a a:

Distribution of the vowel phonemes

Vowel	Initial	Medial	Final
/ i /	/ illədə / ‘what’ / idukiŋraː / ‘when’ / ivɛkaː / ‘that’	/ silaj oɖukədu / ‘echo’ / tippəvələsaː / ‘flame’ / pili kəlu / ‘rock’	/ puːdi / ‘ash’ / səlj / ‘cold’ / kəddəɟi / ‘darkness’
Phoneme / i / occurs in the word initial, medial and final positions.			
/ iː /	/ iːjə puːsukəven / ‘coppersmith’ / iːɖɽi / ‘arrow’ / iːjaː / ‘lead’	/ kənɖu piːmən / ‘clay’ / niːr naːɽi / ‘stream’ / niːr / ‘water’	/ tiː / ‘fire’ / biː / ‘stool / shit’ / ciː / ‘pus’
Phoneme / iː / occurs in the word initial, medial and final positions			
/ e /	/ eleː / ‘cave’ / eddeː / ‘father’s mother’ / eppu / ‘under’	/ lesənə kaːli / ‘wind’ / kenɲeː / ‘cheek’ / kenɖajkaːl / ‘ankle’	-----
Phoneme / e / occurs only in the word initial and final positions but not in the word medial position.			
/ eː /	-----	/ peːddi / ‘daughter’s daughter’ / peːrən / ‘grand son’ / peːreː / ‘son’s son’s	/ soːleː / ‘forest’ / kuɖɖeː / ‘lake’ / kireː / ‘river’
Phoneme / eː / occurs in the word initial, medial and final positions			
/ ɛ /	-----	/ aɭ-ɭɛt/ ‘opposite’ / kɛi-n̩iːn/ ‘myself’	/ kuːrɛ/ ‘house’ / sɔinɖɛ/ ‘fight’

		/sərəka:ij/ ‘pumkin’	/kərə/ ‘keeper’
Phoneme /ɛ/ occurs in the word medial and final positions			
/ə/	-----	/məduve:/ ‘marriage’ /məkə/ ‘son’ /səva:/ ‘hawk’	-----
Phoneme /ə/ occurs only in the word medial position.			
/a/	/argəm/ ‘interest’ /abamadipə/ ‘insult’ /accu/ ‘axle’	/nəllə mægə/ ‘good boy’ /name/ ‘ourselves’ /illame/ ‘everything’	/enna/ ‘what’ /pena/ ‘pen’ /noka/ ‘intention (purpose)’
Phoneme /a/ occurs in the word initial, medial and final positions			
/a:/	/a:ŋi kəl/ ‘ice’ /a:lə/ ‘husband’ /a:sidʊ/ ‘acidity’	/ka:li/ ‘air’ /ʊa:na:/ ‘sky’ /nəqdʌ:lʊ/ ‘guests’	/midʌda:/ ‘moth’ /nila:/ ‘moon’ /siŋka:/ ‘lion’
Phoneme /a:/ occurs in the word initial, medial and final positions			
/u/	/udəmpi/ ‘wasp’ /ufuro:dʌj/ ‘alive’ /uri/ ‘sweat’	/kənʌdu pi:mən/ ‘clay’ /kudʌde:/ ‘hill’ /sunnəələni/ ‘brook’	/vərəka:du/ ‘desert’ /silaj oʌʌkədu/ ‘echo’ /su:du/ ‘heat’
Phoneme /u/ occurs in the word initial, medial and final position.			
/u:/	/u:/ ‘fart’ /u:me:/ ‘dumb’ /u:ru/ ‘village’	/pu:di/ ‘ask’ /pu:ddə ka:li/ ‘storm’ /su:du/ ‘heat’	/pu:/ ‘flower’ /e:ʒu:/ ‘seven’
Phoneme /u:/ occurs in the word initial, medial and final position			
/m/	/mitdə/ ‘deep’ /mippm/ ‘salt’ /mbmsmgə/ ‘weak’ /mbmsmgədm/ ‘weakness’ /middəvɪrə/ ‘ring finger’	/gmli/ ‘bull’ /sirmʊegə/ ‘children’ /mmittmippe:rə/ ‘daughter’s daughter’ /bmdikərə/ ‘wise’ /ədmgəbo:si/ ‘cooking pot’ (metal)’	/əɪŋɪm/ ‘five’ /pa:ɪmpm/ ‘snake’ /məɪttm/ ‘lip’ /isle:tɪm/ ‘slate’
Phoneme /m/ occurs in the word initial, medial and final position			
/o/	/oŋʌkəl/ ‘pebble’ /oli/ ‘wave’ /oʌdʌka:/ ‘camel’	/loka:/ ‘world’ /piliʌ oli/ ‘high tide’ /podu/ ‘sun’	-----
Phoneme /o/ occur only in the word initial and medial position.			
/o:/	-----	/so:le:/ ‘forest’ /ro:ddu/ ‘road’ /ʒo:ɒikərə/ ‘friend’	/muddo:/ ‘pearl’ /pusso:/ ‘long’
Phoneme /o:/ occurs in the word initial, medial and final position			
/ɔ/	/ɔli/ ‘tide’ /ɔle/ ‘ring’	/suʊɔləm/ ‘east’ /kəɪkkəde:/ ‘son-in-law’s	/kənʌ/ ‘slowly’

		father' /kɔikkɔdɛ:si/ 'son-in-law's mother'	
Phoneme /ɔ/ occurs in the word initial, medial and final position			
/æ/	/ænikalnoi/ 'elephantiasis' /æɾisi/ 'rice' /æluɡa podərani/ 'nightqueen'	/kaɾəpændʒi/ 'jungle pig (boar)' /mulapændʒi/ 'porcupine' /vɔllekæɾɛ/ 'whiteant'	/swijæ/ 'self' /balarku magæ/ 'step son' /aniæ/ 'wear (become worn out)'
Phoneme /æ/ occurs in the word initial, medial and final position			

2.2 Diphthongs

A diphthong also known as a gliding vowel is a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel. It refers to two adjacent vowel sounds occurring within the same syllable. Technically the tongue moves from one point of articulation to other during the pronunciation of the vowel.

Diphthongs	Initial	Medial	Final
/ ui /	-	/ vɛɭuduiɖudu / 'new'	/sake pamə kui/ 'jackfruit pit'
/ o:i /	-	/ ko:i / 'hen'	-
/ia/	-	/sivəliar/ 'nurse (feed a baby)'	/dɛiria/ 'guts'
/ie/	-	/kurietu/ 'index'	/aitərəsie seniɖərə/ 'Sunday to Saturday'
/ai/	-	/vɛɡəbitta kaigeri/ 'boiled vegetable'	/pacce tɛŋɡai/ 'green coconut'
/ei/	-	/teiləsəri/ 'teaplant'	/satɕei/ 'shirt'

2.2.i. Consonant clusters

A consonant cluster is a group of consonants which have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants which generally occurs in the medial position of a word. The occurrence of the consonants clusters most frequently occurs in the medial position. A few examples of non-identical clusters are as follows:

/ bl / /kambli/ 'wool'

/ mp /	/ erumpu /	‘ant’
/ ŋɖ /	/ kəŋɖu pi:mən /	‘clay’
/ ŋɖ /	/ ti kəŋɖən /	‘ember’

Consonant Gemination – non-identified consonant clusters

The following are the example of some of the geminated (identical consonant clusters) consonants:

/ -pp- /	/ tippəvələsa: /	‘flame’
/ -ll- /	/ pəcə pulle: /	‘baby’
/ -ss- /	/ missikidu /	‘lightning’
/ -pp- /	/ vɛ:kəppe: /	‘toad’
/ -ŋŋ- /	/ oŋŋəkəl /	‘pebble’
/ -mm- /	/ amme: /	‘father’
/ -kk- /	/ rəkkə /	‘slope’
/ -cc- /	/ pəcce kurbi/	‘green pigeon’

2.3 Contrasting pairs (Minimal Pairs)

Consonants in contrast

/ s / ~ / m /	/ so:le: /	‘forest’	:	/ mərəkəɖɖaj/	‘wood’
/ ŋ / ~ / k /	/ a:ŋikəl /	‘ice’	:	/ kirədə /	‘planet’
/ p / ~ / b /	/ pərəkkədu /	‘to flow’	:	/ ba:jəkədu /	‘to float’
/ ʈ / ~ / ɖ /	/ poʈi/	‘challenge (to a contest)’	:	/ poɖi/	‘powder’

Contrasts in Vowels

/ i: / ~ / u: /	/ pi: /	‘clay’	:	/ pu: /	‘ash’
/ a / ~ / i /	/ aɖe/	‘reach for’	:	/ iɖe /	‘lay (an egg)’
/ i / ~ / e /	/ viɖə/	‘let go’	:	/ vɛʈi/	‘tie (dhoti)’
/ u / ~ / ə /	/ oɽu/	‘run’	:	/ oɽə/	‘tile’

2.4 Syllable Structure

The unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak is known as a syllable. Syllables are often considered as the phonological “building blocks” of words. Syllabification is the separation of a word into syllables, whether spoken or written. In Irula syllabification is as follows:

- i. Monosyllabic
- ii. Disyllabic, and
- iii. Polysyllabic words

Monosyllabic Pattern

- | | | |
|---------|--------|---------|
| 1. UUC | /a:ɪŋ/ | ‘male’ |
| 2. CU | /ni:/ | ‘you’ |
| 3. CUC | /vəj/ | ‘by’ |
| 4. CUCC | /beŋc/ | ‘bench’ |

Disyllabic Pattern

- | | | |
|------------|-----------|-----------|
| 1. U-CUU | /u-ʃəi/ | ‘sheath’ |
| 2. UCU-CU | /ini-pə/ | ‘sweet’ |
| 3. CU-CU | /ku:-rɛ/ | ‘roof’ |
| 4. UC-UC | /oʈʈə/ | ‘eight’ |
| 5. CUC-CUC | /pak-kəm/ | ‘page’ |
| 6. CUC-CU | /paʃ-ve/ | ‘sight’ |
| 7. U-CU | /a:-[ə/ | ‘ajwain’ |
| 8. CUU-CUC | /mei-cəl/ | ‘pasture’ |

Polysyllabic Pattern

- | | | |
|---------------------|-------------------|-------------------|
| 1. CU-CU-CU | /ka-ni-ma/ | ‘mineral’ |
| 2. CU-CU- CU-CU-CUC | /pə-ri-ma-ra-gəm/ | ‘to serve (food)’ |
| 3. CUC-CU-CU-CU | /ʃan-ɖa-və-də/ | ‘second’ |

4. U-CU-CU-CU-CU	/ə-ri-və-nə-və/	‘clever’
5. UC-CU-CU	/om-bə-də/	‘nine’
6. UUC-CU-CU	/əɪŋ-gi-kɛ/	‘innocent’
7. CU-CU-CU-CU	/ma-ru-pæ-ɖi/	‘once’
8. CU-CUUC-CU-CU-CU-CU	/km-rmim-bm-ma:-ɖɪm-gə/	‘naughty’

3. MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme, the change is called as morphophonemic change. The Morphophonemic changes in Irula/ Iruliga are realised in the following ways.

3.1 Insertion and Assimilation

Due to the influence of the adjacent sound one phoneme changes to the adjacent phoneme.

keḍ - k - e:m	>	/keḍukke:mu/	‘we spoil’
keḍ - t	>	/ketṭu	‘having spoiled’

3.2 Assimilation

tt	>	tt	/	l	#
t + t	>	tt		l	-- #

ru l - tt - in - iri	>	ru ṭṭiniri	‘rolled-you’
ru l -tt - ic in iri	>	ru ṭṭiciniri	

3.3 Deletion and Insertion

nd	--→	ṇḍ	/l, l # ---	
maḷ + nd + iri	>	maṇḍiri		‘urinated you’
kol + nd + e:m	>	koṇḍe:mu		‘killed we’

4. MORPHOLOGY

Irula is an agglutinating type of language. That means, here the words are formed by adding syllables or letters (i.e., affixes) or different postpositions to the stem and different endings are used to form different types of words and these affixes show no traceable signs of having been independent words. For example, /ku:rɛ/ 'house' is a word and /ku:rɛgə/ 'houses' also is word which is a combination of /ku:rɛ/ 'house' + /gə/ (plural marker).

4.1. Word Formation

The process of deriving new words from the roots by affixation is known as Word formation. The addition of the derivative suffixes bring about the semantic change. This is a regular process for the creation of new terms.

In Irula, word formation processes are:

4.1.i. Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In Irula, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in –

Base =	/məgə/	'son'
	/ku:rɛ/	'house'
	/kəj/	'hand'
	/pəikki/	'bird'
	/pɔ/	'go'
Base + suffix	/məgɛgə/	'sons'
	/ku:rɛgə/	'houses'
	/kəjgə/	'hands'
	/pəikkɛ/	'bird' (present transitive form with I & we subject)
	/pɔnɛ/	'go' (past intransitive form with I subject)

4.1.ii. Reduplication

Reduplication is a morphological process in which a root or stem or part of it is repeated. Following are the examples for reduplication in the Irula language. In the reduplication we find both complete and partial patterns.

For example,

/kəɪk kəɪe:/	‘son-in-law’s father’
/kəɪk kəɪe:si/	‘son-in-law’s mother’
/mmittmip pe:itti/	‘daughter’s son’s daughter’
/mmittmip pe:rə/	‘daughter’s son’s son’
/səlmɡə səlmɡə/	‘neatly’

4.1.iii. Compounding

A compounding is a word containing a stem that is made up of more than one root. A compound is a lexeme that consists of more than one stem. Compounding is the word formation that creates compound lexemes by the process of derivation. In other words, compounding or word compounding occurs when are attaches two or more words together to make them one word. The meanings of the words interrelate in such a way that a new meaning comes out which is very different from the meanings of the words in isolation.

Examples –

/səvə/	‘cock’	+	/səɪŋdɛ/	‘fight’	=	/səvəsəɪŋdɛ/	‘cock-fight’
/sinnə/	‘low’	+	/ɔli/	‘tide’	=	/sinnəɔli/	‘low tide’

A few more examples are here: -

/ka:tm/	‘ear’	+	/ɔle/	‘ring’	=	/ka:tməle/	‘ear ring’
/məɪkkm/	‘wax’	+	/dɪ:pə/	‘candle’	=	/məɪkkmdɪ:pə/	‘wax candle’
/əɪŋɡəɔɪ/	‘shop’	+	/kəre/	‘keeper’	=	/əɪŋɡəɔɪkəre/	‘shop keeper’
/ɡəɪn/	‘incense’	+	/kmic/	‘stick’	=	/ɡəɪnkmic/	‘incense stick’
/ɡmli/	‘bull’	+	/səɪŋdɛ/	‘fight’	=	/ɡmlisəɪŋdɛ/	‘bull fight’
/bəɪm/	‘puppet’	+	/a:tə/	‘show’	=	/bəɪma:tə/	‘puppet show’

4.1.iv. Coining of new words

In Irula language many new words are coined either from tamil or from English

For Example

/iskmil/ 'school'

/isle:tm/ 'slate'

4.1.v. Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognates. Example of suppletion in Irula include:

/pmilɭɛ/ 'child'

/sirmvɛgə/ 'children'

4.2 Word Classes

Words are classified into groups as per their function in the language. The word classes can be open which regularly acquire new members by processes like borrowing and close which are almost unchanged.

Word classes of Irula are as follows:

- a) Nouns:** are the class of words infected for number, gender, case etc. It is the class of naming words.

Eg:

/bu:ɖi:/ 'ash'

/pɔiɳnm/ 'female'

/ru:ɖm/ 'ant'

/pərəpm/ 'birth'

/keɪɾmə/ 'cough'

/pəɾuvəl/ 'brother'

- b) Pronouns:** A grammatical class of words which are used as replacements for nouns and serve deictic or anaphoric function.

Eg:

/na:nm/ 'I'

/na:mm/ 'we'

/nimm/	‘you’
/əimmə/	‘he’
/əvə/	‘she’
/ətm/	‘it’
/əvərmkm/	‘they’

- c) **Adjectives:** A grammatical word class whose main function is to qualify a noun or noun phrase, providing additional information concerning the subject or object signified.

E.g:

/ʝrənə/	‘beautiful’
/mitdə/	‘deep’
/əkətə/	‘raw’
/le:sə/	‘thin’
/bmdikərə/	‘wise’

- d) **Postpositions:** A part of speech placed before other words in composition and which expresses the relation it has to other elements in a sentence.

E.g:

/kiʎi mərə kmrəli irmkmtm/	‘The parrot is on the tree’
/na:nm nənə ku:rəli irmkə/	‘I am in my house’

- e) **Verbs:** A part of speech which shows action in the word and inflected for tense, aspect and mood.

E.g:

/kəɖikədm/	‘to bite’
/kikətm/	‘cut (cloth)’
/ʝɛjicmtə/	‘to win’
/pa:ɖmgətm/	‘to sing’
/po:gətm/	‘to go’

f) Adverbs: It is that part of speech which isn't usually inflected and which act as a modifier of the verb.

E.g:

/mənɪkəŋɔ/ 'slowly' as in /məɪŋ mənɪkəŋɔ/ 'speak slowly'

g) Conjunctions: That class of grammatical words which have the function of putting together two words, sentences or parts of sentences

E.g:

/məɪrɪətɪ/ 'and'

/-um/ 'and'

h) Participles: A lexical item, showing some of the characteristics and functions of both verbs and adjectives.

E.g:

/kəŋə kəŋəɪŋgətɪ/ 'to whisper'

i) Interjections: It is that class of grammatical words which are used to show exclamation or other emotional states of that speaker.

E.g:

/ni: ɛɪppərə mɪddə vəlɔɪntmkə/ 'How tall you have grown!'

/əvɛ ɪnnmmm kərije ka:tɪŋgə/ 'He seems still young!'

The above mentioned nine-word classes are broadly grouped into two categories

1) Declinables and

2) Indeclinables.

Declinables are those which are declined for number, gender, and person. For example, nouns, pronouns, adjectives, and verb. Indeclinable are all those postpositions, conjunctions, adverbs, and participles.

4.3 Noun Morphology

A noun is a member of the syntactic class that includes words which refer to people, place, things, ideas or concepts, whose members may act as any of the following: Subject of the Uerb, Objects of the Uerb, Indirect Object of the Uerb, or Object of a preposition or postposition. Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional / inflectional pattern in association with Gender, Number and Adjective etc.

Nouns in a language are marked by two numbers (singular and plural), three genders (i.e., masculine, feminine, and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

4.3.i. Nouns

A) **Internal Structure:** Irula is an agglutinative language. Nouns in this language are marked by two numbers (singular and plural). Nouns thus realized in Irula can be categorized into two broad classes, namely, 1. Basic Nouns and 2. Derived Nouns.

a) Basic Nouns

Basic nouns are those not derived from any other word class. These nouns are monomorphemic.

Eg: /ru:dm/ 'ant'
 /kəittm/ 'neck'
 /kəikkətəɖi/ 'stick'

The basic nouns can further be divided into i) Mass nouns and ii) Count nouns

i. **Mass Nouns:** Mass nouns are those which do not show number distribution and cannot be counted with cardinal numerals. They always occur in the singular form.

For example

/səikkərə/ 'sugar'
/mippm/ 'salt'
/əiŋŋə/ 'oil'
/pa:lm/ 'milk'

ii. **Count Nouns:** Count nouns are those which can take some of the suffixes for indicating plurality.

For example

/mo:tirə/ 'ring'

/pəimmm/ 'fruit'

/mmittɛ/ 'egg'

b) Derived Nouns

In the Irula language some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways:

- i. By adding derivational suffixes to other words;
- ii. By compounding words.

- i. **Derived nouns by adding derivational suffixes:** In Irula some nouns can be derived from the verb or from any other noun by the addition of derivative suffixes

Uerb	+	verb suffix	=	Verb	
/pa:ir/ 'to see'	+	/tɛ/	=	/pa:irtɛ/	'see' (1 st per sg no.)
/pɔ/ 'to go'	+	/gɛ/	=	/pɔgɛ/	'go' (1 st per sg no.)
/vəir/ 'to come'	+	/gə/	=	/vəirgə/	'come' (1 st per sg no.)

Adjective	+	noun suffix	=	Noun (Abstract Noun)
/mənəpiri/ 'happy'	+	/jə/ 'ness'	=	/mənəpirijə/ 'happiness'
/mbmsmgə/ 'weak'	+	/dɪm/ 'ness'	=	/mbmsmgədɪm/ 'weakness'
/kəittə/ 'dark'	+	/le:/ 'ness'	=	/kəittələ:/ 'darkness'

- ii. **Derived nouns by Compounding:** A compounding word is defined as the combination of two or more words to form a new word.

For example:

/middə/ 'ring' + /virə/ 'finger' = /middəvirə/ 'ring finger'

/pa:il/ 'milk' + /ka:rə/ 'man' = /pa:ilka:rə/ 'milkman'
 /kmtirɛ/ 'horse' + /bəiŋdʒi/ 'coach' = /kmtirɛbəiŋdʒi/ 'horse coach'

B) External Structure: Irula nouns are inflected for Gender, Number, and Case. This language has two genders (i.e., masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives a detailed account of Irula gender – number – case system.

a) Gender

Gender in Irula is grammatically determined by two ways – Masculine and Feminine. Most of the Irula nouns end in vowels. The final vowel gives a clue to identify the gender of a particular noun. The masculine noun tends to take / ə / ending as opposed to feminine nouns with / i / ending. The word / rə / is male, suffix to show the masculine gender, and / ir / 'female'. Gender in this language is natural, not grammatical. Nouns are of masculine and feminine gender as exemplified in the following examples

Masculine		Feminine	
/məgə/	'boy'	/pmlɛ/	'girl'
/mətmvɛməipɛ/	'bridegroom'	/mətmvɛpɛiŋ/	'bride'
/mmdəʋə/	'lame (male)'	/mmdəʋi/	'lame (female)'
/ʒəidkərə/	'friend (he)'	/ʒəidkəir/	'friend (she)'
/a:lə/	'husband'	/pɛiŋqm/	'wife'
/kmiɽə/	'cripple (male)'	/kmiɽi/	'cripple (female)'
/ʋəɽətaɪntɛ/	'step father'	/ʋəɽəta:ij/	'step mother'
/əɽijɛkərə/	'cook (male)'	/əɽijɛkəri/	'cook (female)'
/pɛ:rə/	'son's son'	/pɛ:tɛ/	'son's daughter'

Both the masculine and feminine genders have number distribution

Masculine		Feminine	
Singular	Plural	Singular	Plural
/mmə/	/sirmvɛgə/	/pəɽɛ/	/pəɽɛgə/
'boy'	'boys'	'girl'	'girls'

However, separate lexemes are also used to refer to gender distinction as we can in the following Ex.

Masculine		Feminine	
/a:in/	‘male’	/pɔinɪm/	‘female’
/kmiɭɭəin/	‘dwaf (male)’	/kmiɭɭi/	‘dwaf (female)’
/əɖijɛkərə/	‘cook (male)’	/əɖijɛkəri/	‘cook (female)’
/kmɪɪmɖə/	‘blind (male)’	/kmɪɪmɖi/	‘blind (female)’
/mitdəməinsə/	‘tall’ (tall)	/mitdəməinsi/	‘tall’ (female)

Examples of common gender include:

/a:nɛ/	‘elephant (male, female)’
/ɛɪmmədəna:/	‘buffalo (male, female)’
/ɖɔindi/	‘blind (male, female)’

We can further classify Irula nouns denoting animate vs inanimate or human vs non – human.

Animate and Human	Animate and Non – Human	Inanimate
/məgə/	/pɔri/	/tɔippi/
‘boy’	‘calf (male)’	‘cap’
/sinəɪɪɪə:/	/kəɖəj/	/ki:rə/
‘prince’	‘goat (male)’	‘shoe’
/əɖijɛkərə/	-----	/va:sənəgɛ/
‘cook (male)’		‘coat’

Examples for Feminine Nouns

Animate and Human	Animate and Non – Human	Inanimate
/sinəippərəɛ/	/pɔitɪɛ/	/vələjɛ/
‘calf (female)’	‘anklet’	‘girl’

/əɖijɛkəri/	/pɔit̪t̪ɛ/	/rəvikkɛ/
‘cook (female)’	‘goat (female)’	‘blouse’
/sinəra:ɳi/	-----	/mu:kmpɔit̪t̪m/
‘princess’		‘nose-ring’

An interesting example of gender difference is observed in Irula in the words where the suffix of the word changes its gender naturally. For example

Base term	/mətmvɛ/	‘marriage and weeding’
Masculine	/vɛit̪timəin̪ɟə/	‘bachelor’
Feminine	/kəinnipɔtɛ:/	‘spinster’

b) Number

There are two numbers in the Irula language viz. singular and plural.

Singular		Plural	
/na:nm/	‘I’	/na:mm/	‘we’
/məgə/	‘boy’	/sirm məgə/	‘boys’
/ma:ɖm/	‘cow’	/ma:ɖmgə/	‘cows’
/ku:rɛ/	‘house’	/ku:rɛgə/	‘houses’

Sometimes plurality is indicated by adding a numeral to it.

For Example

Singular		Plural	
/nimm/	‘you’	/nimm rəin̪ɖəlm/	‘you (two)’

Sometimes a different lexeme is also used for the plural formation.

E.g.

Singular	-	/pmil̪t̪ɛ/	‘child’
Plural	-	/sirmvəgə/	‘children’

c) Person

There are three persons in the Irula language. They are: First person, Second person, and Third person.

For example

All these persons have different concordial relationship with the verb, tense and mood. Tense markers also change according to different persons (first person, second persons, and third person). Depending upon the tense and mood these categories are distinguished.

Person	Singular	Plural
First	/na:nm/ 'I'	/na:mm/ 'we'
Second	/nimm/ 'you'	/nimm rəiŋdəl/ 'you (two)'
Third	/əimmə/ 'he', /əvə/ 'she', /ətm/ 'it'	/əvərmkm/ 'they'

The different concordial relationships are shown below: -

First Person: /singular/

/na:in səindɛkm pɔgɛmm/	'I go to the market' /marker is - mm/ (present tense).
/na:in səindɛkm pɔnɛ/	'I went to the market' /marker is - nɛ/ (past tense).
/na:in səindɛkm pɔgɛ/	'I will go to the market' /marker is - gɛ/ (future tense).

First Person: /plural/

/na:im səindɛkm pɔgɛmm/	'We go to the market' /marker is - mm/ (present tense).
/na:im səindɛkm pɔnɔim/	'We went to the market' /marker is - im/ (past tense).
/na:im səindɛkm pɔgo:/	'We will go to the market' /marker is - go:/ (future tense).

Second Person: /singular/

/ni: səindɛkm pɔgə/	'You (sg) go to the market' /marker is - gə/ (present tense).
/ni: səindɛkm pɔijtə/	'You (sg) went to the market' /marker is - tə/ (past tense).
/ni: sku:lmkm pɔvi/	'You (sg) will go to the school' /marker is - vi/ (future tense).

Second Person: /plural/

/nimm səindɛkm pɔjioŋdɪm ɪrmkiri/	'You (pl) go to the market' /marker is - ɪrmkiri/ (present tense).
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/nimm səindəkm pəijɪɪri/

‘You (pl) went to the market’ /marker is - ɪri/
(past tense).

/nimm sku:lmkm pəgi:ri/

‘You (pl) will go to the school’ /marker is - ri/
(future tense).

Third Person: /singular/

/əvə səindəkm pəgə/

‘He goes to the market’ /marker is - gə/ (present tense).

/əvə səindəkm pəijɪə/

‘He went to the market’ /marker is - ijɪə/ (past tense).

/əvə gəiddəkm pəgə/

‘He will go to the field’ /marker is - gə/ (future tense).

Third Person: /plural/

/gəindɪmsm səindəkm pəgərm/

‘They (men) go to the market’ /marker is - rm/
(present tense).

/əvərm səindəkm pəijɪərm/

‘They went to the market’ /marker is - ɪərm/ (past tense).

/əvəir ka:djike pəgərm/

‘They will go to the jungle’ /marker is - rm/ (future tense).

4.3. ii. Pronouns

A pronoun is a pro-form which functions like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A language may have several classes of pronouns. Irula dialect has the following types of pronouns.

1. Personal Pronoun
2. Demonstrative Pronoun
3. Reflexive Pronoun
4. Interrogative Pronoun
5. Indefinite Pronoun

1. Personal pronouns

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd, and 3rd).

Person	Singular	Plural
First	/na:nm/ 'I'	/na:mm/ 'we'
Second	/nimm/ 'you'	/nimm rəiŋdəl/ 'you (two)'
Third	/əimmə/ 'he', /əvə/ 'she', /ətm/ 'it'	/əvərmkm/ 'they'

2. Demonstrative pronouns

Demonstratives are deictic words that specify which entities a speaker refers to and differentiate those from others. The demonstrative pronoun in Irula can be described in a two-tier system by taking the spatial distance into account.

- i. Proximate demonstrative pronoun that referring to the object nearer to the speaker.
- ii. Remote demonstrative pronoun that refers to the object away from the speaker.

Again, the demonstrative pronouns can be distinguished by two-tier **numbers** also.

a) Singular

b) Plural

c)

	Proximate	Remote
Singular	/itm/, /i:/, /i/, /iki/ 'this'	/ə/, /ətm/, /a:/ 'that'
Plural	/ivə/, /i:/, /itm/ 'these'	/əvə/, /a:/ 'those'

Examples: -

This –	/itm nillə pəirsəiŋgə/	'This good story'
	/i: bəikkə pəɖi/	'Read this book'
That –	/ə kmitrənə mərəno:/	'That horse is to be sold'
	/ətm əvəintə kəitti/	'That is his knife'
These –	/ivə pu:rə nənə ku:rə/	'These are my houses'
	/i: pərəsəiŋgə bəgmʃo:rm/	'These men are tall'
Those –	/əvə pu:rə nənə bmikkmgə/	'Those are my books'
	/a: məinsə bələ sa:li/	'Those men are strong'

We can also classify Irula demonstrative pronouns in terms of distance as

Proximate	Remote
/idmkε/ 'here'	/ədmkε/, /əge/, /əti/ 'there'

Example: -

Here –	/na:in idmkε vəirge/	'I come here'
	/pmillε idmkε va:irgədm/	'The child comes here'
	/ni:mm rəiŋdəlmmm idmkε vəirgiri/	'You (two) are coming here'
There –	/ʃənəgə ədmkε pəgərm/	'The people go there'
	/əillərmmm ədmkε pənərm/	'Everyone went there'
	/na:ij əti nindəirkmdm/	'The dog is standing there'
	/əvə əti nikkə/	'She stands there'
	/na:in əge pəgədoʔ/	'Shall I go there?'

3. Reflexive Pronouns

A reflexive pronoun is a pronoun preceded by the noun which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. It is evident from below that /-ε/ suffix is mostly used for indicating reflexive marker.

Person	Singular	Plural
First	/na:nε/ 'myself'	/na:mε/ 'ourselves'
Second	/ni:jε/ 'yourself'	-----
Third	/əvənε/ 'himself', /ətε/ 'itself'	/əvərmkm/ 'themselves'

Example:-

First person: /singular/	/na:in ətε na:nε tinmtε/	'I ate it myself'
	/na:nε a: pəittəte məiŋni/	'I made the kite myself'
First person: /plural/	/na:mε ətmkε po:nemm/	'We went there ourselves'
Second person: /singular/	/ni:jε ni:jə tmŋi məŋi təijtmiŋgo/	'You wash the clothes yourself'
Third person: /singular/	/əvəintm pa:təte əvənε pəjitm təində/	'He studied the lessons'

himself'

/ətɛ sɛitti tɪdɪm/

'It died by itself'

Third person: /plural/ /əmərə əvərmkm ku:rɛ kəti ɔɪndərm/ 'They built the house themselves'

Interestingly, Irula speakers employ three different forms for third person singular in accordance with gender. For example, masculine pronouns are marked by the use of / əvənɛ / 'himself', feminine pronouns are marked by using / əvəɭɛ / 'herself' and / ətɛ / 'itself' is used for inanimate things.

4. Interrogative Pronouns

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in Irula can be classified into personal and impersonal forms.

who, whom (personal)

what, which (impersonal)

Examples: -

Personal Forms: - /əvə a:rm?/

'Who is he?'

/ədm əirtm kmitrɛ?/

'Whose horse is that?'

Impersonal Forms: -

/ni: einnə tiŋgə?/

'What do you eat?'

/e:di niɟə sirmvəgə?/

'Where are your children?'

/ni: e:tm rəjilɛ piɟikə po:gə?/ 'Which train will you get?'

5. Indefinite Pronouns

The pronouns which denote some non – definite person or thing instead of definite person or thing are called Indefinite pronouns.

Examples: -

Indefinite Pronoun (Singular) –

anybody - /əvənəmm iwe:lənɛ seijtəvəŋgilə/

'Anybody can do this work'

anyone - /nimiməti əvəcm ɔrmtə iwe:lɛ seijtm vilə/

'Anyone can do this work'

everyone - /eillərmmm əɟmkɛ pənərm/

'Everyone went there'

everybody - /eillərmmɛ məintəkɛ vəintəkənm/

'Everybody has to come for the meeting'

everything - /eilla:mɛ ka:ŋətm po:cm/

'Everything is lost'

no one - /əra:lmmmm iki kəille tu:kə mmtijətm/

'No one can lift this stone'

none - /əvəir jərmme i mətmvəkm vəintələ/

'None of them came for this

marriage’

nobody - /ɛvənmim iʋe:ləne sɛijgəilə/ ‘Nobody can do this work’

4.3.iii Case Formation

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. In Irula also, semantic relationship between a noun phrase or subject and a predicate is expressed by the grammatical category of case.

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

- **Nominative Case**

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In Irula, nominative is unmarked.

Example

/pmilɭɛ ki:ɛ vintidɭdm/	‘The child falls down’
/əvə əti ninrmkə/	‘She stands there’
/na:in səindɛkm pəgɛmm/	‘I go to the market’
/na:ijgɛ kmrəjkinə/	‘The dog barks’
/məge:sm məvɛpəimmɛ tinɖɛ/	‘Mahesh ate the mango’

In the above examples /pmilɭɛ/ ‘child’, /əvə/ ‘she’, /na:in/ ‘I’, /na:ij/ ‘dog’, /məge:sm/ ‘Mahesh’, are the subjects in nominative case with no case marker attached. Thus, we see here the nominative case marker is null or absent.

- **Accusative Case**

Accusative case is the case that marks certain syntactic functions, usually direct object. In Irula, it is unmarked.

Example

/na:mm ma:ɖɛ ətɪtɛ mm/	‘We beat the cows’
/sirmvɛgə mi:in piɖika:rm/	‘The children caught the fish’
/vɛ:ɬɛkərə kəɖəməne piɖika:/	‘The hunter caught the deer’

- **Dative Case**

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Irula, the markers are /-mkm/ and /kɛ/.

Example

/na:nmkm/	‘to me’
/nimikɛ/	‘to us’
/əvərmkm/	‘to them’
/re:mm simæmmkɛ bmkɛ kəɖmtæ/	‘Ram gave the book to Shyam’
/si:tə nəɪttɪ:lmkm sərm kəɖmtə/	‘Sita served the food to the guests’

- **Instrumental Case**

This case is used to denote an instrument with which the action is performed. It is a case indicating that the referent of the noun. In Irula, the marker is /-li/, /-ti/.

Example

/na:nə pɛ:nəti vərə/	‘Write with my pen’
/məɾətɛ ko:ɖəli vɛɬm/	‘The tree is cut with an axe’
/məɪɳɖəne kəɪttiriko:li vɛɪttm/	‘The hair is cut with scissors’
/pəɪrsəittɛ kərə mɛili kəɪɳnili kəɪttɪ vɛka:rm/	‘The boat is tied to the shore with rope’

- **Ablative Case**

Ablative case is a case that expresses movement of the subject or the object from one place to another either in the spatial plane or temporal plane is expressed by the ablative case. In this language ablative case marker is /irmintm/.

Example

/əmə nənə ʃənəirmintm vintmʈə/	‘He fell down from my window’
/əmə ɪŋgirmintm vətəkə po:ijʈə/	‘He is on leave from tomorrow’
/ɔrəiŋ ikmintm bəiŋdʒi ɔdmgələ/	‘The boy took the book from the shelf’
/mo:gə səindəli ʃəbəlm vɑ:ɪŋkinə/	‘Mohan bought the table from the market’

- **Genitive Case**

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. The case expresses the meaning of belonging to or possession of something by the subject. In Irula, the Genitive case marker is /-tm/.

Example

/əvəintm ku:rɛ/	‘His house’	(marker is /-tm/)
/əvəintm ku:rɛgə/	‘His houses’	(marker is /-tm/)
/əvəirtm sirmvɛ/	‘Their sons’	(marker is /-tm/)
/əvəirtm gu:dʒɛ/	‘Her basket’	(marker is /-tm/)

However another variety has been found in use of second person forms as in –

/nimimə ku:rɛ/	‘Your (sg) house’	(marker is /-mə/)
/nimimə ku:rɛgə/	‘Your (sg) houses’	(marker is /-mə/)
/nənə pmi||ɛ/	‘My child’	(marker is /-nə/)
/nənə kəjgə/	‘My hands’	(marker is /-nə/)

- **Locative Case**

Locative case is that which expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In Irula, the locative case markers are; /ø/, /kɛ/, or /-il/

Example –

/na:in səindəkm pəgəmm /	‘I go to the market’ (marker is /Ø/)
‘I’ ‘to the market’ ‘go’	
/əvərm iskmmlmkε vərm va:rm/	‘They come to school’ (marker is /- kε/)
/na: u:iril irmkε/	‘I live in the village’ (marker is /- il/)

4.4 Verb Morphology

A verb is a member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a class, govern the number and type of other constituents which may occur in the clause. Verb is a form class that marks tense – aspect – mood – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender.

Verb morphology deals with the forms and classification of verbs, and their patterns in association etc.

4.4.i. Types of verbs: A verb denotes action. Different types of actions verb from the provide data are given below.

a) Physical Activity Verbs: List of different physical activity verbs is given below.

/ku:tma:dmkədm/	‘to act’
/kədikədm/	‘to bite’
/εdmtpəkədm/	‘to carry’
/pa:ilmədmkədm/	‘to destroy’
/ɔtəjkətm/	‘to kick’

b) Instrument Verbs: List of different instruments verb forms is given below.

/kikətm/	‘cut (cloth)’
/to:indmgətm/	‘dig (a hole)’
/dɔikkətm/	‘split (wood)’

d) Verbs of fighting: List of different verbs related to fighting is given below.

/mədəkmgətm/	‘to attack’
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/pidʒiɔŋɡɔ/	‘to grab’
/bələ tmimbəədʒikətm/	‘to strike’
/ga:ʒətm/	‘to wound’

- e) **Music Related Verbs:** List of different music verbs related verb drawn from the data is given below

/əʒə:dmətm/	‘to dance’
/pa:dmətm/	‘to sing’

- f) **Motion verbs:** List of different motion verbs is given below.

/vəintmɛ/	‘to arrive (at a place)’
/mədəgətm/	‘to float’
/tu:kmətm/	‘to lift up’
/ni:sməʒikətm/	‘to swim’

- 4.4.ii. **Classification of Verbs:** The Irula verb stems can be classified into simple and compound verbs.

1. **Simple Verb stems:** A simple verb is a mono – morphemic single root. The verb is conjugated with aspect – gender – number – person markers. The conjugational pattern of vowel ending and consonant ending verb roots are given below.

/po:gətm/	‘go’		
/po:/	‘go’ (1st person)	/na:/ (I) /po:gɛ/ (go)/	‘I go’.
/pəgə/	‘go’ (2nd person)	/ni:/ (you. sg) /pəgə/ (go)/	‘You (sg) go’.
/pəgə/	‘go’ (3rd person)	/əvɛ/ (he) /pəgə/ (goes)	‘He goes’.
/pənɛ/	‘went (1st person sg)	/na:in/ (I) /pənɛ/	‘I went’.
/pəjɛ/	‘went’ (2nd person)	/ni:/ (you sg.) /pəjɛ/	‘You went’.
/pənɛ/	‘went’ (3rd person)	/əvɛ/ (he) /pənɛ/ (went)/	‘He went’.

2. **Compound Verbs:** A Compound verb consists of more than one root and may include one or more suffixes. For example

Compound Verbs with root /- kədm/

/vəʒəj/ ‘bend’ + /kədm/ ‘to do’ = /vəʒəjkədm/ ‘to bend (stick)’.

/kəɖi/ 'bite' + /kədm/ 'to do' = /kəɖikədm/ 'to bite'.

Compound Verbs with root /- məɖmkətm/

/ka:li/ 'empty' + /məɖmkətm/ 'to do' = /ka:liməɖmkətm/ 'to empty (a jar)'.

/səri/ 'repair' + /məɖmkətm/ 'to do' = /səriməɖmkətm/ 'to repair (tool, etc)'.

Compound Verbs with root /- gətm/

/gir/ 'scratch' + /gətm/ 'to do' = /girgətm/ 'to scratch'.

/ma:ir/ 'sell' + /gətm/ 'to do' = /ma:irgətm/ 'to sell'.

4.4.iii. Inflection of Verbs:

The verbs in Irula can be studied with respect to their transitivity, finiteness, non – finiteness, negation, causativization and passivization.

Transitivity:

The number of arguments that a verb takes is called its transitivity. Based on the transitivity, the verb stems can be further divided into three sub-classes.

- a) Intransitive
- b) Transitive
- c) Ditransitive

a) **Intransitive:** The verbs which do not take any object.

Example

/po:gətm/ 'go'

/vəirgɛ/ 'come'

/kmɾəjkinə/ 'bark'

The examples for the Intransitive verbal formation are:

/na:ijgɛ (dog) kmɾəjkinə (barks)/ 'The dog barks'

/na: (I) po:gɛ (go)/ 'I go'

b) **Transitive:** The verbs which can take an object.

Example

/tiŋgɛ/ 'eat'

/təriginə/ 'give'

/pa:irtɛin/ 'see'

The examples of Transitive verbal formation are:

/na: (I) tɔɪtʃi (bread) tɪŋɛ (eat)/ 'I eat bread'

/na:in (I) pəɪkkijəj (bird) pa:ɪrtɛɪn (see)/ 'I see the bird'

c) **Ditransitive:** The verb has a subject, a direct object, and an indirect object

Example

/kɔɖmtətm/ 'give'

The example of Ditransitive verbal formation are:

/əɾəsa:gə e:ɛkm pəŋə kɔɖmtətm/ 'Money was given by the Govt. to the poor'

4.5 Finiteness

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked. Having the verb roots as the base both Finite and Non – finite verbal formations are realized in Irula. The components of finite verb are: 1. Tense 2. Aspect and 3. Mood. In Irula, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different persons and tenses.

The finite verbal formation is; verb base + tense marker ± aspect marker + personal marker. The formations of the verb /po:gətm/ 'to go' for three different persons and different tenses are given below.

4.5.i Tense:

Accordingly, verbs in Irula can be morphologically marked for having three-way opposition of tense.

- a. Present Tense
- b. Past Tense
- c. Future Tense

Following are the person wise tense formations in Irula taking /po:/ 'go' as the model verb root.

Present indefinite Tense

Person	Singular	Uerb form	Plural	Uerb form
First	/na:nm/ 'I'	/pɔgɛ/	/na:mm/ 'we'	/pɔgɛ/
Second	/ni:/ 'You (sg)'	/pɔgə/	/ni:mmmm/ 'You (pl)'	/pɔgə/
Third	/əvə/ 'She'	/pɔgə/	/əvərmkm/ 'They'	/pɔgərm/

The markers for singular and plural forms are as follows – /gɛ/, /gə/ and /gərm/

Examples –

/na:in səindəkm pəgəmm/

(I) (market) (go)

/na:in səindəkm pəgəmm/

‘I go to the market’

/na:im səindəkm pəgəmm/

‘We go to the market’

/na:im rəiŋdəlɪm səindəkm pəgəmm/ ‘We (two) go to the market’

/ni: səindəkm pəgə/

‘You (sg) go to the market’

/nimm səindəkm pəjɔiŋdɪm ɪrmkiri/ ‘You (pl) go to the market’

/əvɛ səindəkm pəgə/

‘He goes to the market’

/əvə səindəkm pəggə/

‘She goes to the market’

/ətm səindəkm pəgmɪm/

‘It goes to the market’

/gəiŋdɪmsm səindəkm pəgərm/

‘They (men) go to the market’

/pəiŋdɪmrm səindəkm pəgərm/

‘They (women) go to the market’

/əvɛ rəiŋdəlɪmmm səindəkm pəgərm/ ‘They (two) go to the market’

Past Indefinite Tense

Person	Singular	Uerb form	Plural	Uerb form
First	/na:in/ ‘I’	/pənɛ/	/na:im/ ‘we’	/pənɔim/
Second	/ni:/ ‘You (sg)’	/pəijtə/	/nimm/ ‘You (pl)’	/pəijtɪri/
Third	/əvə/ ‘She’	/pəijtə/	/əvərm/ ‘They’	/pəijtərm/

The markers for singular and plural are:– /nɛ/, /ijtə/, /ɔim/, /ɪri/ and /tərm/

Examples –

/na:in səindəkm pənɛ/

(I) (market) (go - past)

/na:in səindəkm pənɛ/	‘I went to the market’
/na:im səindəkm pənɔim/	‘We went to the market’

/na:im rəiŋdəlmmmm səindɛkm pəncɔim/	‘We (two) went to the market’
/ni: səindɛkm pəijtə/	‘You (sg) went to the market’
/nimm səindɛkm pəijtɪri/	‘You (pl) went to the market’
/əvɛ səindɛkm pəijtə/	‘He went to the market’
/əvə səindɛkm pəijtə/	‘She went to the market’
/əvərm səindɛkm pəijtərm/	‘They went to the market’

Simple future Tense

Person	Singular	Uerb form	Plural	Uerb form
First	/na:in/ ‘I’	/pəgɛ/	/na:im/ ‘we’	/pəgo:/
Second	/ni:/ ‘You (sg)’	/pəvi/	/nimm/ ‘You (pl)’	/pəgi:ri/
Third	/əvə/ ‘She’	/pəgə/	/əvəir/ ‘They’	/pəgərm/

The markers for singular and plural forms are as follows: /gɛ/, /vi/, /gə/, /go:/, /gi:ri/ and /gərm/

Examples –

/na:in səindɛkm pəgɛ/
(I) (market) (go - future)

/na:in səindɛkm pəgɛ/	‘I will go to the market’
/na:im səindɛkm pəgo:/	‘We will go to the market’
/na:im rəiŋdəlmmmm səindɛkm pəgo:/	‘We (two) will go to the market’
/ni: sku:lmkm pəvi/	‘You(sg) will go to the school’
/nimm sku:lmkm pəgi:ri/	‘You(pl) will go to the school’
/əvɛ gəiddɛkm pəgə/	‘He will go to the field’
/əvə gəiddɛkm pəgə/	‘She will go to the field’
/ətɪm səindɛkm pəgmɔm/	‘It will go to the market’
/əvəir ka:ɖikɛ pəgərm/	‘They will go to the jungle’
/əvəir rəiŋdəlmmmm ka:ɖikɛ pəgərm/	‘They (two) will go to the jungle’

4.5. ii. Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies that it is related with duration, perfection, habituality etc. In Irula the three aspects are interpreted in different tenses.

They are:

- i. Imperfective
- ii. Perfective
- iii. Habitual

i. Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Examples-

Present continuous markers for different persons for the verb /pɔgɛ/ are:

Present Imperfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:nm/ (I)	/pɔgɛ/	/na:mm/ (we)	/pɔgo:/
Second	/ni:/ (you) sg	/pɔgə/	/ni:mm/ (you pl)	/pɔgi:ri/
Third	/əvɛ, əvə, ətm/ 'he/she/it'	/pɔgə/	/əvərm/ 'they'	/pa:kərm/

The markers for singular and plural forms are follows: /gɛ/, /gə/, /go:/, and /gi:ri/

Examples –

/na:nm səindɛkm pɔgɛ/
(I) (market) (go – present cont)

/na:nm səindɛkm pɔgɛ/	'I am going to the market'
/na:mm səindɛkm pɔgo:/	'We are going to the market'
/na:mm rəiŋdɛlmmm səindɛkm pɔgo:/	'We (two) are going to the market'

/ni: səindəkm pəgə/	‘You (sg) are going to the market’
/ni:mm səindəkm pəgi:ri/	‘You (pl) are going to the market’
/əuε səindəkm pəgə/	‘He is going to the market’
/əuə səindəkm pəgə/	‘She is going to the market’
/ətm səindəkm pəgmdm/	‘It is going to the market’
/əuəir səindəkm pəgərm/	‘They are going to the market’
/əuəir rəiŋdəlmmm səindəkm pəgərm/	‘They (two) are going to the market’

Past Imperfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:in/ (I)	/pəijmiŋdɪm irminte:/	/na:im/ (we)	/pəijmiŋdɪm irminte:mm/
Second	/ni:/ (you) sg	/pəijmiŋdɪm irmintə/	/ni:mm/ (you pl)	/pəijmiŋdɪm irmintiri/
Third	/əuε, əuə, ətm/ ‘he/she/it’	/pəijmiŋdɪm irmintə/	/əuəir/ ‘they’	/pəijmiŋdɪm irmintərm/

The markers for singular and plural forms are as follows: /te:/, /tə/, /te:mm/, /tiri/ and /tərm/

Examples: -

/na:in səindəkm pəijmiŋdɪm irminte:/
(I) (market) (go - past cont.)

/na:in səindəkm pəijmiŋdɪm irminte:/	‘I was going to the market’
/na:im səindəkm pəijmiŋdɪm irminte:mm/	‘We were going to the market’
/na:im rəiŋdəlmmm səindəkm pəijmiŋdɪm irminte:mm/	‘We (two) were going to the market’
/ni: səindəkm pəijmiŋdɪm irmintə/	‘You(sg) were going to the market’
/ni:mm səindəkm pəijmiŋdɪm irmintiri/	‘You(pl) were going to the market’
/əuε səindəkm pəijmiŋdɪm irmintə/	‘He was going to the market’
/əuə səindəkm pəijmiŋdɪm irmintə/	‘She was going to the market’

/ətm səindəkm pəijmɪŋdɪm ɪrmɪntətm/	‘It was going to the market’
/əvəɪr səindəkm pəijmɪŋdɪm ɪrmɪntərm/	‘They were going to the market’
/əvəɪr rəɪŋdɔlmɪmm səindəkm pəijmɪŋdɪm ɪrmɪntərm/	‘They (two) were going to the market’

Future Imperfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:in/ ‘I’	/pɔgɛ/	/na:im/ ‘we’	/pɔgo:/
Second	/ni:/ ‘you’(sg)	/pɔgi:ri/	/ni:mm/ ‘you’ (pl)	/pɔgi:ri/
Third	/əvɛ, əvə, ətm/ ‘he/she/it’	/pɔgə/	/əvəɪr/ ‘they’	/pɔgərm/

The markers for singular and plural forms are as follows: /gɛ/, /gi:ri/, /gə/, /go:/, and /gərm/

Examples –

/na:in səindəkm pɔgɛ/
(I) (market) (go – future cont.)

/na:in səindəkm pɔgɛ/	‘I will be going to the market’
/na:im səindəkm pɔgo:/	‘We will be going to the market’
/na:im rəɪŋdɔlmɪmm səindəkm pɔgo:/	‘We (two) will be going to the market’
/ni: gəiddɛkm pɔgi:ri/	‘You(sg) will be going to the field’
/ni:mm gəiddɛkm pɔgi:ri/	‘You(pl) will be going to the field’
/əvɛ gəiddɛkm pɔgɛ/	‘He will be going to the field’
/əvə gəiddɛkm pɔgə/	‘She will be going to the field’
/ətm gəiddɛkm pɔgmɪdɪm/	‘It will be going to the field’
/əvəɪr gəiddɛkm pɔgərm/	‘They will be going to the field’

ii. Perfective Aspect

Perfective aspect is which that express a temporal view of an event of state as a simple whole, apart from the consideration of the internal structure of time in which it occurs. The examples in Irula are:

Present Perfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:in/ 'I'	/pɔijɛ/	/na:im/ 'we'	/pɔijɛmm/
Second	/ni:/ 'you' (sg)	/pɔijrmintə/	/ni:mm/ 'you' (pl)	/pɔijintiri/
Third	/əvə/ 'she'	/pɔijrmintə/	/əvəir/ 'they'	/pɔijtərm/

The markers for singular and plural forms are as follows: /ɛ/, /ɛmm/, /tiri/, and /tərm/

Examples –

/na:in səindəkm pɔijɛ/
(I) (market) (go – pres. perfect)

/na:in səindəkm pɔijɛ/	'I have gone to the market'
/na:im səindəkm pɔijɛmm/	'We have gone to the market'
/na:im rəiŋdəlmmm səindəkm pɔijɛmm/	'We (two) have gone to the market'
/ni: səindəkm pɔijrmintə/	'You (sg) have gone to the market'
/nimm səindəkm pɔijintiri/	'You (pl) have gone to the market'
/əvə səindəkm pɔijrmintə/	'He has gone to the market'
/əvə səindəkm pɔijrmintə/	'She has gone to the market'
/ətɪ səindəkm pɔijkmɔm/	'It has gone to the market'
/əvəir səindəkm pɔijtərm/	'They have gone to the market'

Past Perfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:in/ (I)	/pɔnɛ/	/na:im/ (we)	/pɔnɔim/
Second	/ni:/ (you) sg	/pɔnə/	/ni:mm/ (you pl)	/pɔniri/
Third	/əvə/ (she)	/pɔnə/	/əvəir/ 'they'	/pɔnərm/

The markers for singular and plural forms are as follows: /nɛ/, /nə/, /nɔim/, /niri/, and /nərm/

Example –

/na:in səindɛkm pɔnɛ/

(I) (market) (go – past . perfect)

/na:in səindɛkm pɔnɛ/	'I had gone to the market'
/na:im səindɛkm pɔnɔim/	'We had gone to the market'
/na:im rəiŋdɛlmmmm səindɛkm pɔnɔim/	'We (two) had gone to the market'
/ni: səindɛkm pɔnə/	'You (sg) had gone to the market'
/ni:mm səindɛkm pɔniri/	'You (pl) had gone to the market'
/əvəir səindɛkm pɔnə/	'He had gone to the market'
/əvə səindɛkm pɔnə/	'She had gone to the market'
/ətm səindɛkm pɔnmɛtm/	'It had gone to the market'
/əvəir səindɛkm pɔnərm/	'They had gone to the market'

iii. Habitual Aspect

It describes an action which happens/happened or will happen habitually or regularly.

Present Habitual Aspect: The finite verb ends with /ɔm/

Example

/pɔdm pmiɪɪmɔm dikikəti pɔdm pmiɪɪmɔdm/	'The sun rises in the east'
--	-----------------------------

the second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person.

Examples –

/iskmli pəkəkə vɑ:/	‘(you) come near the school’
/i: bəikkə pəɖi/	‘(you) read this book’
/pəɭikə kɑ:vm/	‘(you) sit down’

c) Subjunctive Mood

In the subjunctive mood, the sense expressed is to suppose or desire an action.

Examples –

/kɑ:vəik kɑ:rɛ vəintə kəiɭɭənɛ pmɖipə/	‘If he works hard he will succeed’.
/kmitrɛkm (horses) rəikkə kəɖəintə (had wings) əvɛ pərəintmvinə (would have flown)/	‘If horses had wings they would have flown’

d) Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Irula.

Example –

/əvəir (them) pmrəmm vɛrənm (all come)/	‘Let them all come’.
/niməti pəti əilpəji ni:r kəɖəiv/	‘Let some of you go and fetch the water’

e) Potential Mood

The potential action is expressed through the potential mood. Example for the Potential mood is given below:

Examples

/na: (I) vəirgəɖi irkə (may come)/	‘I may come’.
/əvɛ (He) pəiksijɛ (bird) kəiɳɖmkə (kill)/	‘He may kill the bird’.

f) Conditional Mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as, Conditional modal category. In this mood two verbal actions are involved simultaneously.

Examples –

/əvɛ (he) pəɖm pəittə (hard works) ʃjitə (succeed)/ ‘If he works hard he will succeed’

/na:in (I) nəillə ɪrmintə (I’m well) ɔrəɪŋgɛ vəirgɛ (come tomorrow)/
‘If I am well I will come tomorrow’

4.6. Adverbs

Adverb qualifies or modifies the verb, adjectives and also an adverb. From the available data we can identify the following types of adverbs;

/məɪŋ (slowly) mənikəŋɔ (speak)/ ‘Speak slowly’

/ni: sɔillmɔsɔille pmrigətɪrm (neatly) vɛrɛ(write)/ ‘Write the words neatly’

In the above sentence the adverbs are /məɪŋ/ (slowly) and /pmrigətɪrm/(neatly)

In this language adverbs occur before the verb. There are three types of adverb forms.

For example

4.6.i. Adverbs of Time: The time adverbs precede the verb.

For example –

/na:ɖm/ ‘yesterday’

/ɔrəɪŋgɛ/ ‘tomorrow’

4.6.ii. Adverbs of Place: Place adverbs also precede the verb.

For example –

/idmke (here) vəirgɛ (come)/ ‘come here’.

Here adverb of place is /idmke/ (here)

/sɪrmvɛgə idmke vɑ:ɪrginə/ ‘The children come here’

4.6.iii. Adverbs of Manner: Like all other adverbs this type also occurs before the verb.

For example –

/məɪŋ (slowly) mənikəŋɔ (speak)/ ‘Speak slowly’

/ni: sɔillmɔsɔille pmrigətɪrm (neatly) vɛrɛ(write)/ ‘Write the words neatly’

Here the adverb of Manner is məɪŋ (slowly) and pmrigətɪrm (neatly)

4.7. Non-Finite Forms

Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb

Here the process is: Verb + noun forming suffix = Noun (verbal noun) / √ + non – finite marker/

Examples –

/pa:ir/ ‘to see’	+	- to:im	=	/pa:irto:im/	‘seeing’ (CUN)
/kmrɛ/ ‘to bark’	+	- kə	=	/kmrɛkə/	‘barking’ (CUN)

Infinitives

An infinitive form is expressed as: to + verb. Some verbs can take either the gerund or the infinitive with no loss of meaning.

Examples –

/ɛillərmme məintəkɛ vəintəkənm/	‘Everybody has to come for the meeting’
/na:im ɛippmmɛ ɔimbətm məŋikkɛm əpis pəgɛ/	‘We used to go to office at 9 o’ clock’

Gerund

Gerunds and infinitives are forms of verbs that act like a noun. They can follow the adjectives and other verbs. Since it is a kind of noun, it may occur as the subject or object to some verb

Examples –

/kmitrɛ əiŋgə məiŋgə o:dmgədm/	‘Running is done by the horse’
/kmrɛkə na:ij kəɟikələ/	‘Barking dogs seldom bite’
/ni:cə əɟikətm beɪŋnmkm nəilla:tm/	‘Swimming is good for health’

Participles

A participle is a grammatical form that shares some of the characteristics of both verbs and adjectives. It is also called as verbal participle that can function as part of a verb phrase.

Examples –

/pəimmə pərikinə/	‘fallen fruits’
/əiccəʃitə bmikkmgə/	‘printed books’
/əvə ləintə pəimmə pərikinə/	‘She collected the fallen fruits’
/əiccəʃitə bmikkmgə pəʃikəkm smlmvm/	‘Printed books are easy to read’

4.8 Adjectives

An adjective is a word that belongs to a class whose members modify/qualify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive adjectives – It occurs in a noun phrase headed by the modifier noun.

For example –

/nəllə mmə/	‘The good boy’
/biʃijə bəikkmgə/	‘The good books’
/əikkm kəj/	‘Dirty hand’
/vəiʃʃ kmtirə/	‘The white horse’

Predicative adjectives – These are linked via a copula or other connecting device to the noun or pronoun they modify.

For example -

/a: məinsə bələ sa:li/	‘Those men are strong’
/a: məincikm ka:tm kəkələ/	‘That girl is deaf’
/iti rəiŋd̪m pu:nə irmkinə/	‘There are two cats’

4.9 Numerals

Irula exhibits numerals of both the types viz. Cardinals and ordinals

Cardinal Numerals

/əinnm/	‘one’	/a:rm/	‘six’
/rəiŋd̪m/	‘second’	/e:qm/	‘seven’

/mu:nm/	‘three’	/eittm/	‘eight’
/na:lm/	‘four’	/ɔimpətm/	‘nine’
/ɔipɜm/	‘five’	/pətm/	‘ten’

Ordinal Numerals – Ordinals are formed by adding inflectional suffixes /vətm/ to the cardinals.

For example

/mmtəlm/ ‘first’ /rəiŋdɑ:vətm/ ‘second’ /mu:invətm/ ‘third’ etc.

Fractions: Fractions are formed in the following ways:

For example –

/ɔinrɛ/	‘one and a half’
/ɔinnɛka:il/	‘one and a quarter’
/ka:lm/	‘quarter’
/ərɛ/	‘half’
/mu:ikkəlm/	‘three fourth’

Formation of numerals

one	ɔinnm	two	rəiŋdɜm	three	mu:nm	four	na:lm
ten	pətm	twelvə	pənəiŋdɜm	thirteen	pətimu:nm	fourteen	pətəna:lm
hundred	nu:rm	twenty	irmvətm	thirty	mmippətm	fourty	na:pətm
five	ɔipɜm	six	a:rm	seven	e:ɜm	eight	eittm
fifteen	pətənəipɜm	sixteen	pətəna:lm	seventeen	pətəne:ɜm	eighteen	pətənɛittm
fifty	ɔimbətm	sixty	ərəvətm	seventy	ɛ.ɜmvətm	eighty	ɛimbətm
nine	ɔimpətm	ninety	təiŋɟu:tm				
nineteen	pəittɔimpətm						

From the above data we can see: i) Numerals one, two, three are formed by adding suffixes /nm/ ii) Numeral forms such as thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, have a uniform prefix /pətə/. iii) Numerals like Thirty – one, ninety – one is formed in the same formed in the following ways –

/mmippəit/	‘30’	+	/təinnm/	‘1’/	=	/mmippəittəinnm/	‘31’
/təiŋɣu:it/	‘90’	+	/təinnm/	‘1’/	=	/təiŋɣu:ittəinnm/	‘91’
/mmippəit/	‘30’	+	/təimpət/	‘9’/	=	/mmippəittəimpət/	‘39’
/təiŋɣu:it/	‘90’	+	/təimpət/	‘9’/	=	/təiŋɣu:ittəimpət/	‘99’

4.10. Classifiers

Classifier is denoted by the use of cardinal numerals like /əvəir/ to refer to a person.

For example –

/əvəir pmməmm vərənm/ ‘Let them all come’

/ɔrm/ is also used to denote singularity as in –

/idm ɔrm nəillə pərəsəiŋgə/ ‘This is a house’

/ivə pu:rə nənə ku:rə/ ‘These are my houses’

/ʒənəgə/ is sometimes used to denote the multitude.

/ʒənəgə ədmkə pəgərm/ ‘The people go there’

4.11. Negation

Negation is a morpho-syntactic expression in which a particular lexical item denies or inverts the meaning of another lexical item or construction. In Irula, the negative verbs are realized mostly by particles like /lə/, /lə/.

Examples –

/idm ədʒəkm a:kəðəillə/ ‘This is not an edible’

/a: məinsə innmim vəintələ/ ‘That man has not yet come’

/itm nəillə səillm əillə/ ‘These are not good words’

/itm mmdʒələ/ ‘It is impossible’

4.12. Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In Irula, causatives verbs occur as follows:

Examples –

/na: pmiɭɭɛkm pmiɭɭm kɔɖmɛ/

‘I feed the baby’

/na: nəiɾcmkm sɔilli pmiɭɭɛkm pmiɭɭm kɔɖmɛ/

‘I make the nurse feed the baby’

/na:in ʃənɔɛ sirikə vɔjɛ/

‘I make the people laugh’

5. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in a natural language and rules governing the order of combining the words or grammatical forms to form sentences in a language. A syntactic category is a set of words and / or phrases in language which share a significant number of common characteristic features. The classicization is based on similar structure and sameness of distribution (the structural relationship between these elements and other items in a larger grammatical structure). The syntax of Irula is discussed below.

5.1. Word-order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The word order in Irula is of SOV (subject-object-verb) pattern.

Examples –

/na:in (I) pəikkijəj (bird) pa:irtein (see)/	‘I see the bird’
Similarly, /əvε (he) pa:ikkijε (bird) pəikkə (see)/	‘He sees the bird’
/na:im (we) ətmkε (there) po:gəmm (go)/	‘We go there’
/na:nə (my) ku:rəkε (house) va: (come)/	‘Come to my house’
/sinnəmə (boy) vmgə (falls)/	‘The boy falls’

Sometimes the object may be absent in a simple sentence, as in the case of above sentences. It consists of a subject /sinnəmə/ (boy) and a finite verb /vmgə/ (falls).

5.2. Types of Sentences

A sentence is a grammatical construction that is composed of one or more clauses. The sentences in Irula can be classified into:

- i. Simple Sentence
- ii. Complex Sentence
- iii. Compound Sentence

5.2.i. Simple Sentence

The simple sentence consists of a subject and a predicate. It has the structure. That contains one independent clause and no dependent clause.

Examples

/na:in (I) pəikkijəj (bird) pa:irtein (see)/ 'I see the bird'

/na: (I) tɔittɪ (bread) tiŋɐ (eat)/ 'I eat bread'

/na:ijɐ (dog) kmrəjkinə (barks)/ 'The dog barks'

The predicate may be a finite intransitive or transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate.

For example –

/məiŋ (slowly) mənikəŋɔ (speak)/ '(you) speak slowly'

5.2.ii. Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses or simple sentences in Irula, the connectives used are: (and, but, so, otherwise, hence)

Examples –

and – /pu:nəmm na:ijmm itm irmkinə/

'Here is a cat and a dog'

/pəgəilli pəɖm pəittm ra: pəgəli rəiŋgmə/

'Work during the day and sleep at night'

but - /na:tm vəintirmpe səiŋgəɔ na:ɭə vəintələ/

'I would have come yesterday but due to my ill health I did not come'

/ra:mə kirmsnənə vərə səinne kirmsnə vərmgə ne:rəim ille/

'Rama asked Krishna to come but Krishna had no time'

so - /mi:in vailnə ka:nətm pəcm ətənələ mi:in piɕikə pənələ/

'I could not find my fishing net so I did not go to the river today'

otherwise – /pəŋəɔ tirmpitə illeɔ əɖi va:ŋgiva/

'You return the money otherwise you will get a beating'

hence – /pəittə mɐ illətə na:ɭə pəjigə sərija:tə ille/

'We did not receive rain sufficiently hence the crops were not good.'

5.2.iii. Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone.

Examples –

/na:in (I) nəillə (well) ɪrmintə (if) ɔrəɪŋgə (tomorrow) vəɪrgə (come)/
'If I am well I will come tomorrow'

In the above sentence principle clause is /ɔrəɪŋgə (tomorrow) vəɪrgə (come)/ joined by the /ɪrmintə (if)/ with the subordinate clause /na:in (I) vəɪrgə (come)/ 'I will come'

Sentences in Irula can be further be sub-classified into:

- a. Statement Sentence
- b. Interrogative Sentence
- c. Imperative Sentence
- d. Exclamatory Sentence
- e. Optative Sentence
- f. Conditional Sentence
- g. Negative Sentence
- h. Causative Sentence
- i. Passive Sentence
- j. Obligatory Sentence

Statement Sentence – The sentence which affirms a statement.

'This is a house'	/idm ɔrm nəillə pəɪrsəɪŋgə/
'These men are tall'	/i: pəɪrsəɪŋgə bəgmʃo:rəɖə/
'That man is fat'	/a: mənmsə gmiŋɖə ɪrmkæ/
'Those men are strong'	/a: mənmsəgə bələ sa:liɟə ɪrmkərm/
'That girl is deaf'	/əɪppəɖə sɛgmɖi/
'Those girls are beautiful'	/a: pəɪŋɖmrmgə bəgm ʃo:rm/
'The dog barks at the cat'	/na:ij pu:nə pa:ɪrtm kmrəɟkmtm/
'My sisters are here'	/na:nə əɪkkə təɪŋgə iti ɪrmka:rm/
'His children are young'	/əværm sɪrmvəgə kəɪɟəɪrmka:rm/
'My name is Narayan'	/na:nə pɛrm na:rəɟnə/
'I live in the village'	/na: u:iril ɪrmkə/

Interrogative Sentence – The sentence which indicates a question like –

‘What do you eat?’	/ni: einnə tiŋgə/
‘How many children do you have?’	/ni:nmkm eittəin sirmvə ɪrmikkinə/
‘How old are you?’	/niikkm einnə vəjsm a:gmdm/
‘When do you get up?’	/eippmni ɛgmɡə/
‘Shall I go there?’	/na:in əgɛ pɔɡədɔ/
‘Why are you going?’	/ni: ɛnəkm pɔ:ɡə/
‘Who is he?’	/əvə a:rm/
‘Whose horse is that?’	/ədm əɪrtm kmitrɛ/
‘Can you do it?’	/itɛ ni:jənələ sɛɡə mmdɪɡədɔ/
‘Which train will you get?’	/ni: ɛ:tm rəjilɛ pɪdɪkə pɔ:ɡə/

Imperative Sentence – The sentence which implies a request, a command, an advice etc.

‘Close the door’	/pədɪlə ɔɪdɪm/
‘Come after 4 O’clock’	/na:lm mənɪjikk mɛ:lɛ: vɑ:/
‘Take your seat amongst the boys’	/a:ŋm məɪttm nədmkɛ kmvɑ:vəm/
‘Bring some water’	/ni:rm kɔdə/
‘Sit down’	/pəlɪkɛ kɑ:vəm/
‘Do not speak loudly’	/səiddɛki mənɪkəvənə /
‘Read this book’	/i: bɔɪkkɛ pədɪ/
‘Bring the book back’	/bɔɪkkɛ tɪrmpɪ tɑ:/

Exclamatory Sentence – The sentence which expresses an emotion and excitement.

‘How tall you have grown!’	/ni: eippərə middə vəlɔɪntmkə/
‘He seems still young!’	/əvɛ i:nmmmm kərijɛ kɑ:ɪmgə/
‘What a beautiful temple it is!’	/i: ɡmdɪ si:ŋɡɑ:rətə/
‘What a beautiful rainbow in the sky!’	/vɑ:nəti kəna:nə mɪllm ʃərətə/

Optative Sentence – The sentence which expresses wish, hope, desire and a prayer.

‘Let them all come’	/əvəɪr pmrəmm vɛrənəm/
---------------------	------------------------

‘Let some of you go and fetch the water.’ /ni:mit ɔrm əlmpɔʒi ni:r kəɖəvi/

Conditional Sentence – When two actions are conditioned by each other in a single sentence.

‘If you come in time we will examine this’ /ni: nɛrəti vəintirmintə ədm mmtʃitiirkələ/

‘If I am well I will come tomorrow’ /na:in nəillə ɪrmintə ɔrəɪŋgə vəirgə/

‘If I am there, you will have (some) support’ /na:in ətiirintə nimmkm bɛləmə kəɖəpətm/

‘He might have gone before I reached them’ /na:in əvəirkm pɔgə mmintəɖə ərəir pəijət/

‘The paddy crops could have been very good if the rains were received in time’ /sɛrija:tə nɛ:rətm mɛ vəintirmintə nəillm na:tm nəillə vəintirm /

‘Neither he nor I went to the market’ /əɪŋgəɖike əvɛ pɔ:nələ na:nmim pɔ:nələ/

‘Either you go or I shall to the field’ /gəiddɛkm ni: pɔ: illənə na: pɔ:gə/

Passive Sentence – The sentence where the main action is expressed in the passive sense is called a passive sentence.

‘The money has been taken by me’ /na:nm pəŋətɛ ɛɖmtɛ/

‘It is said that the man is not trust-worthy’ /i mənmsə nəimbike iilletəvəin ɛindm sɔillm ga:rm/

‘Your coat is being stitched’ /nimimə kɔ:tm kmti ɔindm ətələ/

‘The bread is eaten by him’ /rɔittjɛ əvənɛ ti:nmm mitə/

‘Money was given by the Govt. to the poor’ /ərəsa:gə e:ɹɛkm pəŋə kəɖmtətm/

‘The book was being read by him’ /əvɛ bəikkɛ pəɹjtm mititɛ/

‘Bread is being eaten by me’ /rɔittjɛ na: t:indm mi:ttm/

Causative Sentence – The causative sentence is formed by suffixing causative markers to the verb which varies according to the person. When the subject causes some agent to do the action we get a causative sentence.

‘I feed the baby’ /na:nm pmiɹɛkm pmitʃtm kəɖmtɛ/

‘I make the nurse feed the baby’ /na:nm nəirsm sɔilli pmiɹɛkm pmitʃtm kəɖmtɛ/

‘I make the servant work in the field’ /na:nm vɛ:lɛ əɹj vɛtm gəiddɛ vɛ:lɛ sɛtɛ/

‘I make the people laugh’	/na:nm ʃənəte sirikə vəjɾe/
‘I am making the horse run’	/na:nm kmtərine: o:ʔə vɛikkɛ/

Negative Sentence – The sentence which expresses the negation to (negative meaning).

‘He did not do the work’	/əvæ vɛ:lənɛ sɛijtələ/
‘She has not done the work’	/əvə vɛ:lɛ sɛij tələ/
‘They cannot do it’	/əvəɾələ itm mmtikələ/
‘You (sg) must not remain here’	/ni: iti iɾmkə vənə/
‘You (pl) are not reading’	/ni:mm pəɖitələ/
‘I shall not come tomorrow’	/ɔɾəiŋɟɛ næ vəirgələ/
‘These are not good words’	/ivɛgə nəillə sɔillmɟə əillə/
‘I have nothing with me’	/nənəɖi ɔiŋɖmmɛ illɛ/
‘It is impossible’	/itm mmdɟigələ/

Obligatory Sentence – The sentence which indicates obligations.

‘You should eat two bananas’	/ni: ɾəiŋɖm vɛpəməmm tiŋgɔnm/
‘Anyhow you must come’	/ɛnə iɾmintəmm ni: vəɾənm/
‘That horse is to be sold’	/əkm tmɾɛnɛ məɾivəno:/
‘He should write a book’	/əvæ ɔɾm bɪkkkm vɛɟmtmm/

5.3. Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the complete subject-predicate organization of a clause. The phrasal sub-division in Irula as is follows:

5.3.i. Noun Phrase

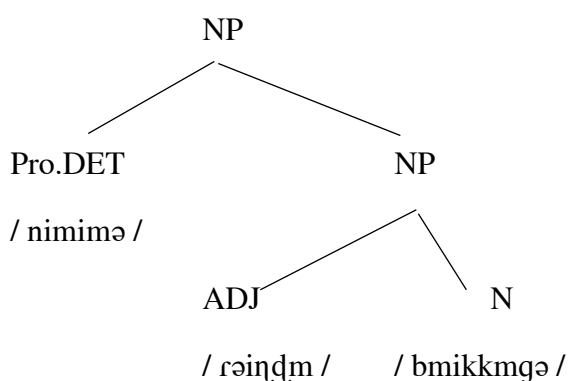
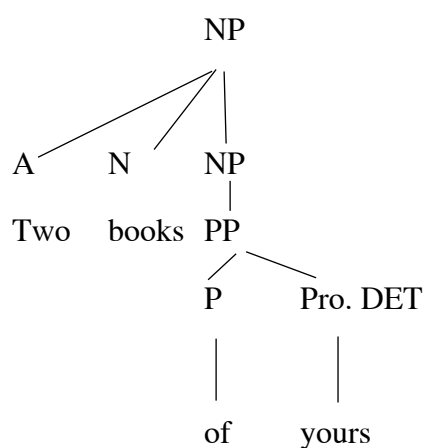
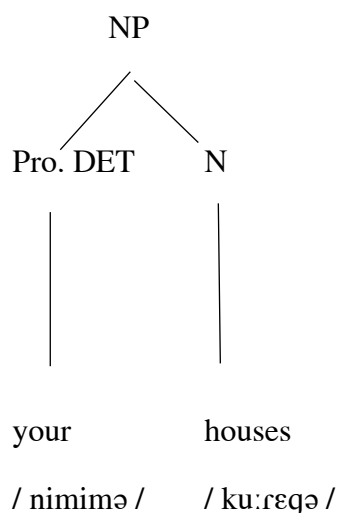
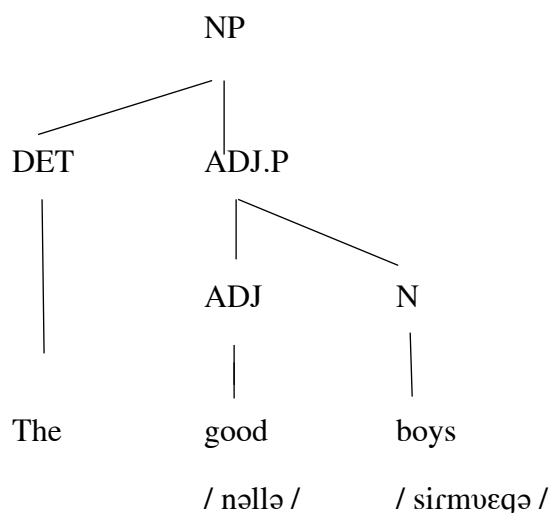
A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples –

/nimimə ɾəiŋɖm bɪkkkmɟə/	‘Two books of yours’
/nəllə sɪrmvɛgə/	‘The good boys’

/nimimə ku:ɾegə/

‘your (sg) houses’



5.3. ii. Verb Phrase

A verb phrase (VP) is that which has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples –

/na:nu tɔɪtʃi tɪŋɡɛ/

‘I eat bread’

/əʊɛ bɪkʃkɪm pəʃɪkɛ/

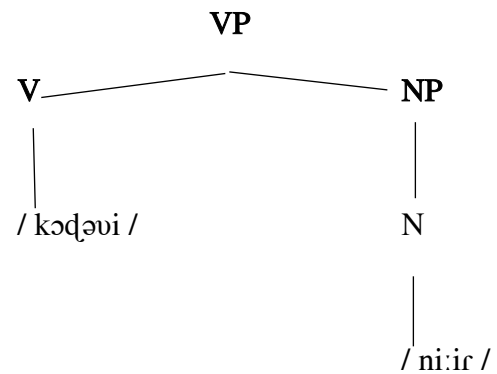
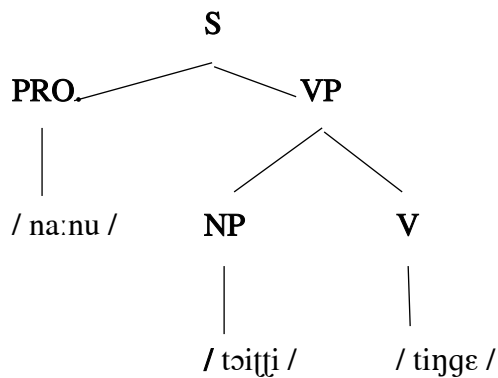
‘He reads a book’

/pədm pɪtʃtɪŋɡɪm dɪkɪkəti pədm pɪtʃtɪŋɡədm/

‘The sun rises in the east’

/ni:ɪr kəʃəvi/

‘Bring some water’



5.3.iii. Postpositional phrases

A postpositional is an adposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP).

Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

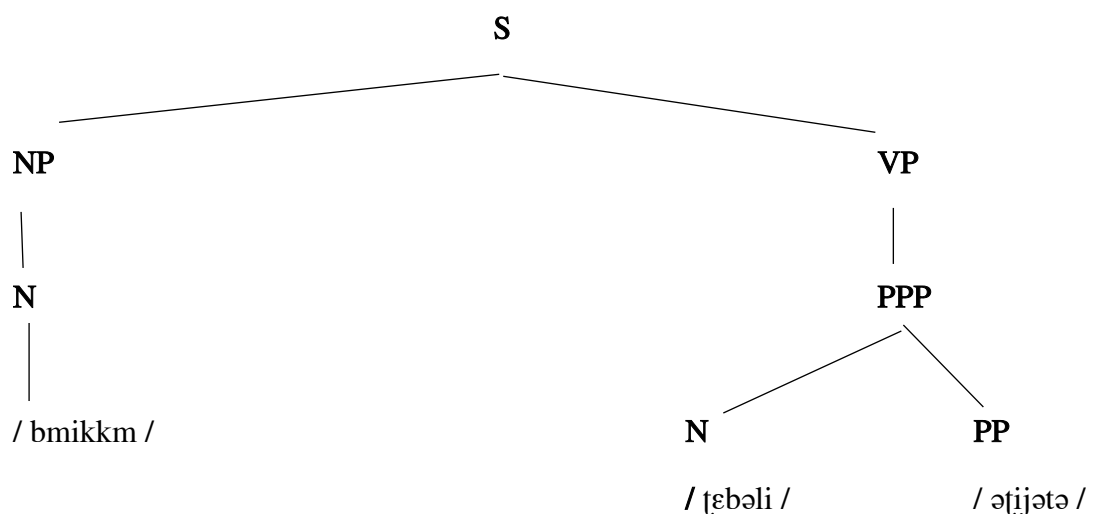
Examples –

/kɪtɪrɛ əɪŋɡə məɪŋɡə ɔ:dmɡədm/

‘Running is done by the horse’

/bɪkʃkɪm ʃɛbəli ətʃjətə/

‘The book is down the table’



5.3.iv. Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences.

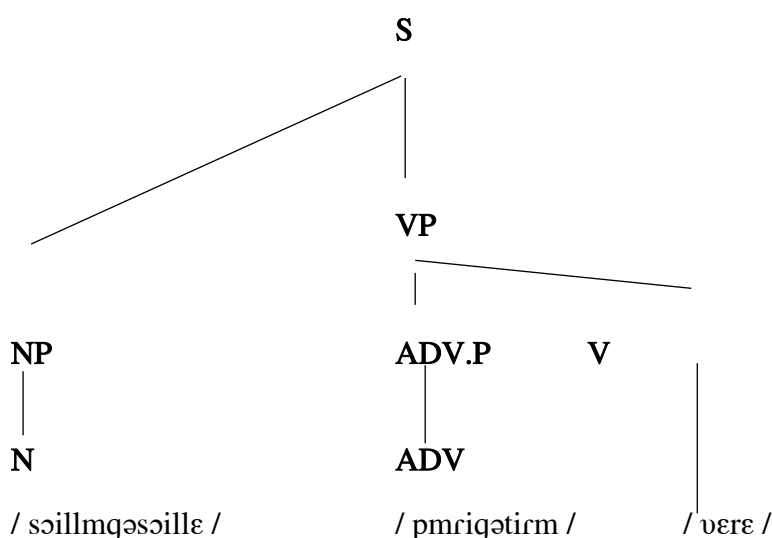
An adverb phrase has an adverb that complements the verb.

Examples –

/səiddəki mənəkəvənə/

‘Do not speak loudly’

/ni: səillmğəsəille pmrigətirm vərə/ ‘Write the words neatly’



5.4. Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. A passive sentence is created from an active sentence by i) bringing the object to the subject position ii) Shifting the subject to the object position iii) adding ‘by’ iv) changing the verb form to its participle form.

Example –

/rəittjə əvənə tinnm mitə/

‘The bread is eaten by him’

/əvə bəikkə pəjtɪm mititə/

‘The book was being read by him’

5.5. Negation

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence

Examples –

/əvəɪr vɛ:lɛ sɛgɛ illɛ/	‘He did not do the work’
/itm mmdʒigələ/	‘It is impossible’
/əvərələ itm mmtikələ/	‘They cannot do it’

5.6. Causativization

The causative sentences are formed by suffixing the causative marker to the verb which varies according to the person. Causative indicates that a subject cause someone or something else to do or be something.

Examples –

/na:nm pmillɛkm pmitʃm kɔdmtɛ/	‘I feed the baby’
/na:nm nəɪrsm sɔilli pmillɛkm pmitʃm kɔdmtɛ/	‘I make the nurse feed the baby’
/na:nm kmtərɪnɛ: o:tə vɛikkɛ/	‘I am making the horse run’
/na:nm ʃənətɛ sɪrɪkə vɔjtɛ/	‘I make the people laugh’

6. TEXT

Two friends and a Bear

Two friends, Ramu and Shyam walked through a forest. They promised each other that they would remain united in case of any danger. Once they were walking through a forest. A bear came on their way. Ramu climbed a tree. Shyam did not know how to climb a tree. He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond. In fear and grief, Shyam lay down on the ground breathless.

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures. After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?" Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Shyam walked in own way, leaving Ramu alone in the forest.

ra:mu so:mu reṇḍəlu cinnədukəru. əvəru ennə a:pəddu vəndəmu na:mu pirikeludu səddijə ma:dʒi koṇḍəru. reṇḍəlu oru ka:du vəjəli nəḍəndu po:ji kirudəru. po:ji kirukkəḍi edirili oru kərəḍi vənki. əḍəj pəddə ra:mu mərəddu me:le: eridḍə. so:mukku mərəm erurə ka:rijəḍəle: na:nnə kəppədu ra:mu kicirinə. a:na: ra:mu kəṇḍu koṇḍədu illəj.

so:mu ənsikeli mu:ssəpuḍisu səddə tirə kəḍəndu koṇḍə. so:mu pəkkə vəndə kərəḍi suddi pədduḍu əvən ka:də mundu ennəndə kərəḍi səddəj tiṇkeləj. mərəndu me:le: irundu ra:mu erəṇki vəndu so:mu kiḍḍə kərəḍi un ka:dulə ennə so:llidḍu po:jissu. ədukku a:pəddile: udəva:də cinekidənoḍu serəvəḍəmunu so:llissu. solliḍu ra:muve: nəḍuka:ḍḍile: viḍḍu po:jiḍə.

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1. INTRODUCTION

1.1. Family Affiliation

As per Language Hand book the Kathodi or Katkari are scheduled tribes engaged chiefly in the forests of Western Ghats. The Kathodi mother tongue was classified under Marathi in the 1961 Census. According to Linguistic Survey of India, It is an Indo Arayan Sub family- Southern group.

1.2. Location

They are mainly concentrated in Kanchipuram of Tamil Nadu. They migrated and settled here to do business as silk merchants and silk related businesses and are currently in the 5th Generation.

1.3. Sociolinguistic Information

As per the native people of the community, Kathodi people originated from Madhya Pradesh. They are having Pandurangan own temple at Kanchipuram, thousand hands of Sahasrajuna Kshatriya. It comes under BC and they are the most backward classes. The tribe had migrated and settled there to do the business as silk merchants and silk related materials. They are in 5th generation and was influenced by the local state language. They are having their own school in the name of Khatri as well as they run a trust in the same name. But in school they are teaching Khatri and Tamil. No script is there.

1.4 Bilingualism

The Kathodi is influenced by a local language named Khatri. The local schools promote the local language Khatri and Tamil as the primary medium of education and communication in school. Hence, despite being part of the Indo-Aryan language family, the phoneme changes patterns and lexical rules of this Kathodi mother tongue have been strongly influenced by local languages of the Dravidian family of languages. The Kathodi also haven't developed any script of their own. They use the Bangaore language scripts available in the associated Khatri language.

1.5 Present Study of Kathodi

The present grammatical description of the Kathodi has been developed from the collected data by the in-house linguist of Language Division in the year 2021-22 for the present LSI volume for Tamil Nadu.

Apart from this study, during the Mother Tongue Survey of India Project (MTSI) audio-visual linguistic data of four samples of Kathodi had been collected from the Kanchipuram and PSK street of Kanchipuram Taluk and Kanchipuram district of Tamil Nadu, by officials of Directorate of Census Operation of Tamil Nadu, Office of the Registrar General, India during 2015. Name of the informants are Shri. Radhakrishnan, Smt.Saroja Bai, Rajesh Kannan and Smt.Saraswathi Bai. The name of the Interpreters are Smt. Kamachi Bai, Shri. Kabeer das Sha Smt.Nithyanandhini and Shri. Devadass Sha. All the data have been transcribed and analysed by linguistic Resource Persons namely Smt. K. Suba, Shri Ramesh of Annamalai University and CIIL, Mysore. The analysed reports have been consolidated by in-house linguist in the language division.

Based on these analysed reports of four samples and a consolidated report and the collected information in the field survey by the in-house linguist of Language Division linguistic description of the Kathodi is presented here in the following chapters.

2. PHONOLOGY

2.1. Phonemic Inventory (Segmental)

Phonology is the study of how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features, and rules which specify how sounds interact with each other. The phonemic analysis consists in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environments. The phonemic inventory of Kathodi language shows the distinctive sound units occurring in the Kathodi language speech.

Part of the phonological study of a language involves looking at data (phonetic transcriptions of the speech of native speakers) and trying to deduce what the underlying phonemes are and what the sound inventory of the language is. The segmental phonemes of Kathodi language comprise 15 vowels (including long vowels and 2 optional vowel phonemes which are /i/ and /i:/ having limited occurrences) and 22 Consonants.

2.2. Segmental Vowel Phonemes:

Segmental vowels in this language are presented below:

	Front	Central	Back
Close	/i/ /i:/	/ɨ/	/ɔ/ /u/ /u:/
Close- Mid	/e/ /e:/	/ə/	/o/ /o:/
Open-Mid	/ɛ/		/ɔ/
Open		/a/ /a:/	

Segmental Consonant Phonemes:

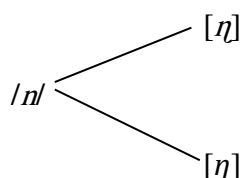
The segmental consonants in this language are presented below:

		Bilabial	Labiodental	Dental	Alveolar	Retroflex	Palatal	Velar	Glottal
Plosive	Vl	/p/		/t/		/ʈ/	/tʃ/	/k/	
	Vd	/b/		/d/		/ɖ/		/g/	
Affricate	Vl								
	Vd								
Fricative	Vl				/s/	/ʃ/			/h/
	Vd								
Nasal		/m/		/n/		/ɳ/		/ŋ/	
Approximant			/v/				/j/		
Lateral Approximant					/l/	/ɭ/			
Trill					/r/				
Tap/ Flap						/ɽ/			

Allophonic Distribution

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme's allophones are all alternative pronunciations for a phoneme, the specific allophone selected in a given situation is often predictable. The present data shows the following allophonic variation –

- Phoneme /n/ has two allophones [ɳ] and [ŋ].



[ɳ] occurs before /g/

[ŋ] occurs after or before a retroflex obstruent or in intervocalic position.

Examples-

[ɳ]-	/ʃaŋgal/	‘conch’
	/satɔrɳ/	‘chess’
	/sarɳgil/	‘sarangi’
	/surɳ/	‘mine’
	/kulɳgəsal/	‘to shake (to something)’
[ŋ]-	/vi:ŋgərasal/	‘to waste, squander’
	/da:ŋmərasal/	’pound (e.g. grain)’
	/pa:ŋiha:ɖəsal/	’to draw (water)’
	/kəŋərasal/	’to fetch water (go and get)’

Phoneme /s/ has an allophone /ʃ/ when it occurs before retroflex.

/ʃəɭəsal/	‘sugar ‘by temperature
/nəʃəka:m̃karasal/	‘to nurse (feed a baby)’
/ʃava:ðbarkərəsal/	‘to boil (a method of cooking)’

<i>/fəbil</i>	‘all’
<i>/fa:ʃi/</i>	‘beautiful’
<i>/fəbbɔral</i>	‘morning’
<i>/fəkkɑ:l/</i>	‘tomorrow’

2.1.2 Suprasegmental feature

Apart from segmental phonemes Kathodi also make suprasegmental distinctions in tone and nasality that have already been discussed before. Suprasegmentals include tone, stress and prosody.

Length:

Length is phonemically realized Kathodi language. Below is given the contrast.

(contrast of /a/ and /a:/).

<i>/fa:lil</i>	‘wife’s elder/younger brother’s wife’
<i>/fa:li/</i>	‘wife’s sister (elder, younger)’

Nasalisation:

Nasalization is a way of pronouncing sounds characterized by resonance produced through the nose in course of which the velum is lowered, so that some air escapes through the nose during the production of the sound by the mouth. In Kathodi nasalization occurs with or without the influence of a nasal vowel.

The nasalized vowels are *ã*, *õ*, *ẽ*.

Some of these occurrences of nasalized vowels are shown below:

<i>/ã/</i>	<i>/fəʃtã:/</i>	‘law’
	<i>/aggədã:/</i>	‘eleven’
	<i>/te:rã:/</i>	‘thirteen’
<i>/õ/</i>	<i>/baŋdĩ[a:rõ:/</i>	‘praise’
	<i>/gəʃtõ:/</i>	‘truth’
	<i>/ba:p[õ:/</i>	‘flag’
	<i>/ke:qõ:/</i>	‘village’
<i>/ẽ/</i>	<i>/se:ĩẽm/</i>	‘shame’

<i>/atigãmgɔ:kkeɾi/ɛ:/</i>	'bargain'
<i>/na:ʈʈakkẽme:k/</i>	'scene (drama)'
<i>/vɛŋgə[ẽm/</i>	'bronze'

2.2 Distribution of the vowel phonemes

Vowel	Initial	Medial	Final
/i/	<i>/iha:bartil</i> 'out of'	<i>/lɛdɛikəlləsə/</i> 'to.....collide' <i>/pa:ibəʈəsə/</i> ..'to.....kneel' <i>/rakiləsə/</i> 'to keep' <i>/da:rgəʈʈikəʈ/</i> 'to lose'	<i>/fəbil</i> 'all' <i>/fa:ʈʈil</i> 'beautiful' <i>/akkəʈðil</i> 'smartly' <i>/maŋtil</i> 'again' <i>/kəmma:bi/</i> 'always' <i>/kamma:ðil/</i> 'sometimes' <i>/mail</i> 'I'
phoneme /i/ occurs in word initial, medial and final position			
/i:/	<i>/i:t/</i> 'well (water)' <i>/i:ʈi:/</i> 'spear' <i>/i:/</i> 'lead'	<i>/ʈi:/</i> 'bird' <i>/ʈi:qe:/</i> 'sparrow' <i>/pi:ʈ/</i> 'back (of.....body)' <i>/ʈi:b/</i> 'tongue' <i>/pi:p/</i> 'pus' <i>/ta:mi:t/</i> 'copper'	<i>/fauti:/</i> 'elder/younger.....sister's.....husband' <i>/ki:/</i> 'asafoetida' <i>/mi:ri:/</i> 'chilly' <i>/peʃəʈɛi:/</i> 'jealousy' <i>/əʈi:/</i> 'mother's.....mother'
Phoneme /i:/ occurs in word initial, medial and final position			
/e/	<i>/eggɿa:fgɔ:bərvə:/</i> .....'flock of birds' <i>/eggɔke:lnəʈeɪsə/</i> .....'to win' <i>/eʃʈiŋa:ŋgɔkubbəpuha:rte:sə/</i> .....'to complain'	<i>/nəntəbeʈʈil</i> ... .....'matchstick' <i>/sermbəreʈʈibu:/</i> ..... .....'hibiscus' <i>/berikil</i> 'cane' <i>/perikil</i> 'sugarcane' <i>/beŋde/</i> 'lady's	<i>/rəbbəʈe/</i> 'mortar' <i>/ʃa:lve/</i> 'shawl' <i>/beŋde/</i> 'lady's finger' <i>/vəʈa:re/</i> 'gratiola'
Phoneme /e/ occurs in word initial, medial and final position			

/e:/	/e:ga:v/ ‘town’	/te:ŋ/ ‘oil’	/kɔ:ɾel/ ‘roof’
	/e:k/ ‘one’	/ve:lil/ ‘fence’	/po:ɾel/ ‘mat’
	/se:/ ‘six’	/ke:nõ:/ ‘banana’	/fi:qel/ ‘stair/step’
	/e:kkatɔ:nmi/a:vəsara:/	/ve:rkəllal/ ‘groundnut’	/ma:qibfi:qel/
	 ‘to sweep’	/de:ʃ/ ‘nation’	‘staircase’
	/e:baɟiŋtibiriavəsa/	/se:ɾẽm/ ‘shame’	/suba:rel/ ‘arecanut/
	 ‘to turn aside (divert someone)’		 ‘betel nut’
			/aððe:/ ‘herd of.....elephants’

Phoneme /e:/ occurs in word initial, medial and final position

/ə/	-----	/se:fəriʃ/ ‘to become’	/tɛkka:qo:sɔ:təʃ/ ‘belch’
		/bɔ:ialləs/ ...	/ɟiɾəŋkarəʃəl/ ‘fart’
		‘earthquake’	/ve:mbẽ/ ‘neem’
		/ɔððurəs/ ‘slope’	
		/nəŋəŋ/ .....sister(elder, younger)’	
		/saŋtən/ ‘sandalwood’	

Phoneme /ə/ occurs only in word medial and final position not in the word initial position.

/a/	/aggəqã:/ ‘eleven’	/daʃ/ ‘ten’	/lo:gunəgga/ ‘steel’
	/alumiŋijam/ ‘aluminium’	/nauv/ ‘nine’	/a:ðimarasa/ ‘cymbals’
	/a[a:vəs/ ‘lullaby’	/sa[əvatəŋqã:/ ‘marble’	/məŋkaʃəkã:rfaunʃa/
	/aɾtɔ:ke:ll/ ‘hop-scotch’	/raððan/ ‘gem’	 ‘clarion’
	(kitkit)’	/naʃtan/ ‘dance’	/keləʃa/ ‘acting’
	/auma:n/ ‘insult’	maliuð/ ‘wrestling’	
		/kabəʃil/ ‘kabaddi’	

Phoneme /a/ occurs in word initial, medial and final position

/a:/	/a:/ ‘eight’	/ʃa:ð/ ‘seven’	/ʃauta:/ ‘fourteen’
	/a:ʃ/ ‘heat’	/ba:vi:t/ ‘twenty’	/baŋtura:/ ‘fifteen’
	/a:ŋta/ ‘owl’	two’	/so:lə:/ ‘sixteen’
	/a:ð/ ‘arm’	/ʃfa:liʃbəɾpa:ʃ/ ‘forty-five’	/saððəra:/ ‘seventeen’
	/a:ʃma/ ‘tuberculosis’	/ta:mi:t/ ‘copper’	/aʃtura:/ ‘eighteen’
		/na:ʃək/ ‘drama’	/məika/ ‘mica’
			/me:qa:/ ‘stage’

Phoneme /a:/ occurs in word initial, medial and final position

/u/	/ubba/	'over'	/aɖuvɔ̃:/	'across'	/həllu/	'slowly'
	/uʃʃo/	'fire'	/kau/	'how'	/karaɖumuɾuɖu/	
	/uʃʃotibɕil/	'flame'	/nauri/	'bride'	.....	'roughly'
	/uʃiri sauɪkəma:il/	'step'	/nauro:/		/me:ɾkkul/	'west'
				'bridegroom'	/baʃu/	'after'
			/bauna:/	'guests'	/ba:tu/	'then'

Phoneme /u/ occurs in word initial, medial, and final position

/u:/	/u:tubattil/	'incense'	/tu:me:ʃ/	'yourselves'	/roʃa:bu:/	'rose'
	.....	'stick'	/tu:ʃ/	'yourself'		
	/u:ŋu:bɔʃas/	'to need'	/tu:l/	'dust'		
	/u:ba:ɖas/	'to stop (halt)'	/mu:ɲʃəlil/	'mouse'		
			/mu:tɕil/	'joint'		

Phoneme /u:/ occurs in word initial, medial and final position

/ɜ/	-----	/ʃattɔ:ra:/	'festival'	/vəikuntɕ/	'heaven'
		/satɔ:rəŋ/	'chess'	/ʃikkəɖɕ/	'mud'
		/bɔmmɔ:lək/	'puppet show'	/ʃəntɕ/	'animal: tame/wild'
		/tambɔ:ra:/	'tambura'	/kalimbɕ/	'ointment'
		/pi:tɕəʃʃas/	'to grind ... (grain)'		
					

Phoneme /ɜ/ occurs in word medial, and final position not in the word initial position.

/o/	/obbɔ:ra:ŋɔʃəʃɔkkɔ:/		/toppi/	'cap'	/kilol/	'pimple'
	.....	'coat'	/artɔ:osa/	'between'	/bɔʃka:lɔ/	'rainy season'
	/otte:l/	'if'	/uʃʃotibɕil/	'flame'	.....	'winter'
	/oɖɖək/	'camel'	/poɖɖɔ:/	'boy'	/uʃʃo/	'fire'
			/bəʃʃɔ̃na:ð/	'childhood'	/a:trəʃʃə:ðuʃʃo/	'ember'

Phoneme /o/ occurs in word initial, medial, position not in the word final position

/o:/	/o:l/ 'jaggery' /o:məm/ 'bishop's .....weed' /o:ɛʃʃɪŋa:rɔ:/ 'labour' /o:ŋu:bələsəl/ 'to like'	/so:ləŋpi:ʎ/ . 'jowar.flour' /lo:kkəŋbəhã:ŋo:/ 'pan' /po:ɾel/ 'mat' /po:ʃifa:/ 'spring' /ro:ʃa:bu:/ 'rose'	/ɾɔ:kva:lɔ:/ 'patient' /lo:kkəŋbəhã:ŋo:/ 'pan' /pa:ʈʈulo:/ 'wooden/ .....metal seat' /məʃa:lõ:/ 'spice' /aɖa:lo:/ 'attic' /ʃi:ɔ:/ 'cumin seed'
Phoneme /o:/occurs only word initial medial and final position.			
/ɔ/	/ɔʎa:vəsəl/ 'to shout' /ɔððurəsəl/ 'slope' /ɔkka:ɾe:/ 'nausea	/dɔrka:/ 'snake gourd' /ʃɔkəʈgəlasərmma:l/ 'balance scale' /tɔlli/ 'thread' /pa:nsɔv/ 'five hundred' /bɔll/ 'full'	/ka:lnɔ/ 'bitter.gourd' /marija:dɔ/ 'respect' /bɔkʃɔ/ 'dirty' /bəigɔpe:ʈʈɔ/ 'father's .....sister's .....daughter'
Phoneme /ɔ/occurs only word initial medial and final position			
/ɛ/	/ɛʈʈɔʎa:ŋgɔkɔbba:il/ 'heel' /ɛʎka:/ 'cinnamon'	/sɛʎəʃəl/ 'life' /kɛkkɔɖa:/ 'kou' /mɛməŋbɛɾəʃəl/ 'tongs' /pa:iko:bɛŋʈəl/ 'trousers' /bɛrika:/ 'berry' /kɛʎəʃa/ 'acting'	-----
Phoneme /ɛ/occurs only word initial medial position not in the word final position			

From the above table it is clear that the most of the vowel phonemes are distributed at all positions – Initial, medial and final.

Distribution of the consonantal phonemes:

Consonant	Initial	Medial	Final
/p/	/pi:p/ 'pus' /pi:t/ 'dhenki '(husk)' /pa:rlipi:t/ 'barley flour' /pa:ŋibaʃəfəl/ 'steam' /pa:iko:paʃʈul/ 'anklet'	/aʃpattiril/ 'hospital' /ka:pil/ 'coffee' /gaʊŋgā:pi:t/ 'wheat flour' /so:ʃəŋpi:t/ 'jowar flour' /dəŋa:pi:t/ 'rice flour'	_____
Phoneme /p/ occurs only word initial, medial position not in the final position.			
/b/	/baʃəta:marəl/ 'ringworm' /ba:ð/ 'cooked rice' bəʃʈəŋ/ 'button' /bu:l/ 'flower' /ba:k/ 'field' /berika: 'berry'	/ma:tə:birəfəl/ 'faint' /ʃaiba:ɪdʊl/ 'typhoid' /suba:rel/ 'arecanut / betel nut' /po:ko:bəʃəfər/ 'worship'	/ta:b/ 'fever' /anu:da:b/ 'sympathy'
Phoneme /b/ occurs only word initial, medial and final position			
/t/	/te:səl/ 'to offer' /te:rkərasəl/ 'to prepare' /ikilləsəl/ 'to protect' /taŋʌŋa:te:səl/ 'to punish' /te:kkəsəl/ ,,,, , 'to try, ,,attempt'	/itta:kil/ many' /nita:nbər/ 'sober' /nita:n/ 'late' /suritbaʃʈil/ 'east' /suritaʃfəməŋʈəim/ sunset'	/aʃəððo:ra:t/ ... .....'midnight'
Phoneme /t/ occurs only word initial, medial and final position			
/d/	/da:və:ð/ 'right' /dā:qil/ 'beard' /da:bbo/ 'breath' /da:qe/ 'chin' /da:və:ha:/ 'right' /da:l/ 'dal pulse'	/bəida:o:fəl/ 'birth /anu:da:b/ sympathy' /ʃa:liʃbərdə:n/ forty two'	-----
Phoneme /d/ occurs only word initial and medial position not in the final position.			

/t/	<i>/tɔŋgã/</i> 'mountain' <i>/tɛkka:qo:sɔtəfəl/</i> 'belch' <i>/taiba:ɪqul/</i> 'typhoid'	<i>/ufʃotibɪl/</i> 'flame' <i>/mɔtʃɔ:tɔŋqɔ:/</i> 'rock' <i>/ʃe:tɔva/</i> 'husband's brother (elder, younger) <i>/otqək/</i> 'camel' <i>/a:tba:ikiqo:/</i> 'spider' <i>/kitqɔ:/</i> 'male'	<i>/ro:t/</i> 'road' <i>/gəruʃ/</i> 'Eagle' <i>/ra:ʃa:liɡəruʃ/</i> 'vulture' <i>/pi:t/</i> 'back(of body)' <i>/o:t/</i> 'lip' <i>/be:t/</i> 'stomach'
Phoneme /t/ occurs only word initial, medial and final position			
/d/	<i>/dɔkkɔŋɔ:/</i> 'bug'	<i>/tɔŋdikərasa/</i> 'to bore (a hole)' <i>/mɔqəkəsə/</i> 'to fold .....(arms)' <i>/pa:qə:sa/</i> to tear rip .....(cloth)' <i>bɔlððɔlqə:qəsa'</i> to throw'	
Phoneme /d/ occurs only word initial and medial position not in the word final position.			
/k/	<i>/kambil/</i> 'wire' <i>/ke:qɔ:/</i> 'village' <i>/ko:rʃəl/</i> 'case' <i>/kɛlɔfəʃ/</i> 'games' <i>/kabətɪl/</i> 'kabaddi' <i>/ka:ttə:tɪl/</i> 'kite'	<i>/ka:bbɔqə:sɔŋa:rɔ:/</i> 'tailor' <i>/va:qikil/</i> 'habit' <i>/pəʃtə:kəððil/</i> 'dagger' <i>/pu:lkɔmma:l/</i> 'garland' <i>/bakaʃəl/</i> 'dice'	<i>/ʃa:k/</i> 'anger' <i>/bu:k/</i> 'hunger' <i>/arak/</i> 'demon' <i>/paðak/</i> 'medal' <i>/na:tək/</i> 'drama' <i>/bɔmmɔlək/</i> 'puppet ,..... show'
Phoneme /k/ occurs only word initial. medial and final position			

/g/	<i>/eggɔ̃ŋa:gəra:bgəridavəsəl/</i>
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/ʃ/	<i>/fəmbɔɾŋapa:ŋisərti:ʃ/</i> 'lake' <i>/fa:su/</i> 'mother-in- law' <i>/ʃiŋa:l/</i> 'prostitute' <i>/fa:lõ:/</i> 'mother's brother's son' <i>/a:lil</i> 'mother'sbrother'sdaughter' <i>/auti:l'</i> elder/ 'youngersister's husband'	<i>/ʃʃol</i> 'fire' <i>/ʃʃotibtʃil</i> 'flame' <i>/pe:ʃəbpa:ŋil</i> 'water' <i>/aifgəʃʃõ:/</i> 'ice' <i>/səʃrõ:/</i> 'father-in-law' <i>/ma:vʃi:/</i> 'mother's sister'	<i>/tu:me:ʃ/</i> 'yourselves' <i>/tu:ʃ/</i> 'yourself' <i>/ʃəʃlõ:ʃərti:ʃ/</i> . 'crescent moon' <i>/məŋu:ʃ/</i> 'man(young, old)' <i>/po:ʃ/</i> 'rain'
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Phoneme /ʃ/ occurs only word initial, medial and final position.

/h/	<i>/həɾa:bkottərol'</i> pony' <i>/ha:ð/</i> 'elbow' <i>/ha:ðkko:muʃʃil'</i> fist' <i>/ha:ð/</i> 'hand' <i>/hərija:ʃəʃ/</i> 'defeat' <i>/ha:ððuŋagəʃəʃa:kəʃ/</i> 'handcuffs' <i>/ha:ððuŋagəʃəʃa:kəʃ/</i> 'divorce'	<i>/muruha:murikil'</i> Hen, cock' <i>/həððil</i> 'elephant' <i>/pa:iko:həððil'</i> 'female' <i>[atti:ho:ha:ð]</i> 'trunk (of elephant)' <i>[ʃəŋə:ha:ð]</i> 'left'	-----
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Phoneme /h/ occurs only word intimal, medial position not in the final position.

/m/	<i>/matʃal</i> 'bat' <i>/məŋkaʃəʃkõ:rʃaunʃal</i> 'clarion' <i>/maluð/</i> 'wrestling' <i>/muððul</i> 'pearl' <i>/ma:ŋigəʃm/</i> 'ruby' <i>/məika:/</i> 'mica' <i>/melləsal</i> 'to chew(to food)'	<i>/a:ðimarasal</i> 'cymbals' <i>/tambəra:/</i> 'tambura' <i>/ta:mi:ʃ/</i> 'copper' <i>/te:ŋikumbal</i> 'swarmof bees' <i>/səʃʃā:kumbal</i> 'gang ofrobbers' <i>/pa:itima:ʃəsal</i> 'to kick'	<i>/alumiŋijam/</i> 'alluminium' <i>/vəŋgəʃəʃm/</i> 'bronze' <i>/ma:ŋigəʃm/</i> 'ruby' <i>/ka:ŋtəʃm/</i> 'magnet'
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Phoneme /m/ occurs only word initial. medial and final position

/n/	/na:ʈək/	'drama'	/so:nõ:/	'gold'	/naʈʈan/	'dance'
	/naʈʈan/	'dance'	/ka:ɳt̪əm/	'magnet'	/viððuva:n/	'player'
	/na:ʈʈək̤me:k/		/pa:ɳinəbaɖija:sa/		/lo:gun/	'iron'
		'scene (drama)'		'to drown'	/ko:n/	'who'
	/na:ʈʈinabəgəɖəsa/		/alaɳtasa/	'to		
		'to catch ..	measure			
		(chase and catch)'	(volume)'			
	/na:ʈʈrunaɖəsa/					
		'to plant				
	(roots or cuttings)'					

Phoneme /n/ occurs only word initial, medial and final position

/ŋ/	-----	/baŋʃaŋkərasa/	/eʈʈu[a:ŋ/	'low'	
		'to celebrate'	/a:ŋ/	'body'	
		/maŋgəlsel	'blunt'	/satəɾəŋ/	'chess'
		/təgaŋga:/	'afterwards'	/surəŋ/	'mine'
		/tiŋgel	'to her'		
		/tiŋgel	'to him'		
		/ʃaŋgəɭŋa/	'than'		

Phoneme /ɳ/ occurs only word medial and final position not in the word initial position

/l/	/lo:ɳil	'butter'	/sələʃa/	'life'	/ka:ma:l/	'jaundice'
	/lo:kkəɳbəhã:ɳo:/		/kəʃil	'liver'	/o:l/	'jaggery'
		'pan'	/gəʃil	'neck'	/aɖikəʃil	'necklace'
	/lo:mʈil	'loin cloth'	/agəʃba:il	'toe'	/ka:ʃəma:l/	
	/lukəɖɔ:/	'sari'	/agəʃ da:ð/	'front		'House, parts
	/lakkəɳo:/		tooth'		of house'	
		'marriage,			/gəʃka:l/	'foundation'
		wedding'				
	/lo:ɳil	'butter'				

Phoneme /l/ occurs only word initial medial and final position

/ɾ/	/raṇṭəb/	'cook'	/ʃəma:ngərəʃa:ma:n/	/məraṇkə:gərba:ɾ/		
	/raṇṭəbgərna:rvəta:mu:ʃ/		'cooking pot	'death		
		'male'	(metal, clay)'	rituals(shraddha)'		
	/raṇṭəb gərəʃəba:ikə:/		/pa:rlipi:ɽ/	'barley flour'	/ka:rðika:rbət/	
		'female'	/suril	'knife'	'spring festivals'	
	/ra:igɔ̃:bəŋgilil		/məɽʈʈərul	'courtyard'	/i:ɾ/	'well (water)'
		'cattle festivals'	/gərʃil	'hut'		
	/ru:m̃/	'room'				

Phoneme /ɾ/ occurs only word initial. medial and final position

/v/	/va:ŋgil/ 'brinjal' /ve:lil/ 'fence' /vɛl[ɔri/ 'cucumber' /ve:rkəl[al/ 'groundnut' /ve:ru/ 'root' /viðɑ:/ 'seed'	/avəɾe:/ 'beans' /ka:libiləvəɾ/ 'cauliflower' /ləvəŋgəɾm/ 'clove' /təkkɑ:nva:lɔ/ 'hawker' /ka:mgəɾŋava:lɔ/ 'labourer'	/lga:v/ 'city' /e:ga:v/ 'town' /te:v/ 'god' /ma:ite:v/ 'goddess' /nauv/ 'nine' /fɑ:li/bəɾnɔ/ 'forty nine'
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Phoneme /v/ occurs only word initial, medial and final position

/j/	/ja:ttuisija:s/ 'to forget' /jɔ:sənkəɾəsəl/ 'to think' /ja:ð/ 'memory' /jɔ:fjəŋkarəsəl/ 'grief'	/pa:ijikkiŋikaɾavəsəl/ 'to stamp (with the feet)' /marəijattəvəsəl/ 'to kill' /pa:ŋinəbaɾdija:səl/ 'to drown'	-----
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Phoneme /j/ occurs only word initial, medial position not in the word final position

/l/	/a:lbaɾəɾɔ:/ 'sheep' /ləkəɾfarma:l/ 'fuel' /ləvəŋgəɾm/ 'clove' /ləɾəɪl/ 'war' /ləɾəɪfa:ma:ŋ/ 'weapon' /a:lbaɾəɾɔ:/ 'sheep'	/java:bɔləsəl/ 'to answer' /be[ɑ:vəsəl/ 'to call' /kattabəɾko:ðbɔləsəl/ 'to command (order some)' /baro:bəɾse:bɔləsəl/ 'to confirm' /neibɔləsəl/ 'to deny'	-----
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Phoneme /l/ occurs only word initial medial position not in the word final position

/ɾ/	/ɾək/ 'vein' /ɾɑ:k/ 'anger' /ɾɑ:/ 'temper' /ɾɑ:ð/ 'night' /ɾak/ 'feather' /ɾĩ:/ 'ill'	/gɔ:fkɔɾɑ:/ 'cabbage' /bajirkəɾŋɑ:ɾĩ:/ 'farmer' /tiɾɑ:fjɪfəl/ 'grape' /moɾtɾɾɑ:/ 'hatred' /təɾəð/ 'pain' /gəɾɾĩ:/ 'truth' /təɾɾɔ:/ 'other'	/təɾ/ 'danger' /mi.ɾəl gəɾ/ 'family' /piŋi:f gəɾəlgəɾ/ 'building' /gəɾ/ 'house'
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Phoneme /ɾ/ occurs only word initial, medial and final position

Phonemic Contrasts

A phoneme is the smallest contrastive unit in the sound system of a language. A study of minimal pairs in the data exemplifies the phonemic contrast available in the language. These are used to demonstrate that two phones constitute two separate phonemes in the language. Examples of phonemic contrasts in Kathodi language are as follows:

Contrasts in Vowel

<i>/u:/ ~ /i:/</i>	<i>/pu:tʃ/</i>	‘lock’	:	<i>/pi:tʃ/</i>	‘back (of body)’
<i>/o/ ~ /i/</i>	<i>/pe:tʃol/</i>	‘son’	:	<i>/pe:tʃil/</i>	‘sister’s daughter’
<i>/a/ ~ /ə/</i>	<i>/ɾak/</i>	‘feather’	:	<i>/ɾək/</i>	‘vein’

Contrasts in Consonant

<i>/t/ ~ /m/</i>	<i>/tu:ð/</i>	‘milk’	:	<i>/mu:ð/</i>	‘urine’
<i>/d/ ~ /b/</i>	<i>/da:ð/</i>	‘tooth’	:	<i>/ba:ð/</i>	‘cooked rice’
<i>/n/ ~ /l/</i>	<i>/na:k/</i>	‘nose’	:	<i>/ba:k/</i>	‘ground’
<i>/n/ ~ /ɾ/</i>	<i>/ba:k/</i>	‘duck’	:	<i>/ra:k/</i>	‘ash’
<i>/g/ ~ /d/</i>	<i>/ga:l/</i>	‘cheek’	:	<i>/da:l/</i>	‘dal (pulse)’
<i>/p/ ~ /g/</i>	<i>/pa:v/</i>	‘quarter’	:	<i>/ga:v/</i>	‘city’
<i>/t/ ~ /d/</i>	<i>/te:f/</i>	‘itself’	:	<i>/de:f/</i>	‘country’
<i>/ɾ/ ~ /r/</i>	<i>/ra:ʃa:/</i>	‘king’	:	<i>/ra:ɳil/</i>	‘queen’
<i>/n/ ~ /ɾ/</i>	<i>/na:k/</i>	‘nose’	:	<i>/ra:k/</i>	‘timber’
<i>/k/ ~ /d/</i>	<i>/ke:f/</i>	‘case’	:	<i>/de:f/</i>	‘country’
<i>/b/ ~ /f/</i>	<i>/bav/</i>	‘quarter’	:	<i>/fav/</i>	‘hundred’

Diphthongs

A sequence of different vowels, within one and the same syllable, is called a diphthong. Technically speaking, the tongue moves from one point of articulation to another during the pronunciation of the vowel.

As per the data the diphthongs in Kathodi language are - *ei*, *əi*, *ai*, *ia*, *au*, *əu*. All these diphthongs occur in the medial position of a word. However, *əi*, *ai*, and *au* occur in the final position of the word whereas the diphthongs *ei*, *ia*, and *əu* do not. The diphthongs *ai* and *au* occur in the word initial position.

Diphthongs	Initial	Medial	Final
/eɪl/	----- -----	/eggɔ̃ke:lnəʃeɪsəl/ 'to win' /neɪbɔ̃ʃəl/ 'to refuse'	-----
/əɪl/	----- --	/məɪta:nla:kkija:ʃəl/ 'diarrhoea' /va:təiki:ʃl/ 'paralysis' /bəiso:rmitɔ̃rsɔ̃va:lo:/ 'cashier' /pəiso/ 'money'/ /onkəɪgəʃna:rɔ:/ 'weaver' /kaləɪlesəl/ 'to understand'	/kaɔ̃dəl/ 'pan box/bag' /ʃikkəɪ/ 'acacia concinna' /lɔ̃dəl/ 'war' /ra:ikɔ̃:lɔ̃təl/ 'bull-fight' /muruko:lɔ̃dəl/ 'cock-fight' /aɔ̃dəl/ 'two and a half' /nəl/ 'not'
/aɪl/	/aɪʃgəʃtɔ̃:/ 'ice' /aɪnabɔ̃ʃɪʃəsəl/ 'to arrive ... ..(at a place)' /aɪkəsəl/ 'to hear' /aɪjɔ̃:dɛkkəsəl/ 'to mourn'	/ʃɔ̃:lə:ŋəpɔ̃raɪrɪl/ 'cataract' /təɪba:ɪdʊl/ 'typhoid' /pəʃaɪvi:rəl/ 'soldier' /nəvbəʃnaɪjɪn/ 'ninety nine' /kaləɪlesəl/ 'to feel'	/tai/ 'curd' /maɪ/ 'I'
/iəl/	-----	/kəʃliavəsəl/ 'to bring' /bɪriavəsəl/ 'to turn around (turn one's self)' /e:bəɔ̃tɪbɪriavəsəl/ 'to turn aside (divert someone)' /dagaɪliəʃfəsəl/ 'to abstain (refrain from)'	-----
/aʊl/	/auma:ŋgəʃəsəl/ 'to insult' /aʊlɔ̃kʊl/ 'until' /aʊlɔ̃u:n/ 'yet' /auma:n/ 'insult'	/uʃtɪnaubəʃəsəl/ 'to stand up' /naʊvɔ̃:/ 'fresh' /kaʊɪ/ 'how' /naʊri/ 'bride' /naʊrɔ̃:/ 'bridegroom' /ʃaʊtɪ:/ 'elder/younger sister's husband'	/bi:bəʃnaʊl/ 'twenty nine' /tɪŋʃəʃnaʊl/ 'thirty-nine' /ʃaɔ̃ðəʃbəʃnaʊl/ 'seventy-nine' /ʃa:rbəʃnaʊl/ 'sixty nine'

/əʊ/	-----	/bəʊnɔː/ 'three fourth' /bəʊfɑː/ 'pair of shoes' /aʊ[əʊ:n]/ 'yet'	-----
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2.3 Clusters

Consonant clusters

A consonant cluster is a group of consonants which have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants that generally occur in the medial position of a word. The former is called homogenous clusters and the latter is called heterogeneous consonant clusters. The occurrence of the consonant's clusters is most frequently in the medial position. A few examples of non-identical clusters are as follows:

/ks/	/kələksənkəɾəttəl/	'to rebel'
	/baːrɪksəl/	'thin'
	/naːksuttɑː/	'ringworm'
	/saːksəl/	'socks'
	/ɔːksəbɑː/	'parliament'
	/tʃeksəl/	'chess'
/kʃ/	/eːkʃətpaːppəʃ/	'pair of shoes'
/kʃ/	/lʊktʃɔːlɪl/	'sari'
	/tɑːktəɾniː/	'midwife'
	/bəktəttəl/	'to hold'
	/keːsəːpəktəl/	'to tie'
	/ʊktəl/	'open'
/kʃ/	/sɪneːktən/	'friend male'
	/tɑːmɔːsəktɪː/	'elephant male'
	/sɔːktɪː/	'flesh'
	/kaːttaːtʃɔːtəktəl/	'kite flying festivals'
/kn/	/vələɪlɪknaːrɔː/	'hawker'

	/dɛkna:rɔ/	‘audience’
	/pɔknɪ'kəɾəttəɾ/	‘to smash’
	/ʃiknɪma:tʃil/	‘clay’
	/tʃi:pɔknɪ:/	‘tea’
/kpl/	/e:kpɪppa:v/	‘one and a quarter’
	/e:kpəɾdʒəmməttəll/	‘to gather together’
	/ra:kpəɾəttəɾ/	‘to get angry’
/kbl/	/ba:dʒɔkbəttɪn/	‘left’
	/səndɛkbəttəɾ/	‘to doubt’
/ks/	/e:ksɔtt/	‘to cry’
	/sɔksɔ:pil/	‘assembly’
/km/	/rɔkma:rɪ:/	‘hill’
/kɾ/	/bəkɾɔdɛkna:rɔ/	‘shepherd’
	/əkrɔ:/	‘eleven’
	/t̪a:mɔʃpɛkrɔ:/	‘goat’
	/la:lɔbəkɾɔ:/	‘sheep’
/kll/	/kɔklɔ:/	‘cough’
	/uklɔ:/	‘motor’
	/d̪ɔkləttəll/	‘to push’
	/ʃiklɛttɛla:/	‘to stamp’
/kvl/	/uʃt̪ta:kvɔ:ʃl/	‘flame’
	/t̪ɔla:kvərsi:/	‘spectacles’
	/ʃɔkvɔ:tʃ/	‘good’
	/pəkvəmsɛ:ttəl/	‘raw’
	/ra:kvɔ:lɔ/	‘wild’
/ŋkl/	/əŋka:rɔ/	‘ember’

	/dʒəŋkəll	‘forest’
	/lɪŋkəttəll	‘to crawl’
	/sʊŋkəttətʃ	‘to smell’
/ŋg/	/mʊŋgiʃ/	‘ant’
	/hŋgɑ:/	‘asafoetida’
	/vɑ:ŋgil	‘brinjal’
	/lɔŋgɔ:/	‘clove’
	/səŋgəl	‘conch’
	/tɪŋgəl	‘to them’
/ŋt/	/əŋttɪgɔʻəŋli:/	‘ring finger’
	/əŋttɪpɪtʃaɪn/	‘male ornaments’
/ŋd/	/əŋdɪ:/	‘ring’
	/lɔŋdɔ:/	‘lamp’
	/bɑ:ŋdæ/	‘bangle’
/ŋd/	/ɑ:ŋdɔ:ttətʃ	‘to bathe’
/ŋp/	/ɑ:ŋpərə:tnəl	‘treatment’
	/bɪldŋpəntəttətʃ	‘to build’
/ŋm/	/rəŋma:na:ɾɔʃ/	‘painter’
	/rəŋma:ɾəttəll	‘to paint’
/spl/	/ta:mɔspətfədʒəl	‘calf female’
/sbl/	/tɑ:mɔsbɑɪʃ/	‘buffalo’
	/nɪsləttəll	‘slope’
/ŋl/	/əŋli:/	‘finger’
	/pəŋlɪsən/	‘harvest festivals’
	/pŋlɔ:/	‘lean’
	/hɑ:dkɔʻtʃəŋli:/	‘handcuffs’

/fkl/	/ma:fkəɾɔ:/	‘skin disease’
	/təfka:ra:/	‘death rituals’
	/baɪfkəlləɬəl/	‘bull-fight’
	/tænʃkeləttəl/	‘dance’
	/məʃkəɾəttəl/	‘to tease’
/ʃg/	/aɪʃgəttə:/	‘ice’
	/bɔ:ʃgəddɪsə:/	‘rainy season’
/ʃsl/	/sa:ʃsettəva:lə/	‘fair male’
	/pa:ʃsət/	‘five hundred’
/ʃt/	/kəʃtəpənnə:ɾə/	‘labourer’
	/kəʃttəl/	‘sorrow’
	/pla:ʃtɪkəbuttɪl/	‘types of basket’
/ʃt/	/uʃttɔ:/	‘fire’
	/vəʃtɔ:/	‘ornaments’
	/me:ʃtɪrɪ:/	‘mason’
	/puʃtək/	‘book’
	/pe:ʃtə/	‘to drink’
	/ɔ:nəʃtə/	‘to need’
/ʃd/	/ʃdɔʊʔdʒa:təttəl/	‘to extinguish’
	/əkkəlti:ʃdɛkkəttə/	‘to predict’
/ʃnl/	/tə;məʃnimɪdʒəma:n/	‘eunuch’
	/pa:ʃnəmkəttə/	‘irrigate’
/ʃpl/	/ti:ʃpənaʊʃ/	‘thirty nine’
	/pɔ:ʃpəttə/	‘to rain’
	/tə:məʃpɛkrɔ:/	‘goat’
	/a:ʃpətri:/	‘hospital’

/fbl/	/səndɔːfbaːsəttən/	‘to rejoice’
	/səndɔːfbətəttən/	‘to celebrate’
/fm/	/dʊfmən/	‘enemy’
/fj/	/raːtɪfjaːttən/	‘to forget’
/fr/	/səfrɔː/	‘father-in-law’
	/ɪfraːk/	‘leaf’
	/dʌfraːsən/	‘festival’
	/dʊfrɔː/	‘many’
/fl/	/pəflɛŋɡɔː ədʊkkɔː/	‘rib’
	/ɡəflɛtlaː/	‘to strike’
	/dʌːmɒflɛŋdɔː/	‘cripple’
/fk/	/ɪfkiː/	‘hiccough’
	/meɪfkiː/	‘nail’
	/ɡələpɪfkəttəl/	‘strangle’
/fn/	/kɪfnɔː/	‘epilepsy’
	/vɑːfnɔː/	‘education’
	/nɑːfnɑːrɔː/	‘dance’
	/sɑːfnɛttəvə/	‘ugly’
/fl/	/mæfliː/	‘fish’
	/[dʌʃflɔːhələttəl/	‘to bore’
	/dʊʃlɔːkərəttəl/	‘to pierce’
	/vɑːlɪmæfliː/	‘dried fish’
/fv/	/ɪvəttəl/	‘touch’
/dʒb/	/raːdʒbaːrɪ/	‘kingdom’
/dʒr/	/bədʒrəmkərnaːrɔː/	‘security’
/dʒl/	/udʒlɔː/	‘leukoderma’

	/udʒlɔbɔblɔ:/	‘types of gourd’
	/udʒlɔ:/	‘white’
/ɲɲ/	/mənɲfəpa:n/	‘dew’
	/enɲfɔ/	‘scorpion’
	/pa:ɲɲ/	‘five’
	/vələnɲfɔ/	‘curved’
	/ənɲfɪ:/	‘again’
	/mənɲfəkɔdɪfɔ:/	‘winter’
	/kənɲfɪ:/	‘miser’
/tʃ/	/dʒa:tʃkɔ’fɪ:qɪl/	‘wood pecker’
	/hətʃka:’ku:tʃ/	‘skeleton’
	/ɔ:tʃkɔdʒa:tʃ/	‘pipal’
	/pa:tʃkərəttəll/	‘to waste’
	/fɔkɔ:tʃkətʃkəttɪtʃ/	‘price’
/ts/	/ɪrvɔtsa:p/	‘types of snake’
/tʃ/	/fɔ:kkɔtʃɛ/	‘health’
/tʃ/	/petʃfɛlnɔ:/	‘jealousy’
	/nətʃfɛ/	‘acting’
	/nətʃfəttəll/	‘to act’
/tʃ/	/tʃaipa:tʃta:p/	‘typhoid’
	/kətʃkətʃa:ɔtʃtəll/	‘to snap’
	/tətʃma:tʃtəla:/	‘to stagger’
	/va:tʃtəhətʃəttətt/	‘to guide’
/tʃ/	/sa:tʃpər’e:kl/	‘sixty one’
	/sa:tʃpərpa:ɲɲ/	‘sixty five’
	/sa:tʃpərnəv/	‘sixty nine’

/tʰb/	/a:ʈba:jɣəntʰə/	‘spider’
/tʰm/	/tʰəʈma:tʰəla:/	‘to stagger’
/tʰn/	/əʈra:/	‘eighteen’
/tʰl/	/pa:ʈlʰə/	‘wooden seat’
	/eʈla:mbəʈəʈtʰə/	‘to fall down’
/tʰv/	/ʃa:ʈvəʃa:rə/	‘ladle’
	/ʃəʈkə:ʈva:qɪkki/	‘virtue’
/tʰʌ/	/əʈtʰ/	‘two and a half’
	/məʈtʰ/	‘and’
/tʰh/	/ma:tʰa:xə əʈhə/	‘skull’
	/pi:ʈhə əʈhə/	‘spine’
/ŋɡ/	/məʈɡəɾə:ki/	‘insanity’
/ŋdʒ/	/pəʈdʒɪkərna:rə/	‘cotton carder’
/ŋʈ/	/məʈʈəʈdunʈə/	‘rock’
	/ɡunʈə/	‘lake’
	/ba:ŋʈi:/	‘horn’
	/pəʈŋʈə/	‘trousers’
	/pəʈŋʈə/	‘fruit’
/ŋd/	/raʈŋʈə/	‘circle’
	/dʌʈŋdʌ:/	‘brick’
	/da:ŋdʌʈtʰə/	‘to stop over’
	/dʌʈŋdʌna:kəʈəʈtʰə/	‘to punish’
	/kəʈŋdɪppə’ra:vəʈtʰə/	‘to request’
/tʰk/	/surɪtʰkəʈda:/	‘sunshine’
	/ha:tʰkə:ʈkkə/	‘wrist’
	/ha:tʰkəba:ŋʈi/	‘stick’

	/ʃaːtkɔ̌d̪iː/	‘orange’
	/d͡ʒaːtkəvaːlɔ̌/	‘astrologer’
	/d͡ʒɔːkət̪kəm/	‘by weight’
/tn̪/	/naːtn̪iː/	‘daughter’s son’s daughter’
	/aːŋpəɔːtn̪ɐ̌/	‘treatment’
	/l̪it̪naːrɔ̌/	‘clerk’
	/keːsaːkkət̪naːrɔ̌/	‘barber’
/tp̪/	/nəvət̪pərˈeːk/	‘ninety one’
	/eːkɔ̌d͡ʒt̪paːppəʃ/	‘pair of shoes’
	/d͡duːt̪p̪ilət̪t̪ə̌/	‘to milk’
/tb̪/	/d͡duːt̪baːˈʃək̪kət̪t̪ə̌/	‘first rice ceremony’
/tj̪/	/t̪jaːrkəɔ̌t̪t̪ə̌/	‘to prepare’
	/t̪jaːkəmkəɔ̌t̪t̪ə̌/	‘to sacrifice’
/t̪ɪ̌/	/kut̪ɔː/	‘dog’
	/ʃə̌triː/	‘umbrella’
	/ə̌trək/	‘ginger’
	/kə̌trət̪t̪ə̌/	‘chop’
	/aːʃpə̌triː/	‘hospital’
/t̪l̪/	/p̪ilət̪l̪ə̌/	‘to squeeze’
	/gə̌ʃl̪ɛ̌t̪l̪aː/	‘to strike’
	/d͡ʒaːt̪ikə̌t̪l̪aː/	‘to sweep’
	/lɔːŋkɔ̌ˈʃət̪l̪/	‘to climb’
/tv̪/	/d͡dǔt̪vaːlɔ̌/	‘milk man’
/d̪k/	/suːd̪kəɔ̌t̪t̪ə̌/	‘to shoot’
	/haːd̪kɔ̌ˈʃə̌ŋliː/	‘handcuffs’
/d̪b̪/	/uːd̪bət̪tiː/	‘incense stick’

	/ki:dbələttəll/	‘to sing’
/dɾ/	/pəndɾɑ:/	‘fifteen’
	/udɾəttəɾ/	‘descend’
	/pədrəmkəɾəttəll/	‘to defend’
/dʊl/	/vɪdʊɑ:n/	‘player’
	/gɪdʊɑ:ləl/	‘singer’
/kɔ:/	/pa:nkɔtɔppi:/	‘rain hat’
	/ʃɪnkɛ/	‘to sprinkle’
	/u:nkɔdɪʃɑ:/	‘summer’
	/unkæ]/	‘whom’
	/jɔʃənkəɾəttəll/	‘to appear’
/ns/	/ti:nsaɔ/	‘three hundred’
	/mənsa:ŋkəkumbəll/	‘crowd of people’
/nt/	/bontəl/	‘cave’
	/ʃɔʃʃɔntɾi:/	‘mouse’
	/pəntɾi:/	‘pig’
	/untəɾma:mə/	‘rat’
	/ka:ntɛtɪl/	‘shoulder’
	/rəntəkɑ:nəl/	‘kitchen’
	/kəntəkɑ:tɾi:/	‘matchstick’
/nd/	/ka:ndəl/	‘onion’
	/məndəɾvɑ:ləl/	‘sorcerer’
	/əndəlil/	‘blind female’
	/səndɛ:kl/	‘doubt’
	/səndɔ:ʃ/	‘happiness’
	/sənda:/	‘flag’

	/pəndrɑ:/	‘fifteen’
	/ba:ndəttəll/	‘to pack’
/nbl/	/ɪnbəl/	‘son-in-law’s mother’
	/d̥ɔ:nbəʃʃɑ:/	‘twin’
	/lɔ:kkənba:ləm/	‘types of bridge’
/nm/	/ra:nmən’pa:jk̥kɔ:/	‘widow’
	/ma:nma:ttəttərl/	‘to trade’
/nd/	/ənɾɔ:/	‘egg’
	/mənɾəm/	‘club’
/nl/	/kətt̥ʊa:nl/	‘smart’
/nvl/	/d̥ʒa:nv̥kələttəll/	‘threat ceremony’
	/d̥uha:nva:lɔ/	‘shopkeeper’
	/d̥ɔnvɔ:/	‘second’
	/t̥ɪnvɔ:/	‘third’
/pk/	/ʃip̥kɛ’kɔ:t̥ kəɾəttərl/	‘to whisper’
	/məŋŋa:pkəɾəttərl/	‘to forgive’
	/pa:pkəɾəttəll/	‘to sin’
	/d̥ʒup̥kɔ:t̥kəɾəttərl/	‘to mutter’
/ps/	/pɔpsɔ:/	‘lung’
	/pa:psa:/	‘shoe’
/pʃ/	/t̥əp̥ʃɪnʃɑ:ttərl/	‘to escape’
/pt/	/pa:p̥t̥ɑ:/	‘papad’
	/ka:p̥t̥ɔsu:na:rɔ/	‘tailor’
	/ʃup̥t̥əttərl/	‘to flow’
	/ʃəp̥t̥t̥ɔ/	‘flat’
/pd/	/kəp̥d̥ærl/	‘pigeon’

/pɪ/	/pɪjəm/	‘affection’
	/prəttəl/	‘to roll’
	/pɪdʒəl/	‘bridge’
	/pre:nəkəɾəttəl/	‘to repeat’
	/kəɖdɑ:prə'se:ttəl/	‘deep’
	/kəprə'kəɾfəttəl/	‘coconut scraper’
/pɪ/	/təpli:/	‘jar’
	/plɑ:ʃtɪkəbʊtti/	‘plastic basket’
	/pɔplɔ:/	‘boil’
/pʊ/	/dʒɑ:pva:lɔ/	‘post man’
	/ɑ:pva:ɔ/	‘snake charmer’
/bɖ/	/ubɖəttəl/	‘to dilute’
/bɪ/	/ubɾɑ:ndʒəttəl/	‘to rise’
	/əbrɑ:/	‘morning’
/l/	/kəmkəɾəttəl/	‘subtraction’
	/təmki:/	‘types of drum’
	/əmkəttəl/	‘to press’
	/ka:mkəɾəttəl/	‘to work’
	/səntənəmkɔla:kutɔ/	‘sandalwood’
/mɖ/	/məɳtva:sɪmgɔ:/	‘beans’
/ms/	/pəkʊəmse:ttəl/	‘raw’
/mɪ/	/dʒəmtɔ:/	‘skin’
	/tʃumtɔ/	‘tongs’
	/lɔmtti:/	‘loin cloth’
/mɖ/	/tɔttəmdehɪlɪnɑ:rɔ/	‘gardener’
	/vɑ:mɖenɑ:rɔ/	‘moneylender’

	/səmdu:rkəʃʃəʈa:ɪ/	‘pirate’
	/dʒa:tkəmdekna:rə/	‘broker’
/mn/	/na:gəriɡəmnɪʈtəvə/	‘uncivilized’
/mp/	/səmpərkəkəʈ/	‘echo’
	/pəʈa:mpu:ʃʃi/	‘butterfly’
	/sə:ləmpi:ʈ/	‘jowar flour’
	/məla:mpəʈə/	‘cucumber’
/mb/	/ʈumbil	‘trunk’
	/kəmbæʈ/	‘hip’
	/kəmbəʈ/	‘waist’
	/ʈəmba:kkə/	‘tobacco’
	/səmbəʈgil	‘tube rose’
	/lɪmbu:/	‘lemon’
	/nəmbəʈtəʈ/	‘to believe’
	/ləmbə:/	‘long’
	/səmbəʈ/	‘opposite’
/ml/	/dʒa:mlədʒəʈəkʈtəʈ/	‘yawn’
/mv/	/pəʈəmvəʈəʈəʈtəʈ/	‘to carve’
	/va:mvəsulkəʈtəʈ/	‘to collect’
/jk/	/ga:jkə:dʒa:ga:/	‘cattle’
	/pa:jkəkəʈmuʈti/	‘knee’
	/ga:jkə:səkʈti:/	‘beef’
	/bujkəʈəʈtəʈ/	‘mine’
	/ka:jkəkə/	‘to it’
/jg/	/ga:jgəʈdʒa:ga:/	‘cowshed’
/jʃ/	/a:ʈba:jʃəʈəʈtə/	‘spider’

	/ələm/	‘ceiling’
	/ləteikərtɔːʃ/	‘wrestling’
	/muːrttiː/	‘pearl’
/rd/	/ərdɔː/	‘half’
	/ərdɔhaːt/	‘elbow’
	/kərdən/	‘neck’
	/kətɑːrdɑːt/	‘molar tooth’
	/viːʃpərdɔːn/	‘twenty two’
/rn/	/tɑːktəniː/	‘midwife’
	/təppəkərnittəvaːlɔː/	‘innocent’
	/viːʃpərnəʊ/	‘twenty nine’
	/tiːʃpərnəʊ/	‘thirty nine’
	/rəŋmaːrnaːt/	‘painter’
	/pəŋdʒikərnaːrɔ/	‘cotton carder’
/rp/	/daɪrpət/	‘brave’
	/dʒɔːrpət/	‘fast’
	/tɪrppɔːteːttət/	‘to judge’
	/kərpɑː/	‘acacia arabica’
	/naːhərpəŋfimiː/	‘snake festival’
/rb/	/tərbətəttət/	‘to fear’
	/kərbətɪjaːttət/	‘to collapse’
	/pərbəseːttəl/	‘equal’
	/tərbuːʃ/	‘watermelon’
	/ɑːrbaːt/	‘fort’
	/maːrbətəl/	‘to injure’
	/vərbɔ əvaːrəkkəttət/	‘to dislike’

/rm/	/ne:rm̥a:se:tt̥əll/	‘straight’
	/un̥t̥ərma:m̥ə/	‘rat’
/rj/	/m̥ərja:t̥ə/	‘respect’
/rl/	/g̥ərɫp/	‘poor’
	/ba:rli:/	‘barley’
	/pa:rɫpi:t̥/	‘barley flour’
/rv/	/m̥ənd̥ərva:l̥ə/	‘sorcerer’
	/ba:rvək̥əm/	‘by vision’
	/ir̥vəɖ̥əŋ̥t̥ə:/	‘emerald’
	/p̥æpp̥ərva:l̥ə/	‘newspaper’
	/a:ʃir̥va:t̥/	‘blessing’
	/ərv̥əʈ̥aɪk̥ərt̥t̥ər/	‘to reap’
/rh/	/mur̥h̥is̥əkt̥il/	‘food items’
/lk/	/het̥t̥əlk̥əhu:t̥/	‘lower lip’
	/mel̥kv̥ətt̥i:/	‘wax candle’
	/pu:lk̥əʈ̥ə/	‘petal’
	/ɖ̥eɪlk̥əʈ̥əʈ̥t̥ə/	‘prisoner’
	/əkk̥əlk̥əll/	‘already’
/lg/	/ɖ̥əŋ̥g̥əlg̥əbaɪʃ/	‘mithun’
	/ɖ̥əŋ̥g̥əlg̥əki:t̥ə/	‘month’
/ls/	/rel̥se:tt̥ə/	‘ready’
	/k̥əls̥ə/	‘coal’
/lɣ/	/k̥əɫ̥ʃ̥iʃ̥əʈ̥ətt̥ər/	‘to be tired’
/lɖ̥/	/k̥əɫ̥ɖ̥i:/	‘liver’
	/k̥əmm̥əɫ̥ɖ̥iɪmk̥k̥ə/	‘ear-ring’
	/əkk̥əɫ̥ɖ̥ə:tt̥ər/	‘to overtake’

	/əgəldʒa:nətekka/	‘to try’
/lʃ/	/pəlu:ml/	‘school’
	/pəltʃima:rəttəll/	‘to turn over’
/ld/	/pɪldɪŋ/	‘building’
	/bɪldɪŋpəntəttər/	‘to build’
/lt/	/əkkəlti:ʃdekkəttər/	‘to predict’
	/hetʃəltekkəttəll/	‘downwards’
	/dʒəlttɪlikɪʃ/	‘during’
/ld/	/əggəldʒa:ʃ/	‘front tooth’
	/ka:dʒəld/	‘ink pot’
/ln/	/dʒeɪlnəkəttəll/	‘imprisonment’
	/kɪlna:rəmənʊ:ʃ/	‘sports-man’
	/dɪdʒi:lnɛ/	‘suddenly’
	/vɔlnɔ:/	‘rolling board’
	/ɛlni:r/	‘types of coconut’
	/kəlna:/	‘bitter gourd’
/lp/	/əkkəlpər/	‘clever’
	/na:nailpəʃfɔ:/	‘spinster’
/lb/	/lɑ:lɒkrɔ:/	‘sheep’
	/əggəlbɑ:jl/	‘toe’
/lm/	/vɑ:lma:tʃɪdʒa:ka:/	‘desert’
	/ka:lmɪri:/	‘black paper’
	/əlmɪ:nl/	‘alluminium’
	/ni:ʃfɔlmɑ:təttər/	‘to swim’
	/vɔvɑ:lməʃli:/	‘pomfret’
/lj/	/kɪljəŋkəttər/	‘bunch of keys’

/lv/	/mɔʈʈsa:lvɔ/	‘wife’s elder sisters husband’
	/sa:lvɛ/	‘shawl’
	/va:ʈʈəlvɑ:lɔ/	‘literate’
	/ʈʈɛʈʈəlvɑ:lɔ/	‘victory’
	/ke:lvɪ’ekkəʈʈə/	‘to ask’
	/həba:lvɔla:vʈɔ:/	‘thunder’
/vkl/	/ga:vkləllai/	‘boundary’
	/ga:vkləmmən/	‘town’
/vʈ/	/vʈʈigɔ/	‘wife’s sister’
/vʈ/	/vʈʈna:bəʈʈə/	‘to mourn’
	/həba:lvɔla:vʈɔ:/	‘thunder’
	/sɪtrəvʈəkəʈʈə/	‘to torture’
/vn/	/pa:vna:/	‘guests’
	/na:vni:/	‘bathroom’
	/d̪əra:vna:rɔ/	‘threat’

Tri-Consonantal Clusters

Tri consonant cluster occurs in medial and final positions of Kathodi.

Medial

/ŋʈv/	/mənʈva:simgɔ:/	‘beans’
/lkv/	/melkvəʈʈi:/	‘wax candle’
/ʈʈfn/	/nəʈʈna:rɔ/	‘actor’
/rɪŋʈ/	/vəɪŋʈəʈʈə/	‘to draw’

Final

/ŋʈ/	/səkkɑ:lɔ’bərəŋʈ/	‘day after tomorrow’
/ŋʈʈ/	/mənʈʈ/	‘and’
/rɪp/	/gərɪp/	‘poor’

<i>/ndɿ/</i>	<i>/mændɿ/</i>	‘afterwards’
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Consonant Gemination

The following are the example of some geminated (identical consonant clusters) consonants:

<i>/tt/</i>	<i>/to:ttəml/</i>	‘garden’
	<i>/kəttɪl/</i>	‘hay’
	<i>/bat̪ta:ŋa: /</i>	‘pea’
	<i>/ka:ttəfa/</i>	‘saw’
<i>/ðð/</i>	<i>/me:ððel/</i>	‘methi’
	<i>/muððura:fi:l/</i>	‘seal’
	<i>/pətt̪a:kəððɪl/</i>	‘dagger’
	<i>/səððə/</i>	‘property’
<i>/ŋŋ/</i>	<i>/mɛmən̪ŋnikəʈən̪nihəʈəsəl/</i>	‘scoop out’
<i>/rr/</i>	<i>/təŋga:rrəkəsəl/</i>	‘to hang up (on a hook)’
<i>/tt̪/</i>	<i>/bət̪t̪ɔ:/</i>	‘types & parts of coconut’
<i>/nn/</i>	<i>/punnijəʃtəl/</i>	‘holy place’
	<i>/onnurasaŋd̪ijaraikəsəl/</i>	‘to ask for, some thing’
<i>/pp/</i>	<i>/upp̪ɔ:ra:ŋgəbəd̪əsəl/</i>	‘to lean’
	<i>/ve:ppa:rkərəsəl/</i>	‘to sell’
	<i>/məŋŋəkəpp̪aŋa:kərəsəl/</i>	‘to imagine’
<i>/bb/</i>	<i>/təbba:ʃafasəl/</i>	‘to fast’
	<i>/məɹume:bba/</i>	‘full’
	<i>/tabbuba/</i>	‘badly’
	<i>/təbba: /</i>	‘afternoon’
<i>/tt/</i>	<i>/otte:l/</i>	‘if’
	<i>/neikətt̪ɔ:/</i>	‘or’
	<i>/na:ttel/</i>	‘daughter’s son’

	<i>/na:ttəŋil/</i>	‘granddaughter’
<i>/kk/</i>	<i>/aləkka:tʃ̌:/</i>	‘beak’
	<i>/dəǩkəťə:/</i>	‘bug’
	<i>/moʃ̌toma:kkil/</i>	‘honey bee’
	<i>/ʃ̌əkka:do:səťəʃ̌ə/</i>	‘belch’
<i>/gg/</i>	<i>/lo:guneggə/</i>	‘steel’
	<i>/aggəďā:/</i>	‘eleven’
	<i>/eggɪ̌ʃ̌a:ʃ̌gɔ:bərvə:/</i>	‘flock of birds’
<i>/ŋŋ/</i>	<i>/paŋŋa:kkəma:rəsəl/</i>	‘to knock (on a door)’
	<i>/ʃ̌uŋŋə:/</i>	‘old’
	<i>/siŋŋəl/</i>	‘chest’
	<i>/aŋŋa:ri/</i>	‘pineapple’
<i>/ʃ̌ʃ̌/</i>	<i>/ʃ̌əʃ̌ʃ̌iʃ̌iʃ̌v̌:/</i>	‘victory’
	<i>/ʃ̌əʃ̌ʃ̌əl/</i>	‘judge’
	<i>/ʃ̌aʃ̌ʃ̌iməŋďul/</i>	‘judgement’
	<i>/ʃ̌a:ʃ̌ʃ̌i/</i>	‘witness’
	<i>/kəŋŋa:məʃ̌ʃ̌i/</i>	‘hide and seek’
	<i>/paʃ̌ʃ̌i:ʃ̌/</i>	‘twenty five’
<i>/mm/</i>	<i>/tuʃ̌ā:mma:rasəl/</i>	‘to wink’
	<i>/kəmma:vəsəl/</i>	‘to earn’
	<i>/məjakkammija:səl/</i>	‘to faint’
	<i>/təmmasəl/</i>	‘to sneeze’
	<i>/summa:dəsəl/</i>	‘to kiss’
<i>/ll/</i>	<i>/tikillesəl/</i>	‘to protect’
	<i>/kəllesəl/</i>	‘to rescue’
	<i>/nəlləl/</i>	‘little’

	/allu/	‘slow’
	/həllu/	‘slowly’
/l̥l̥/	/o̥l̥la:ba/	‘neatly’
	/hḁl̥lo:avəsa/	‘flood’
	/su̥l̥la:bkɔ̥ttɔ̥ril/	‘kitchen’
	/vɛ̥l̥lɔ̥ril/	‘cucumber’
/ʃʃ/	/suritavəʃʃərvɛ:l/	‘sunrise’
	/uʃʃɔ/	‘fire’
	/uʃʃotib̥t̥il/	‘flame’
	/dagiliaʃʃasa/	‘to abstain (refrain from)’
	/aʃəʃʃəɪ/	‘to dwell’

Co-articulation

In Coarticulation a conceptually isolated speech sound is influenced or becomes more like, a preceding or following speech sound. This feature can be observed in retroflexion in Kathodi.

Retroflexion is a sound formation process where the presence of a retroflex sound casts its impact on the following sound. This is a common feature in Dravidian languages and Kathodi is no exception. E.g

/baŋɖi|a:r̥:/	‘praise’	(after retroflex sound)
/bəiŋɖul/	‘penalty’	(after retroflex sound)

2.4 Syllable:

The unit of sound, composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak is known as a syllable. Syllables are often considered the phonological "building blocks" of words. Syllabification is the separation of syllables into words, whether it is spoken or written. In Kathodi language syllabification is as follows:

- i. Monosyllabic,
- ii. Disyllabic, and
- iii. Polysyllabic words

i. Monosyllabic Pattern

- | | | | |
|----|----|-------|--------|
| 1. | CV | /sɛ:/ | ‘six’ |
| | | /fɑ:/ | ‘four’ |

ii. Disyllabic Pattern

- | | | | |
|----|--------|-------------|----------|
| 1. | CV-CV | /so:---nõ:/ | ‘gold’ |
| 2. | CVC-CV | /sun---nõ:/ | ‘lime’ |
| 3. | CVC-CV | /rub---bo:/ | ‘silver’ |

iii. Polysyllabic Pattern

- | | | | |
|----|-----------|------------------|-------------|
| 1. | CV-CV-CV | /va:---qĩ—kil/ | ‘habit’ |
| 2. | VC-VC-VCV | /at—im—atul/ | ‘liquorice’ |
| 3. | VC-CV-C | /ub--ba:---f/ | ‘fast’ |
| 4. | CV-CV-CCV | /pɛ--ʃə--lɛ--ĩ:/ | ‘jealousy’ |

3. MORPHOPHONEMICS

While adding some bound morphemes with base morphemes if there is a change in the phoneme of the base morpheme, that change is called a Morphophonemic change. The Morphophonemic changes observed in Kathodi are as follows:

Alternation of Phoneme:,

<i>u > a</i>	<i>/manu /</i>	‘man’
	<i>/binguta:/</i>	‘women’
<i>o > i</i>	<i>/potto/</i>	‘son’
	<i>/pottii /</i>	‘daughter’
	<i>/kildo/</i>	‘dwarf’(male)
	<i>/kildi/</i>	‘dwarf’ (female)
	<i>/boʈʈɔ:/</i>	‘boy’
	<i>/boʈʈil</i>	‘girl’
	<i>/so:ɽo:/</i>	‘male’
	<i>/so:ri/</i>	‘female’

No change

<i>/ma:ipa:p/</i>	‘parents’
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Dropping of Phoneme

<i>/pəndra:/</i>	<i>> /pantra/</i>	‘fifteen’
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4. MORPHOLOGY

Kathodi language is an inflexional type of language. That means, words are formed by adding syllables or letters (i.e. affixes) or different postpositions to the stem. Different endings are used to form different types of words and these affixes show no traceable signs of having been independent words. For example, /tikko/ horse is a word and /tikko/ 'horses' also is a word which is a combination of /bəŋ/ 'child' + /ŋ/ (Plural marker).

4.1 Noun Morphology

A noun is a member of a syntactic class that includes words which refer to people, places, things, ideas, or concepts, whose members may act as any of the following: subjects of the verb, objects of the verb, indirect object of the verb, or object of a preposition or postposition. Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/ inflectional pattern in association with Gender, Number, Adjective etc.

The nouns in the language are marked by two numbers (singular and plural), three genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

4.1.1 Word Formation

Word formation is the creation of a new word or lexeme from an existing one or entirely different. This brings a semantic change. This is a regular process for creation of new terms.

Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In Kathodi language, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in –

Base- /ma:il/ 'mother'

Prefix +base = /ma:il/ 'mother'

/əŋi:/ 'mother's mother'

Base- /pe:tto:/ 'son'

Base+suffix = /nattel/ 'son's son'

/na:ttiŋil/ 'son's daughter'

/-sa/ is a past tense marker which is acting as a suffix and attached to the verb root / ʃa: / to form a construction with past tense.

/ʃa:sa/ 'go' /ʃeje:/ 'I went'

Compounding

A compound is a word containing a stem that is made up of more than one root. A compound is a lexeme that consists of more than one stem. Compounding is the word formation that creates compound lexemes by the process of derivation. In other words, compounding or word-compounding occurs when a person attaches two or more words together to make them one word. The meaning of the words interrelates in such a way that a new meaning comes out from the meanings of the words in isolation.

/sa:ma:ŋ/ 'pan' + /dikkəŋa:rɔ:/ 'seller' = /sa:ma:ŋdikkəŋa:rɔ:/ 'pan seller'

Coining of new words

In Kathodi language, many words are borrowed either from English or some other languages.

/pɔ:liʃva:lo/ 'police'

Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate. Examples of suppletion in Kathodi language include-

/pɒʈʈɔ:/ 'boy'

/baʃʃa:ŋgɔ:ʌŋi/ 'boys'

Word Class

A word unit is the smallest element that may be uttered in isolation having independent semantic or pragmatic content. A word is a unit which is a constituent at the phrase level. This stands in contrast to morpheme which is the smallest meaningful unit in the grammar of a language. There are open word classes, which constantly acquire new members, and also closed word classes, which acquire new members quite infrequently.

Based on morphological and syntactic structure the word classes of Kathodi are divided into following classes,

Noun:

A part of speech, inflected for case, denoting a tangible or intangible entity, referring to objects in the non-linguistic world or to concepts which are considered as forming entities parallel to real-world entities.

/nəʈi/ 'river'

Pronoun:

A grammatical class of words which are used as replacements for nouns and which serve deictic or anaphoric function.

/məi/ 'I'

Adjective:

A grammatical constituent, the main syntactic role of which is to qualify a noun or noun phrase, providing additional information concerning the subject or object signified.

/mɔʈʈɔ̃:/ 'big'

Postposition:

A part of speech placed before other words in composition and it expresses the relation it has to other elements in a sentence.

Verb:

A part of speech without case inflection, but inflected for tense, person and number, signifying an activity or process, whether on going, completed or undergone.

/kilinkarəsa/ 'to clean'

Adverb:

A part of speech without inflection that is a modifier of a verb.

/nəge:/ 'quickly' as in */ra:m/ /nəge:/ /ʃɔ:ɾfə/* 'Rama runs quickly'.

Conjunction:

A part of speech that connects two words, phrases or clauses, sentences together and binds together the discourse and filling gaps in its interpretation.

/saŋga:l/ 'and'

Participle:

A lexical item, showing some of the characteristics and functions of both verbs and adjectives

Interjection:

An interjection is a form, typically brief, such as one syllable or word, which is applied frequently as an exclamation or part of an exclamation as in – */aba:Ima/ /kittɔ̃:/ /sɔkkɔ̃:ɖul/ /va:ŋa/ /vɛlba:/* 'What a beautiful rainbow in the sky!'

The above mentioned seven-word classes are broadly grouped into two categories

Declinable and Indeclinable:

Declinable are those which are declined for number, gender, Person, case, tense, aspect, agreement etc and they include nouns, pronouns, adjectives and verbs.

The Indeclinables are not declined for any of the above-mentioned categories and they include postpositions, conjunctions, adverbs etc.

4.1.2 Nouns

Internal structure: Kathodi is agglutinating language. The nouns in the language are marked by two numbers (singular and plural). Nouns thus realised in Kathodi can be categorized into two broad classes, namely

1. Basic Nouns and 2. Derived nouns

Basic Nouns

Basic Nouns are those which are a class by itself as they are not derived from any other word class. The examples are/

/paŋɖul/ ‘fruit’

/kuttɔɽǯ:/ ‘dog’

/bəʃfjɔ̌/ ‘child’

The basic nouns can further be divided into a) Mass nouns and b) Count nouns.

i) Mass Nouns:

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form. For example

/pe:ʃəbpa:ŋi/ ‘water’

/tu:ð/ ‘milk’

/rəkað/ ‘blood’

ii) Count Nouns:

Count nouns are those which can take some suffixes for indicating plurality.

/paŋɖul/ ‘fruit’

/kuttɔɽǯ:/ ‘dog’

/bəʃʃĩ/ 'child'

Derived Nouns

In Kathodi by word formation rule some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways:

- i) By adding derivational suffix to other words;
- ii) By compounding words.

Derived Nouns by adding derivational suffix

In Kathodi some nouns can be derived from the verb or from any other noun by the addition of derivative suffixes.

Verb + noun forming suffix = Noun (verbal Noun)

/naʈəttal/ 'to run' + /ʃiŋ/ = /nəʃʃiŋ/ 'running'

/kəʃʃiʃa:ɾə/ 'to bark' + /ro:/ = /kuttəro:/ 'barking'

Derived nouns by Compounding:

A compound word is defined as the combination of two or more words to form a new word, for example,

/do:qɑ:/ 'horse' + /bəŋqĩ/ 'coach' = /do:qɑ:bəŋqĩ/ 'horse coach'

/səməŋ/ 'pan' + /va:ʃo:/ 'seller' = /səməŋ va:ʃo:/ 'pan seller'

External Structure:

The Kathodi nouns are inflected for Gender, Number, and Case. This language has three genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives the details of Kathodi gender- number-case system.

a) Number

This language has two ways number distinction, one is singular and another one is plural. There is no singular marker but plural forms add to the noun ending /-ɑ:/ and -ɾ/.

Singular

/be:ʈʈɑ:/

'son'

/pəʃʃiʃɑ:/

'child'

/dʒa:ʈ/

'tree'

Plural

/be:ʈʈɑ:/

'sons'

/pəʃʃiʃɑ:/

'children'

/dʒa:ʈɑ:/

'trees'

<i>/ha:ʈ/</i>	‘hand’	<i>/ ha:ʈa:/</i>	‘hands’
<i>/gu:ʈə/</i>	‘horse’	<i>/gu:ʈa:/</i>	‘horses’
<i>/puʃtək/</i>	‘book’	<i>/puʃtəka:lə/</i>	‘books’
<i>/ gər/</i>	‘house’	<i>/gərə:/</i>	‘houses’

b) Gender

Gender in Kathodi is grammatically determined by two ways – Masculine and feminine. Most of the Arava nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. The masculine nouns tend to take /a/, /a:/ ending as opposed to feminine nouns with /ə/ and /u:/ ending /. The word */bəʃi/* is male, prefixed to show the masculine gender, and */sirikki/* indicates feminine gender as in */so:ʈə/* ‘male’, */so:ri/* ‘female’. Gender here is natural, not grammatical.

Nouns are of masculine and feminine gender as exemplified in the following examples

Masculine		Feminine	
<i>/poʈʈə/</i>	‘boy’	<i>/nilipoʈʈil/</i>	‘girl’
<i>/so:ʈə/</i>	‘male’	<i>/so:ri/</i>	‘female’
<i>/ba:p/</i>	‘father’	<i>/ma:i/</i>	‘mother’
<i>/pe:ʈʈə/</i>	‘son’	<i>/pe:ʈʈil/</i>	‘daughter’
<i>/na:tʈə/</i>	‘grandson’	<i>/na:tʈəʈil/</i>	‘granddaughter’
<i>/kiʈqə/</i>	‘dwarf (male)’	<i>/kiʈqil/</i>	‘dwarf (female)’
<i>/raŋtəb gərna:rvəta:mu:ʃ/</i>	‘cook (male)’	<i>/raŋtəbərna:rvəta:mu:ʃ/</i>	‘cook female)’
<i>/biŋgilil/</i>	‘lean (man)’	<i>/biŋgəʈa:/</i>	‘lean (woman)’

However, separate lexemes are also used to refer to gender distinction as we can see in the following examples.

Masculine		Feminine	
<i>/be:ruməʈəji:lva:lə/</i>	‘widower’	<i>/rəmməʈəqʈa:n/</i>	‘widow’
<i>/bəi:ʃ/</i>	‘buffalo (male)’	<i>/bəi:ʃ/</i>	‘buffalo (female)’

Examples of common gender include

/a:əqə:bəʃʃə/ ‘baby’

/baʃʃol/ 'child'

We can further classify Kathodi nouns denoting animate or non-animate, human or non-human belonging to two genders -Masculine and Feminine.

Examples for Masculine Nouns

Animate and Human	Animate and Non- Human	Inanimate
<i>/poʃʃɔ:/</i> 'boy'	<i>/bəi:ʃ/</i> buffalo (male)'	<i>/ba:bʃa:/</i> 'shoe'
<i>/ba:p/</i> 'father'	-----	<i>/pa:iko:bɛŋʈa/</i> 'trousers'

Examples for Feminine Nouns

Animate and Human	Animate and Non- Human	Inanimate
<i>/nilipɔʃʈil/</i> 'girl'	<i>/so:ri/</i> (female)'	
<i>/lukɔʃʈɔ:/</i> 'sari'	<i>/ɛŋʈil/</i> 'ring'	

An interesting example of gender difference is observed in Kathodi in the compound words where the second component of the word changes its gender naturally.

Base term	<i>/lagiŋ/</i>	'marriage'
Masculine	<i>/lagi:ŋ itani:f suva:lo:/</i>	'bachelor'
	<i>/nauro:/</i>	'bridegroom'
Feminine	<i>/nauri/</i>	'bride'

c) Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages, Kathodi also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case in Kathodi language can be

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. There is no marker /Ø/ used for nominative case in this language.

<i>/ra:m̥ səkkɑ:l əvɑ: nəkkɑ:l/</i>	‘Ramu will not come tomorrow’
<i>/ra:ma: mərə pɛ:na:nɛ dʒɑ:p lɪkkɛ/</i>	‘Ram wrote the letter with my pen’
<i>/ra:m ʃɑ:m 'kənɛ puʃtək t̪t̪ɛ:/</i>	‘Ram gave the book to Shyam’
<i>/[məhe:f əmbɔ: kɑ:t̪ɛ:/</i>	‘Mahesh ate the mango’
<i>/maɪ ɳə a:v̥ɔʃɑ:/</i>	‘I come here’
<i>/maɪ kərkkɛ dʒɑ:t̪ti:ʃ/</i>	‘I go to the house’
<i>/kutrɔ: mərə bɑ:dʒv̥ kəʃt̪ti:s/</i>	‘The dog came behind me’

In the above examples /*ra:m̥*/ ‘Ramu’, /*ra:ml*/ ‘Ram’ /*məhe:f*/ ‘Mahesh:’ /*maɪ*/ ‘i’ and /*kutrɔ:*/ ‘dog’ are the subject in nominative case with no case marker attached. Thus, we see here the nominative case marker is null or absent.

Accusative case

Accusative case is the case in nominative-accusative languages that marks certain syntactic functions, usually direct objects. In Kathodi, the marker for Accusative is /*ɳge:/*, /*kke:/* and /*rɔ:/*.

<i>/həme:/ ɳga:ʒv̥:ɳge:/ ɳma:ra:/</i>	‘We beat the cows’
<i>/tɪŋɛ/ kəʃʃa:/ ʃidɪkkɛ:/ mərəʃt̪tɪl/ kɔ:/</i>	‘He killed the bird yesterday’
<i>/bɑʃʃɑ:/ məʃʃɪlɪkkal/ bəʒəʒɑʃal</i>	‘The children caught the fish’
<i>/vɛ:t̪t̪ɪl kəʃnɑ:rɔ:/ ɳma:n/ t̪ɛbbəʒəʒɛ/</i>	‘The hunter caught the deer’

Instrumental case

This case is used to denote instrument with which the action is performed. It is a case indicating that the referent of the noun. In Kathodi, the marker is /- *gul*/, /*kkɔʃ*/, /*ai*/ and /*kɛ*/.

<i>/paɳagul ʃəʃlɪŋal/ pa:n̪t̪ɪral/ kərɪsal/</i>	‘The boat is tied to the shore with rope’
<i>/ma:r̥ɔ:/ pɛnɑ:kkɔʃ/ lɪk/</i>	‘Write with my pen’
<i>/bui/ alʃəŋal/ ʒəʃɑ:ʃɪl/ bəʒɪl/</i>	‘Houses collapsed due to earthquake’

<i>/ʃa:rkka/ /gɔ̃:da:rukka/ /kətək/</i>	‘The tree is cut with axe’
<i>/ke:ʃa:ŋkke/ /kəttirikko:lil /ti:/ /kətək/</i>	‘The hair is cut with scissors’
<i>/ʃəŋgəla:l /ʃəliʃəliŋa/ /ai/ /eieijəi/</i>	‘The forest is destroyed by fire’
<i>/bəʃʃa:/ /məʃʃilil /kəmbil /rakkilal/</i> <i>/məʃʃilal /bagəda:/</i>	‘The children caught the fish with fishing rods’
<i>/ra:mul /məʃə/ /pe:ŋa:/ /rəkkiŋa/ /ləʃʃə/</i> <i>/like/</i>	‘Ram wrote the letter with my pen’
<i>/məŋu:ʃa/ /məʃʃul /ʃa:rkke/ /kəda:rkki/</i> <i>/kaðire/</i>	‘The big man cut the tree with the axe’
<i>/tɪn ka:la: ʃiʃeŋ ’kə ma:ra:ʃə/</i>	‘He killed the bird yesterday’
<i>/tɪn ʃəʃʃa:ne səŋdaɪne pəkətə:/</i>	‘He caught the thief in market’
<i>/pəʃʃa: məʃʃəŋ ’kə pəkətə:/</i>	‘he children caught the fish’

Dative case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Kathodi language, the marker dative are */-kku/*.

<i>/ma:ʃɔ̃:/ /gərukku/ /ʃa:/</i>	‘Go to my house’
<i>/ma:ʃɔ̃:/ /be:ʃʃɔ̃:/ /iʃkkəʃlukke:/ /ʃəiʃ/</i>	‘My son has gone to the school’
<i>/ma:ʃɔ̃:/ /gərukku/ /ʃa:v/</i>	‘Come to my house’

Instrumental case

The instrumental case is shown by postposition like */-ne/*.

Ablative Case

Ablative case is a case that expresses movement of the subject or the object from one place to another either at the spatial plane or at the temporal plane is expressed by the ablative case. In this Kathodi language ablative case marker is *- / ʃɔ̃/*.

/tiŋe/ /ma:ʃɔ̃:/ /ʃəŋəʃəli/ /eʃʃəʃa:ŋgəʃ /bədiqɔ̃:/ ‘He fell down from my window’.

(marker is */-gəʃ/*).

/ʃa:ruti/ /pa:ŋ/ /bədiʃiti:/ ‘The leaves fall from the tree’

(marker is /- pa:ŋ/).

Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. This case expresses the meaning of belonging to or possession of something by the subject. In Kathodi language, the Genitive case markers are /-kɔ:/ and / gɔ:/.

/ tikkō: kəŋ/ ‘His house’ (marker is /- kō:/).

/ tikkō: kəŋɔ:/ ‘His houses’ (marker is /- kō/).

/ tɪŋgɔ: bəŋfɔ:/ ‘Their son’ (marker is /-gō:/).

/ tikkō: tɔ:qɔ:/ ‘Her eyes’ (marker is /- kō:/).

However, another variety / - tu/ has been found in use of second person forms as in –

/ tuma:ro: kəŋ/ ‘Your (sg) house’ (marker is / - kəŋ/)

/ tuma:ro: kəŋɔ:/ ‘Your (sg) houses’ (marker is / - ro:/

/ ma:ŋɔ: bəŋfɔ:/ ‘My child’ (marker is / - ma:rə/

/ma:ŋɔ: a:ta:/ ‘My hands’ (marker is / - rɔ:/

This variation may occur because of phonological conditioning. But again, we see,

/ tuma:ɔ: tɔ:ŋ bəŋfɔ:/ ‘Two books of yours’, here /- tɔ:/ is used

However, another variety / en/ has been found in use of first person forms as in

/mərɔ pe:na:nɛ li:kl/ ‘write with my pen’

/mərɔ gərkkɛ dʒa:/ ‘go to my house’

/mərɔ gərkkɛ a:v/ ‘come to my house’

/mərɔ be:ttɔ pəlɔmkkɛ dʒa:je:ʃl/ ‘my son has gone to the school’

/e: mərɔ: ba:kl/ ‘this is my garden’

/ma:rɔ ba:nɔ ja:’a:sɛ:/ ‘my sisters are here’

/mərɔ: na:v na:ra:jənən/ ‘my name is Narayan’

/mərɔ:ba:j tətɪkki:nɛ bəqɪll/ ‘my foot slipped and I fell down’

Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In Kathodi, the locative case markers are / *ke:/*, /- *en* / or /- *gĩrəl*.

/ *məil* / (I) / *santəga* / (to the market) / *ʃa:ððʃ:/* (go) ‘I go to the market’. (marker is /- *ga* /.

/ *me:ʃe obbəl* / (table) / *ubəl* / (Stand) ‘Stand on the table’ (marker is /- *ʃe* /).

/ *məil* / (I) / *keɖa:ŋa:* (in the village) / *va:ʃʃi ka:ttʃ:/* (live) /

‘I live in the village.’ (marker is /- *ŋa:/*.

c) Person

There are three persons in Kathodi language. They are: first person, second person, and third person. For example,

All these persons have different concordial relationship with the verb, tense and moods. Tense markers also change according to different persons (first person, second persons and third persons).

Depending on the tense and moods these categorize are distinguished.

Person	Singular	Plural
First	/ <i>məil</i> / ‘I’	/ <i>ame:/</i> ‘w e’
Second	/ <i>tu:/</i> ‘you’	/ <i>təme:/</i> ‘you’
Third	/ <i>tiŋe/</i> / <i>tiŋe/</i> / <i>te:/</i> ‘/she/he/ /it/’	/ <i>tiŋʃ:/</i> ‘they’

The different concordial relationships are shown below-

First Person: [singular]

/ *məi santəga ʃa:ððʃ:/* ‘I go to the market’ (present tense)

/ *məi santəge ʃeʃe:/* ‘I went to the market’ (past tense)

First Person: [plural]

/ *ame: santəga ʃa:ððʃ:/* ‘We go to the market’ (present tense)

/ *həme: santəge ʃeʃa:ððʃ:/* ‘We went to the market’ (past tense)

/ *həme: santəga ʃa:ŋga:/* ‘We will go to the market’ (future tense)

Second Person: [singular]

/tu: santəga ʃa:ðða:ʃ/ ‘You (sg) go to the market’ (present tense)

/tu: santəga ʃa:ðði:ʃɔ:/ ‘You (sg) went to the market’ (past tense)

Second Person: [plural]

/təme: santəga ʃa:ðða:ʃ/ ‘You (pl) go to the market’ (present tense)

/tu:me: santəga ʃa:kka:li ʃa:ʃ/ ‘You (pl) went to the market’ (past tense)

Third Person: [singular]

/tiŋɔ: santəga ʃa:ðða:ʃ/ ‘He goes to the market’ (present tense)

/tiŋe santəga ʃa:kkiði kō:/ ‘He went to the market’ (past tense)

/tiŋe vəjəlukke ʃa:ʃiŋ/ ‘He will go to the field’ (future tense)

Third Person: [plural]

/tiŋɔ: santəga ʃa:ðða:ʃ/ ‘They (men) go to the market’ (present tense)

/tiŋɔ: santəga ʃa:ðði:ʃa:/ ‘They went to the market’ (past tense)

/tiŋɔ: ʃəŋgalukka ʃa:ʃiŋ/ ‘They will go to the jungle’ (future tense)

4.1.3 Pronouns

A pronoun is a pro-form which functions like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A language may have several classes of pronouns. The Kathodi dialect has the following types of pronouns.

1. Personal Pronouns
2. Demonstrative Pronoun
3. Reflexive Pronoun
4. Interrogative Pronoun
5. Indefinite Pronoun

Personal Pronouns

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd and 3rd).

Person	Singular	Plural
First	<i>/məi/</i> ‘I’	<i>/həme:/</i> ‘we’

Second	<i>/tu:/</i> ‘you’	<i>/təme:/</i> ‘you’
Third	<i>/tiŋɔ̃:/, /tiŋɔ̃:/, /te:/</i> ‘he/she/’it/	<i>/tiŋɔ̃:/</i> ‘they’

Demonstrative Pronoun

Demonstratives are deictic word that specify which entities a speaker refers to and differentiates those from others. The demonstrative pronoun in Kathodi language can be described in a two-tier system by taking the spatial distance into account like

- i) Proximate demonstrative pronoun referring to the objects nearer to the speaker,
- ii) Remote demonstrative pronoun that refers to the objects away from the speaker.

Again, the demonstrative pronoun can be distinguished by two-tier numbers also like

- i) Singular
- ii) Plural

	Proximate	Remote
Singular	<i>/ tel</i> ‘this’	<i>/ te:/</i> ‘that’
Plural	<i>/te:fəbil</i> ‘these’	<i>/te:/</i> ‘those’

This- */e: ʃuməŋ gərəʃa ma:Inəil* ‘This is not edible’ [marker is *e:*]

That- */ e: məŋu ʃa:daʃa/* ‘That man is fat’ [marker is *ŋu*]

These- */e: sakkɔ̃: iʃtɔ̃: nəmmə:/* ‘These are not good words [marker is *mə:*]

Those - */ te: bɔʃte: ləi ʃa:f/* ‘Those girls are beautiful’ [marker is *te:*]

We can also classify Kathodi demonstrative pronouns in terms of distance as

Proximate

/na:/ ‘here’

Here -

/ məi na: auʃ/

/həme:na: auðə:ʃ/

/tu: na: auʋ/

/tume: na: auɔ̃:/

Remote

/ta:/ ‘there’

‘I come here’

‘We come here’

‘You (sg.) come here’

‘You (pl.) come here’

/tiŋɔ̃: na: auðða:f/ 'He comes here'
/tiŋɔ̃: na: auðða/ 'She comes here'

There –

/fəŋ ta: ʃa:ðða:/ 'All people go there'

Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun to which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In Kathodi language, reflexive pronouns are:

Pronoun	Singular	Plural
First	<i>/kərə:/</i> (myself)	<i>/ʃɛja:/</i> (ourselves)
Second	<i>/əira/</i> (yourself)	----- (you all)
Third	<i>/uʃʃi[e:/</i> (herself) <i>va:ʃʃiltɔ̃/</i> (himself) [marigi] (itself)	<i>/pa:ntil da:/</i> /themselves/

First person singular - */məif ka:ttɑ:qi kərə:/* 'I made the kite myself'
 First person plural- */ame:f ʃa: ʃɛja:/* 'We went there ourselves'
 Second person singular- */tərɔ̃: ka:ppu:qaga tu:ð təira/* 'You wash the clothes yourself'
 Third person singular */aŋdiga tiŋa uʃʃi[e:/* 'She lifted the pot herself'
/tikɔ̃: va:ʃʃiŋɔ̃: tiŋe:f va:ʃʃiltɔ̃/ 'He studied the lessons himself'
/təððe:f mari gi/ 'It died by itself'
 Third person plural */tiŋɔ̃:f siŋge hərə: pa:ntil da: /* 'They built the house themselves'

Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in Kathodi language can be classified into personal and impersonal forms with examples as-

who, whom (personal)

what, which (impersonal)

Personal Forms

/ kɔ:ŋ tiŋa/ ‘Who is he?’

/ uŋgɔ: gɔ:ɾə tɛ:/ ‘Whose horse is that?’

Impersonal Forms

/ tu: ka:i həððɔ:li kɔ:fl ‘What do you eat?’

/ ka: tɔ:ɾə baɪɪfa:/ ‘Where are your children?’

/ tu: kɔ:ŋ gəita bəgəda: ʃa:fl ‘Which train will you get?’

Indefinite Pronoun

The pronouns which denote some non-definite person or thing instead of definite person or thing are called Indefinite pronouns. The examples of indefinite pronoun in Kathodi are –

Indefinite Pronoun (Singular)

Anybody: */ kɔ:ŋ otəkkɔ: təbi e: ka:m kaɾa: ɔʃiŋ/* ‘Anybody can do this work’

Anyone: */ tɔma:ŋa kɔ:ððija e: maŋu:ʃu e:ta:m gəɾã: ɔʃiŋ/*

‘Anyone among you can do this work’

Everybody: */ ʃəbbi ʃəŋa:bi mi:tɪŋgɔ auŋɔ:/* ‘Everybody has to come for the meeting’

Everyone: */ tiŋɔ: ʃəbi ʃəŋa:bi ʃa:ðða:fl* ‘Everyone went here’

Everything: */ ʃəbbi gəma:tɪ gɔ:/* ‘Everything is lost’

No one: */ e: tɔŋda:kkija kɔ:ŋbi uɪɪɪla: ɔ:ŋa:/* ‘No one can lift this stone’

None: */ tiŋɔ: kɔ:ŋbi e: ləkkɪŋ ka:ʃa:ŋi/* ‘None of them came for this marriage’

4.1.4 Adjectives

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive adjectives - These are noun phrase headed by the modifier of noun.

<i>/ səkõ:r bəʈʈõ:/</i>	‘the good boy’
<i>/ səkõ:r bəʈʈi/</i>	‘the good girl’
<i>/ səkõ:r bəʈʈõ:/</i>	‘the good child’
<i>/ səkõ:r bəʈʈa:ʃl</i>	‘the good boys’
<i>/ səkõ:r bəʈʈəs/</i>	‘the good girls’
<i>/səkõ:du bəʈʈõ:/</i>	‘the good children’
<i>‘/ nəllõ: bəʈʈõ:/</i>	‘the small child’
<i>/ nəllõ: bəʈʈõ:/</i>	‘the small children’
<i>/ məʈʈõ: bəʈʈək /</i>	‘the big book’
<i>/ məʈʈõ: bəʈʈa kaʈa:/</i>	‘the big books’
<i>/ uʃiʈo hõ:ʈõ:/</i>	‘the white horse’
<i>/uʃiʈo hõ:da:/</i>	‘the white horses’
<i>/məʈʈo ʃa:ʈ/</i>	‘the large tree’
<i>/məʈʈo ʃa:da:/</i>	‘the large trees’
<i>/ bəʈʈõ: ha:ð/</i>	‘dirty hand’
<i>/ məʈʈa: bəʈʈe:/</i>	‘big baskets’

Predicative adjectives- These are linked via a copula or other connecting device to the noun or pronoun they modify.

For example:

<i>/ te te: mənʃa: lei kaʈʈõva:ŋa:/</i>	‘Those men are strong’
<i>/ te: bəʈʈi põ:qil</i>	‘That girl is deaf’
<i>/ te: bəʈʈe: lei ʃa:ʃl</i>	‘Those girls are beautiful’

4.1.5 Numerals

Kathodi language exhibits numerals of both the Cardinal and the ordinal type:

Cardinal Numerals

One	/e:k/
Two	/dɔ:/
Three	/ti:ŋ/
Four	/ʃa:/
Five	/ba:ʃ/
Six	/se:/
Seven	/ʃa:ð/
eight	/a:/
Nine	/nauv/
Ten	/daʃ/
Eleven	/aggeɖã:/
Twelve	/pa:rã:/
Thirteen	/te:rã:/
fourteen	/ʃauta:/
fifteen	/baɳtʉra:/
sixteen	/so:ʃa:/
seventeen	/saððɔra:/
eighteen	/aʃʉra:/
nineteen	/ekkɔvɔvi:ʃ/
twenty	/pi:ʃ/

Ordinal Numerals: Ordinals are formed by adding inflectional suffixes /-a/ to the cardinals. For example, y following ways, e.g.

/paʃʃa/	‘first’
/dɔ:nvɔ:/	‘second’
/ti:vɔ:/	‘third’

Fractions: Fractions are formed b

half	/ɑdɔ:/
two and a half	/ɑdɔil/
one nd a quarter	/ʃəva:/
quarter	/pa:v/

Formation of Numerals

/e:k/	‘one’
/dɔ:/	‘two’
/ti:ŋ/	‘three’
/tʃa:/	‘four’
/ba:tʃ/	‘five’
/[se:/	‘six’
/ʃa:ð/	‘seven’
/a:t/	‘eight’
/naʊv/	‘nine’
/daʃ/	‘ten’
/aggɛqã:/	‘eleven’
/pa:rã:/	‘twelve’
/te:rã:/	‘thirteen’
/ʃauta:/	‘fourteen’
/baɲtura:/	‘fifteen’
/so:[a:/	‘sixteen’
/saððɔra:/	‘seventeen’
/aʃtura:/	‘eighteen’
/ekkʊʊnvi:f/	‘nineteen’
/pi:f/	‘twenty’

<i>/ettɔvi:t/</i>	‘twenty one’
<i>/ba:vi:t/</i>	‘twenty two’
<i>/paʃʃi:f/</i>	‘twenty five’
<i>/bi:bərnaʊ/</i>	‘twenty nine’
<i>/ti:ʃbərə:k/</i>	‘thirty one’
<i>/bɛnti:f/</i>	‘thirty five’
<i>/tiŋʃbərnaʊ/</i>	‘thirty nine’
<i>/ʃa:liʃbərə:k/</i>	‘forty one’
<i>/ʃa:liʃbərɔ:n/</i>	‘forty two’
<i>/ʃa:liʃbərpa:ʃ/</i>	‘forty five’
<i>/ʃa:liʃbərɔv/</i>	‘forty nine’
<i>/baʃʃa:ʃbərə:k/</i>	‘fifty one’
<i>/baʃʃa:ʃbərpa:ʃ/</i>	‘fifty five’
<i>/baʃʃa:ʃbərɔv/</i>	‘fifty nine’
<i>/ʃa:kbərə:k/</i>	‘sixty one’
<i>/ʃa:rbərba:ʃ/</i>	‘sixty five’
<i>/ʃa:rbərnaʊ/</i>	‘sixty nine’
<i>/ʃaððərbərə:k/</i>	‘seventy one’
<i>/ʃaððərbərba:ʃ/</i>	‘seventy five’
<i>/ʃaððərbərnaũ/</i>	‘seventy nine’

4.1.6 Classifiers

The classifiers */ʃən/* is also used to denote singularity. *[ʃən]* is sometimes used to denote multiple.

/ʃən ta: ʃa:ðða:ʃ/ ‘The people go there’

4.2 Verb Morphology

A verb is a class of words which shows events and actions. Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. Verb

Morphology deals with the forms and classification of verbs, and their pattern in association etc. Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender. Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc.

4.2.1 Verb:

Types of verb:

A verb denotes action. Different types of actions from the provided data are given below.

a) Physical Activity Verbs:

List of different physical activity verb from the provided data is given below.

<i>/a:tkəɾəfər/</i>	to act (take part in a drama)
<i>/uppəra:ŋguppəra:ŋgha:ttafər/</i>	to arrange (put things in order)
<i>/arto:karaʃər/</i>	to bark (as a dog)
<i>/ma:rəʃəl/</i>	to beat (somebody)
<i>/və[ə]vəkəraʃər/</i>	to bend (stick)
<i>/mi[a:vəʃər/</i>	to bind
<i>/ʃa:vəʃəl/</i>	to bite
<i>/bəkkaʃəl/</i>	to blow (with the mouth)
<i>/təŋdikərasəl/</i>	to bore (a hole)
<i>/ma:ttɔ̃:utta:riŋapo:gəpaɖəʃər/</i>	to bow (bend the body)
<i>/pire:ttaʋəsəl/</i>	to break (stick)
<i>/tɔ̃:ʃəsəl/</i>	to break (a pot)
<i>/mɛməŋpo:ʃʃʃəsəl/</i>	to bury (a dead body)
<i>/kəlliʃəʃəl/</i>	‘to carry (in hand)’
<i>/upparuffiŋagəlliʃa:ʃər/</i>	‘to carry (on shoulder/ head)’
<i>/pərirakinai:maŋuʃtəbəgəɖəsəl/</i>	‘to catch (an animal in a trap)’

<i>/na:tʃiŋabəgəɖəsa/</i>	‘to catch (chase and catch)’
<i>/a:ðma:rəsa/</i>	‘to clap (the hands)’
<i>/kilinkarəsa/</i>	‘to clean’
<i>/mu:ʃbələsa/</i>	‘to close (a bag)’
<i>/miʎa:vəsa/</i>	‘to collect (scattered thing)’
<i>/muʃʃiɾa:ka:sa/</i>	‘to cover’
<i>/baʃʃa:ŋa:ʃa:ləsa/</i>	‘to crawl (as a baby)’
<i>/ʃa:ʃgərasa/</i>	‘to decorate’
<i>/eggəŋa:gəra:bgərasa/</i>	‘to demolish, wreck’

b) Instrument Verbs:

List of different instrument verb from the provided data is given below.

<i>/eʔʔa:ŋguttarasa/</i>	‘to alight’ (as a bird or butterfly)
<i>/bəita:o:sa/</i>	‘to appear’ (come into sight)
<i>/ainabɔʔʔasa/</i>	‘to arrive’ (at a place)
<i>/maʔeʔʔasa/</i>	‘to ascend, climb’ (a hill)
<i>/kəlliavəsa/</i>	‘to bring’ (something to a place)
<i>/ʔeʔʔeibəqəqəsa/</i>	‘to chase’ (pursue with intent to catch)
<i>/avva:ʔa:səʔ/</i>	‘to come’
<i>/pa:ʔu:ʔa:ðəurəsa/</i>	‘to cringe’ (draw back in fear)
<i>/takkilʔa:səʔ/</i>	‘to cross, go across’
<i>/oðəurəsa/</i>	‘to descend’ (climb down)
<i>/da:ʔʔa:səʔ/</i>	‘to disappear’
<i>/aʔəkkəsaʔəki:a:səʔ/</i>	‘to disperse’ (go away from being together)
<i>/kiʔʔəsa/</i>	‘to drag’ (a heavy object)
<i>/pa:ŋiha:qəsa/</i>	‘to draw’ (water)
<i>/ga:birasa/</i>	‘to drive’ (cattle or other animals)
<i>/pa:ŋinəbaqija:səʔ/</i>	‘to drown’
<i>/guʔasa/</i>	‘to enter, go in’
<i>/tabbʔa:səʔ/</i>	‘to escap’ (from a pursuer)
<i>/eʔʔa:ŋgəbəqija:səʔ/</i>	‘to fall down’
<i>/ba:ʔʔa:səʔ/</i>	‘to follow’ (a person)
<i>/kəŋəurəsa/</i>	‘to fetch water’ (go and get)
<i>/biʔã:vəsa/</i>	‘to fill ‘(a jar with water)

<i>/miðəkkasal/</i>	‘to float’
<i>/obbəɾa:ŋgəba:iʃəsal/</i>	‘to flow’
<i>/uʈəsal/</i>	‘to fly ‘(as a bird)
<i>/le:sal/</i>	‘to get’ (come and get)
<i>/uʈʈəttə/</i>	‘to get up’ (arise)
<i>/te:sal/</i>	‘to give’
<i>/ʃa:sal/</i>	‘to go’
<i>/pirinəʃa:sal/</i>	‘to go around’
<i>/ba:ɾʃa:sal/</i>	‘to go out of (a house)’

c) Verbs of fighting:

List of different verbs of fighting from the provided data is given below.

<i>/ma:ra:sal/</i>	‘to attack’
<i>/laɖaijinahəliʈʈəvasal/</i>	‘to defeat’
<i>/mənu:ʃma:ranəiʃʃukkətəkəlesar/</i>	‘to defend’
<i>/le:ɖa:ihərilesar/</i>	‘to fight (with each other)’
<i>/mənu:ʃgabəgəlle:sar/</i>	‘to grab’
<i>/ma:rbaɖəsa/</i>	‘to injure ‘(a person)
<i>/marəijattəvasal/</i>	‘to kill’
<i>/tə:ʌhəʈʈəvasal/</i>	‘to pierce’
<i>/vəmbəʌre:kəre:sal/</i>	‘to quarrel’
<i>/səðəŋa:kəəsəl/</i>	‘to raid’
<i>/suriʃʃiʃitəʃʃəsal/</i>	‘to stab’

<i>/gəɭɔːbaɣətasaɪ/</i>	‘to strangle (kill by strangling)’
<i>/ɬɔːɾmaːrasaɪ/</i>	‘to strike’
<i>/dətəkaːdʒasaɪ/</i>	‘to threaten’
<i>/sitturaːkarasaɪ/</i>	‘to torture’
<i>/eggʊkeːɪnaɬeisasaɪ/</i>	‘to win’

e) Motion Verbs:

List of different motion verb from the provided data is given below.

e) Occupational Verbs:

<i>/rəŋkaːləttəɪ/</i>	‘to brew’ (beer)
<i>/bɪldɪmpəntəttəɪ/</i>	‘to build’ (a house)
<i>/pətəmvərəɳɪfəttəɪ/</i>	‘to carve’ (a figure)
<i>/suddəkəttəɪ/</i>	‘to clean’
<i>/vaːmvəsulkəttəɪ/</i>	‘to collect’ (debts)
<i>/pɪləttəɪ/</i>	‘to crush’ (oil seeds)
<i>/vətəːtəttəɪ/</i>	‘to cultivate’ (tend crop)
<i>/sumaːrˈɔttəɪ/</i>	‘to cure’ (an illness)
<i>/keːsaːkəttəttəɪ/</i>	‘to cut’ (hair)
<i>/nəɳtəttəɪ/</i>	‘to dig up’ (root crops)
<i>/rəŋkaːləttəɪ/</i>	‘to dye’ (cloth)
<i>/dʒuːtkələttəɪ/</i>	‘to gamble’
<i>/mæɳɪfəttəɪ/</i>	‘to graze’ (the cattle)
<i>/rubbəttəɪ/</i>	‘to grind’ (grain)
<i>/bəttrəmkəttəɪ/</i>	‘to guard’
<i>/ərvətəikəttəɪ/</i>	‘to harvest’
<i>/paːɳnəmkəttəɪ/</i>	‘to irrigate’ (crops)

<i>/tɪrppɔːˈteːt̪ər/</i>	‘to judge’
<i>/vaːmˈteːt̪ər/</i>	‘to lend’
<i>/medʒɪniˈkət̪ətt̪ər/</i>	‘to measure’ (volume)
<i>/nəʊvɔːˈkər̪t̪ər/</i>	‘to mend ‘a shoe)
<i>/duːˈtɪlət̪ər/</i>	‘to milk ‘(a cow)

f) Culinary Verbs:

<i>/uhaːləˈrəhətt̪əl/</i>	‘to boil ‘
<i>/tʃɪfəˈkəˈrəhətt̪əl/</i>	‘to boil ‘(a method of cooking)
<i>/tʃaːvətt̪ər/</i>	‘to chew’ (to food)
<i>/kətrət̪/</i>	‘to chop’
<i>/nəŋdəˈpərətt̪ər/</i>	‘to cook’
<i>/peːʃt̪ər/</i>	‘to drink’
<i>/kaːʃt̪ər/</i>	‘to eat’
<i>/dʒəmaːˈt̪ətt̪ər/</i>	‘to feed’
<i>/tələtt̪ər/</i>	‘to fry’ (deep, shallow)
<i>/ərɪfətt̪ər/</i>	‘to grind’
<i>/kələkəkətt̪ər/</i>	‘to mix’
<i>/seːkkətt̪ər/</i>	‘to roast’
<i>/dʌŋd̪ətt̪ər/</i>	‘to search’ (food while moving)
<i>/səvaːˈt̪ehətt̪ər/</i>	‘to season’(add spice)
<i>/pɔːknɪˈkərətt̪ər/</i>	‘to smash’
<i>/kələkəkət̪əl/</i>	‘to stir ‘(while cooking)
<i>/səvaːˈt̪ehətt̪ər/</i>	‘to taste ‘(eat a sample)

g) Cosmetic Verbs

<i>/ma:ttəɔləttər/</i>	‘to comb’ (hair)
<i>/ka:pʈa:pɛrəttər/</i>	‘to put on’ (ornaments, shoes)
<i>/ʃɔʈəttər/</i>	‘to take off’ (clothing)
<i>/e:ni kələttər/</i>	‘to tie’ (hair)
<i>/ka:pʈa:pɛrəttər/</i>	‘to wear’ (clothing)

h) Communication Verbs

<i>/dʒəba:pʰtə:ttər/</i>	‘to answer’
<i>/ke:lvɪʰekkəttər/</i>	‘to ask’ (to question)
<i>/ɔ:nəpənninəʰekkəttər/</i>	‘to ask for, some thing’
<i>/bəla:vəttər/</i>	‘to call’
<i>/əɖika:rʰkərəttər/</i>	‘to command’ (order some)
<i>/puha:rʰkərəttər/</i>	‘to complain’
<i>/kəɔʰkərəttər/</i>	‘to confirm’
<i>/naɪbɔləttər/</i>	‘to deny’
<i>/tɛlvəbərʰbɔləttər/</i>	‘to describe’
<i>/mɪlɛmɛʰɔʃɪn ʰkərəttər/</i>	‘to discuss’

j) Cognitive Verbs

<i>/nəmbəttər/</i>	‘to believe’
<i>/mɛɖəttər/</i>	‘to count’
<i>/muʃɪvɔʰkərəttər/</i>	‘to decide’
<i>/səbnəmba:təttər/</i>	‘to dream’
<i>/ɾa:tɪʃja:ttər/</i>	‘to forget’

<i>/əsa:ˈpətəttər/</i>	‘to imagine’
<i>/ʃuppətətər/</i>	‘to know’
<i>/va:ʃʃətər/</i>	‘to learn’
<i>/tɪrppɪˈɔ:tər/</i>	‘to satiate, to satisfy’
<i>/sɪkkətər/</i>	‘to study’
<i>/jɔ:ʃʃənˈkəɾəttər/</i>	‘to think’
<i>/kələttər/</i>	‘to understand’
<i>/lɪkˈkəttər/</i>	‘to write’

i) Sensory verbs

<i>/da:ppəˈʃɔ:təttər/</i>	‘to breath’
<i>/ʃɔkkələttər/</i>	‘to cough’
<i>/lətəttər/</i>	‘to cry’ (weep)
<i>/maɪkkəmˈɔ:tər/</i>	‘to faint’
<i>/tərbətətər/</i>	‘to fear’
<i>/kələttər/</i>	‘to feel’
<i>/e:kkəttər/</i>	‘to hear’
<i>/a:fəttər/</i>	‘to laugh’
<i>/de:kkəttər/</i>	‘to look’
<i>/va:ʃʃətər/</i>	‘to read’
<i>/ja:tkəɾəttər/</i>	‘to remember’
<i>/e:kkəttər/</i>	‘to see’
<i>/su:rəttər/</i>	‘to sleep’

Emotive Verbs

<i>/ra:k əva:rəkkəttər/</i>	‘to annoy’
<i>/verbə əva:rəkkəttər/</i>	‘to dislike’
<i>/me:ɹəttər/</i>	‘to embrace’ (each other)
<i>/ra:kpəttər/</i>	‘to get angry’
<i>/verttɪ’dʒa:ttər/</i>	‘to hate’
<i>/ʃəmma:te:ttər/</i>	‘to kiss’
<i>/əʃa:bəttər/</i>	‘to like’
<i>/ləkəttər/</i>	‘to love’
<i>ʋtəna:bəttər/</i>	‘to mourn’
<i>/tət’bəttər/</i>	‘to pain’

Classification of Verb:

The Kathodi verb stems can be classified into simple and compound verbs.

a) Simple Verb:

A simple verb is composed of monomorphemic single root with or without a suffix. The verb is conjugated with aspect - gender – number – personal markers. The conjugational pattern of vowel ending and consonant ending verb roots are given below.

<i>/ʃa:ððɔ:ʃ/</i>	‘go’		
<i>/ʃa: tɔ:ʃ/</i>	‘go’ (1st person)	<i>/məi (I) /ʃa:ððɔ:ʃ/(go)/</i>	‘I go’
<i>/ʃa:tti:ʃ/</i>	‘go’ (2nd person)	<i>/tu:/(you. sg) /ʃa:tti:ʃ/(go)/</i>	‘You (sg) go’
<i>/ʃa:ðða:ʃ/</i>	‘go’ (3rd person)	<i>/tiŋɔ:/(he) /ʃa:ðða:ʃ/(go)/</i>	‘He goes’
<i>/feje:/</i>	‘went’ (1st person sg)	<i>/məi (I) /feje:/</i>	‘I went’
<i>/ʃa:ðði:ʃɔ:/</i>	‘went’ (2nd person)	<i>/tu:/(you sg.) /ʃa:ðði:ʃɔ:/</i>	‘You went’
<i>/ʃa:kkiði kō:/</i>	‘went’ (3rd person)	<i>/tiŋɔ/ (he) /ʃa:kkiði kō:/</i>	(went)/ ‘He went’

b) Compound Verb:

A Compound verb consists of more than one root and may include one or more suffixes.

Compound Verb with root /- *ka:lil*/

/ *ka:lil* 'empty' + / *kərəsal* 'to ' = /*ka:likərəsal* 'to empty (a jar)'

Compound Verb with root

/ *pa:itima:ɾəsəl* 'to kick'

Inflection of Verb:

The verbs in Kathodi language can be studied with respect to their transitivity, Finiteness, non-finiteness, negation, Causativization and Passivization.

Transitivity

The number of arguments that a verb takes is called its *transitivity*. Based on Transitivity the verb stems can be further divided into three sub-classes. These are

1. Intransitive

2. Transitive

1. Intransitive: The verbs which do not take any object. Examples of Intransitive verbs are

/ *ʃa:ððɔ:ʃ*/ 'go' / *arto:l* 'bark'etc

The examples of Intransitive verbal formation are:

/ *karaʃər*/ (dog) /*arto:karaʃər*/ (barks)/ 'The dog barks'

2. Transitive: The verbs which take an object. The examples of transitive verbs are:

/ *ma:rəʃəl* 'beat' / *de:kkasal* 'see'

The examples of Transitive verbal formation are:

/ *həme: ga:jɔ:ŋge: ma:ra:l* 'we beat the cow'

/ *tiŋe siɖikke: te:kki:l* 'she saw the bird'

3. Ditransitive: The verb has a subject, a direct object, and an indirect object. E.g.

/ bəisɔː / ‘give’

/ bəisɔː ɡəvərmənɔː ɡəribəŋɡa tɛððəː / ‘Money was given by the Govt. to the poor’

4.2.1.1 Finite Verb

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language.

The formations of the verb */ ʃaːsa /* ‘to go’ for three different persons and different tenses are given below.

Tense: Accordingly, verbs in Kathodi morphologically marked for having three way opposition of tense as

1. Present Tense

2. Past Tense

3. Future Tense

Following are the person wise tense formations in Kathodi taking */ ʃaːsa /* ‘go’ as the model verb root.

Present indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	<i>/ məi /</i> (I)	<i>/ ʃaːððɔː /</i>	<i>/ aməː /</i> (we)	<i>/ ʃaːððəː /</i>
Second	<i>/ tuː /</i> (you) sg	<i>/ ʃaːððəː /</i>	<i>/ tɔmə /</i> (you pl)	<i>/ ʃaːððəː /</i>
Third	<i>/ tɪŋɔː /</i> <i>/ tɪŋɔː /</i> <i>/ tɪŋa /</i> /he/she/it’	<i>/ ʃaːððəː /</i> <i>/ ʃaːððəː /</i> <i>/ ʃaːððiː /</i>	<i>/ tɪŋɔː /</i> ‘they’	<i>/ ʃaːððəː /</i>

/ məi saŋtəga ʃaːððɔː /

‘I go to the market’

/ aməː saŋtəga ʃaːððəː /

‘We go to the market’

/ame: t̃:ŋ ʃaŋa:bi saŋtəga ʃa:ðða:ʃ/	‘We (two) go to the market’
/tu: saŋtəga ʃa:ðða:ʃ/	‘You (sg) go to the market’
/t̃me: saŋtəga ʃa:ðða:ʃ/	‘You (pl) go to the market’
/tiŋt̃: saŋtəga ʃa:ðða:ʃ/	‘He goes to the market’
/tiŋt̃: saŋtəga ʃa:ðða:ʃ/	‘She goes to the market’
/tiŋa saŋtəga ʃa:ðði:ʃ/	‘It goes to the market’
/tiŋt̃: saŋtəga ʃa:ðða:ʃ/	‘They (men) go to the market’
/tiŋt̃: saŋtəga ʃa:ðða:ʃ/	‘They (women) go to the market’
/tiŋt̃: t̃:ŋ ʃaŋa:bi aŋtəga ʃa:ðða:ʃ/	‘They (two) go to the market’

Past indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/ m̃ai / (I)	/ ʃeje:/	/ tu:me:/ (we)	/ ʃeja:ðða:/
Second	/ tu:/(you) sg	/ ʃɔ:/	/ tu:me:/(you pl)	/ ʃa:ʃ/
Third	/ tiŋe/ / tiŋe/ /he/she/	/ ʃa:kkiðik̃:/ /ʃa:ððʃi:/	/ tiŋt̃:/ ‘they’	/ ʃa:ðði:ʃa:/

/m̃ai saŋtəge ʃeje:/	‘I went to the market’
/ h̃ame: saŋtəge ʃeja:ðða:/	‘We went to the market’
/h̃ame: t̃:ŋ ʃaŋa:bi saŋtəge ʃeja:/	‘We (two) went to the market’
/tu: saŋtəga ʃa:ðði: ʃɔ:/	‘You(sg) went to the market’
/ tu:me: saŋtəga ʃa:kka:li ʃa:ʃ/	‘You(pl) went to the market’
/ tiŋe saŋtəga ʃa:kkiði k̃:/	‘He went to the market’
/tiŋe saŋtəga ʃa:ðði ʃi:/	‘She went to the market’
/tiŋt̃:saŋtəga ʃa:ðði: ʃa:/	‘They went to the market’

Simple Future Tense

Person	Singular	Verb form	Plural	Verb form
First	/ məi/ (I)	/ ʃɛi:ʃ/	/ həme:/ (we)	/ ʃa:ŋga:/
Second	/ tu:/ (you) sg	/ ʃɛiji:ʃ/	/ təme:/ (you pl)	/ ʃa:ŋga:/
Third	/ tiŋel/ / tiŋal/ / te:/ he/she/it'	/ ʃa:ʃiŋ / / ʃa:ʃiŋ / / ʃa:ʃiŋ /	/ tiŋɔ̃:/ 'they'	/ ʃa:ʃiŋ /

/ məi sɑntəga ʃɛi:ʃ/

I will go to the market

/ həme: sɑntəga ʃa:ŋga:/

We will go to the market

/ həme: tɔ̃:ŋ ʃəŋa:bi sɑntəge ʃa:ðða:ʃ/

We (two) will go to the market

/ tu: u:lkkə ʃɛiji:ʃ/

You(sg) will go to the school

/ təme: fu:lkkə ʃa:ŋga:/

You(pl) will go to the school

/ tiŋe vəjəlukke ʃa:ʃiŋ/

He will go to the field

/ tiŋa vəjəlukke ʃa:ʃiŋ/

She will go to the field

/ te: sɑntəga ʃa:ʃiŋ/

It will go to the market

/ tiŋɔ̃: ʃəŋgalukka ʃa:ʃiŋ/

They will go to the jungle

/ tiŋɔ̃: tɔ̃:ŋ ʃəŋa:bi ʃəŋgalukka ʃa:ʃiŋ/

They (two) will go to the jungle

Aspect

Aspect is a grammatical category associated with verbs and expresses a temporal view of the event or state expressed by the verb. Aspectual information is related with duration, perfection, habitually etc. The Kathodi language has three aspects interpreted in different tenses. These are –

- i. Imperfective Aspect
- ii. perfective Aspect
- iii. Habitual Aspect

i) Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action

Present continuous markers for different persons for the verb are –

Present Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/ məi/ (I)	/ ʃa: t̃ɔ:f/	/ həme:/ (we)	/ ʃa: da:f/
Second	/ tu:/ (you) sg	/ ʃa: t̃ɔ:f/	/ t̃ɔme:/ (you pl)	/ ʃa: da:f/
Third	/tiŋe//tiŋe/ /te:/ he/she/it'	/ʃa:t̃ɔ:f/ ʃa: ti:f/ ʃa: ti:f/	/ tiŋɔ:/ 'they'	/ ʃa: da:f/

/ məi s̃antəga ʃa: t̃ɔ:f/	'I am going to the market'
/ həme: s̃antəga ʃa: da:f/	'We are going to the market'
/ həme: t̃ɔ:ŋ ʃəŋa:bi s̃antəga ʃa: da:f/	'We (two) are going to the market'
/tu: s̃antəga ʃa: t̃ɔ:f/	'You(sg) are going to the market'
/t̃ɔme: s̃antəga a: da:f/	'You(pl) are going to the market'
/ tiŋe s̃antəga ʃa: t̃ɔ:f/	'He is going to the market'
/tiŋe s̃antəga ʃa: ti:f/	'She is going to the market'
/te: s̃antəga ʃa: ti:f/	'It is going to the market'
/tiŋɔ: s̃antəga ʃa: da:f/	'They are going to the market'
/tiŋɔ: t̃ɔ:ŋ ʃəŋa:bi s̃antəga ʃa: da:f/	'They (two) are going to the market'

Past Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/ məi/ (I)	/ ʃa:ð̃ɔ:ot̃ɔ:/	/ həme:/(we)	/ ʃa:ð̃ɔ: h̃ɔta:/
Second	/ tu:/ (you) sg	/ʃa:ð̃ɔ: o:tt̃ɔ:/	/ t̃ɔme:/ (you pl)	/ ʃa:ð̃ɔ: ho:t̃ta:/
Third	/ tiŋe tiŋe te:/ he/she/it'	/ʃa:ð̃ɔ:a:o:tt̃ɔ:/ ʃa:ð̃ɔ: ti:/ ʃa:ð̃ɔ: ti:/	/ tiŋɔ:/ 'they'	/ ʃa: ta:ð̃ɔ:a:/

Examples:

<i>/məi sɑntəge ʃa:ðõ:otõ:/</i>	‘I was going to the market’
<i>/həme: sɑntəge ʃa:ðã: hõta:/</i>	‘We were going to the market’
<i>/həme: tõ:ŋ ʃəŋa:bi sɑntəge ʃa:ðã: hõta:/</i>	‘We (two) were going to the market’
<i>/tu: sɑntəge ʃa:ðõõ: o:ttõ:/</i>	‘You(sg) were going to the market’
<i>/təme: sɑntəge ʃa:ðõa: ho:tta:/</i>	‘You(pl) were going to the market’
<i>/tiŋe sɑntəge ʃa:ðõa: o:ttõ:/</i>	‘He was going to the market’
<i>/tiŋe sɑntəge ʃa:ðõi: ti:/</i>	‘She was going to the market’
<i>/te: sɑntəge ʃa:ðõi: ti:/</i>	‘It was going to the market’
<i>/tiŋõ: sɑntəge ʃa: ta:ðõa:/</i>	‘hey were going to the market’
<i>/tiŋõ: tõ:ŋ ʃəŋa:bi sɑntəge ʃa: ta:ðõa:/</i>	‘They (two) were going to the market’

Future Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	<i>/məi/</i> (I)	<i>/ʃeiji/</i>	<i>/həme:/</i> (we)	<i>/ʃa:ŋgã:/</i>
Second	<i>/tu:/</i> (you) sg	<i>/ʃeiji/</i>	<i>/təme:/</i> (you pl)	<i>/ʃa:ŋgã:/</i>
Third	<i>/tiŋel/tiŋel/ te:/</i> ‘he/she/it’	<i>/ʃa:fiŋ/</i> <i>/ʃa:fiŋ/</i> <i>/ʃa:fiŋ/</i>	<i>/tiŋõ:/</i> ‘they’	<i>/ʃa:fiŋ/</i>

Examples

<i>/məi sɑntəga ʃeiji/</i>	‘I will be going to the market’
<i>/həme: sɑntəga ʃa:ŋgã:/</i>	‘We will be going to the market’
<i>/həme: tõ:ŋ ʃəŋa:bi sɑntəga ʃa:ŋgã:/</i>	‘We (two) will be going to the market’
<i>/tu: vəjəlukka ʃeiji/</i>	‘You(sg) will be going to the field’
<i>/təme: vəjəlukka ʃa:ŋgã:/</i>	‘You(pl) will be going to the field’
<i>/tiŋe vəjəlukka ʃa:fiŋ/</i>	‘He will be going to the field’

<i>/tiŋe vəjəlukka ʃa:ʃiŋ/</i>	‘She will be going to the field’
<i>/te: vəjəlukka ʃa:ʃiŋ /</i>	‘It will be going to the field’
<i>/tiŋɔ: vəjəlukka ʃa:ʃiŋ /</i>	‘They will be going to the field’
<i>/tiŋɔ: tɔ:ŋ ʃəŋa:bi vəjəlukka ʃa:ʃiŋ/</i>	‘They (two) will be going to the field’

ii) Habitual Aspect

It describes an action which happens/happened or will happen habitually or regularly.

Present Habitual Aspect:

<i>/suri ʃəŋa au:qiva:kkana uððər ʃiŋ/</i>	‘The sun rises in the east’
<i>/həme: tɛŋdɔ:bi ga:ʃəŋ gəɖəŋgaŋa/ tu:ðbe[əŋ ga:/</i>	‘We milk the cows everyday’
<i>/məi kəmma:bi a:biʃ gəiŋəvɔ:/ oŋda:ŋga ʃeiʃ/</i>	‘They go to field at 9 o’clock’
<i>/tiŋa/ bəllu/ /ha:da:ɡə/ /sɛŋdru/ /biŋŋa/ /tɔtəmke: taʃ/ /gəŋda:ŋga/ /ʃa:ʃ/</i>	‘It goes to the garden for grazing at 10 o’clock’

Past Habitual Aspect:

<i>/məi kəmma:bi a:biʃ gəiŋəvɔ: oŋda:ŋga ʃeiʃ/</i>	‘I used to go to office at 9 o’clock’
<i>/tu: kəmma:bi a:biʃ gəŋa oŋda:ŋga ʃeiʃ/</i>	‘You(sg) used to go to office at 9 o’clock’
<i>/təme:kəmma:bi tukkaŋge nau uŋda:ŋge ʃa:ŋga:/</i>	‘You(pl) used to go to shop at 9 o’clock’
<i>/həme: kəmma:bi a:biʃkke: nau uŋda:ŋge ʃa:ŋga:/</i>	‘We used to go to office at 9 o’clock’
<i>/tiŋe kəmma:bi sanŋage nau uŋda:ŋge ʃa:ʃiŋ/</i>	‘He used to go to market (bazaar) at 9 o’clock’
<i>/tiŋa kəmma:bi a:biʃkka nau uŋda:ŋge a:ʃiŋ/</i>	‘She used to go to office at 9 o’clock’

Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc. From the given data we have following types of moods in the Kathodi language which are presented below:

i) Indicative Mood:

Most verbs in this language used are in indicative mood, which indicates the action.

/ kuððuɾa: bɔkʃiŋ/ 'The dog barks'

ii) Imperative Mood:

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person.

/iʃkku:l naʃi ka:v/ '(you) come near the school'

/e: bɔʃtəkka va:ʃʃ/ 'you) Read this book'

/eʃʃuʌ:ŋgɔ be:ʃ/ '(you) sit'down'

iii) Subjunctive Mood:

In the subjunctive mood, the sense is to suppose or desire an action.

/ tiŋa gəɾɔ: gəɾɔ: ɔʃʃəgɔtɔ: sɔgɔ:r aʃiŋ/ 'If he works hard he will succeed'

iv) Optative Mood:

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Kathodi language.

/tiŋɔ: sɔbbi ʃəŋa:bi aja:ge/ 'Let them all come'

v) Potential Mood:

The potential action is expressed in potential mood. In this language the example of Potential mood is:

/ mɔi aja ʃeɪl/ 'I may come'.

/tiŋe sɛdʒiŋge ma:ʃan ʃiŋ/ 'He may kill the bird'

vi) Conditional Mood:

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously.

Examples of conditional moods in Kathodi language are:

/ tiŋa gəɾɔ: gəɾɔ: ɔʃʃəgɔtɔ: sɔgɔ:r aʃiŋ/ 'If he works hard he will succeed'

/ məkka a:ŋ sɔkkɔ:qɔ: seɪtɔ: sɔkkɔ:ʃiʃ/ 'If I am well I will come tomorrow'

4.2.1.4. Negative Verb

Negation is a morph syntactic in which a lexical item denies or inverts the meaning of another lexical item or construction.

/e: ʃuməŋ gərəʃa ma:lŋəi/

This is not edible

/uʃðəga: pa:ʃu ʃauŋəgɔ:/

Do not go near the fire

/tiŋe ka:m kəri nei/

She has not done the work

Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In Kathodi language, causatives verbs are –

/məi bəʃʃa:ga ʃəma:de:/

‘I feed the baby’

/məi nəʃʃagə ra:giŋa bəʃʃa:ga ʃəməŋ ʃəma:de:/

‘I make the nurse feed the baby’

/məi həma:lə: ʃa:kkiŋa vəʃəlŋa ka:m kəʃa: rakke/

‘I make the servant work in the field’

/məi ʃəŋ ke: aʃa:de:/

‘I make the people laugh’

/məi kɔ:da:kke: na:tɔa:r ra:kku:ʃ/

‘I am making the horse run’

Adverb

Adverb qualifies verb, adjectives and also an adverb. From the given data following example is collected

[həllu hɔððə]

‘speak slowly’

Slowly speak

[gɔ:t karəʃa ɔkɔ:r gɔ:ʃkka]

‘Write the words neatly’

Words neatly write

In the above sentences the adverbs are *həllu* ‘slowly’ and *ʃɔkɔ: r* ‘neatly’

In this language adverbs occur before the verb. Here we have following three types of adverbs. These are: Adverb of time, Adverb of Place and Adverb of manner.

Adverb of Time:

The time adverbials denote the time.

/ʃəkka:l/ ‘tomorrow’

/ka:l/ ‘yesterday’

Adverb of Place:

Place adverbials denote the place.

/na: / (come) / auðða:ʃ/ (here) ‘come here’. Here adverb of place is */ auðða:ʃ/* ‘here’

Adverb of Manner:

Like all other adverbs this type also occurs before the verb. For example:

/ həllu hɔðða / ‘Speak slowly’

slowly speak

/ gɔ:t gɔ:ʔkka ɔkɔ:r gɔ:ʔkka /

Words neatly words neatly

/ karəfa/(write)/ ‘Write the words neatly’

Here the adverb of Manner is */həllu/* ‘slowly’ and */gɔ:ʔkka/* ‘neatly’

5. SYNTAX

The Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages and rules governing the order of combining the words to form sentences in a language. A syntactic category is a set of words and/or phrases in a language which share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution (the structural relationships between these elements and other items in a larger grammatical structure), and not on meaning. The syntax of Kathodi language is discussed below.

5.1 Word- Order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order is the relative ordering of subject, object, and verb in a sentence. The word order in Kathodi language is of SOV (subject-object-verb) pattern.

/məi siriga tēḍḍɔːʃ/ ‘I see the bird’

I bird see

Similarly, */tiŋe serie:ŋgeː tēḍḍɔːʃ/* ‘He sees the bird’

He he bird see

/maːɽĩː gərukku/ ʃaː/ ‘Come to my house’

my to house come

/həmeː taː ʃaːttaːʃ/ ‘We go there’

We there go

/bɔʃʃĩː bəḍuttĩːʃ/ ‘The boy falls’

the boy falls

Sometimes the object may be absent in simple sentence, as in case of above sentence. It consists of subject */pɔʃʃĩː/* (‘the boy’) and finite verb */bəḍuttĩːʃ/* ‘falls’.

5.2 Types of Sentences

A sentence is a grammatical unit that is composed of one or more clauses. The sentences in Kathodi language is classified into

- i. Simple Sentence
- ii. Complex Sentence
- iii. Compound Sentence

The examples are given below according to the data –

Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses.

/ məi siriga tɛððɔːʃ/ ‘I see the bird’

I bird see

/ məi gaːttɔːʃ rɔːʃʃi/ ‘I eat bread’

I bread eat

/ kuððuɾaː/ (dog) */ bɔkʃiŋ/* (barks) ‘The dog barks’ */ kutɾɔː vɔʃaːʊ tiːʃ/*

The predicate may be a finite intransitive, transitive or ditransitive verb.

raːm ʃijam kəŋe bɔʃðək til ‘Ram gave the book to Shyam’

Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses.

/ tɔbbaːrkkeː kaːmaː raːʃʃiŋkeː niɡɔraːʃ/ ‘Work in the day and sleep at night’

/ biʃaːdʒi bi kɔtturɔːbi naːʃel/ ‘Here is a cat and a dog’

Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone.

/ tiŋa gɔɾɔː gɔɾɔː ɔʃʃagɔtɔː sɔgɔːr aʃiŋ/ ‘If he works hard he will succeed’

Similarly,

/ məkka aːŋ sɔkkɔːdɔː seɪtɔː sɔkkəʃiʃ/ ‘If I am well I will come tomorrow’

Sentences in Kathodi language further be sub-classified into-

- i. Statement Sentence
- ii. Interrogative Sentence
- iii. Imperative Sentence
- iv. Purposive Sentence
- v. Potential Sentence
- vi. Conditional Sentence
- vii. Negative Sentence

- viii. Causative Sentence
- ix. Passive Sentence

i) **Statement Sentence**

The sentence which affirms a statement- Examples in Kathodi include-

/ məi siriga tɛððɔːʃl / 'I see the bird'

ii) **Interrogative Sentence**

The sentence which indicates a question like –

/ tuː kaːi həððɔːli kɔːʃl / 'What do you eat?'

iii) **Imperative Sentence**

The sentence which implies a request, a command, an advice etc

/ tərɔː bəikkɔː bəʃʃakɔː bɔʃʃaːv / 'Call your daughter'

/ ɛʃʃu[aːŋgɔ bɛ.ʃl / 'Sit down'

iv) **Purposive Sentence**

The sentence which expresses a purpose like –

/ teː gɔːdaːkku likkɔŋul / 'That horse is to be sold'

v) **Potential Sentence**

When the potentiality is expressed in a sentence, it thus called.

/ məi aja ʃɛil / 'I may come'

vi) **Conditional Sentence**

When two actions are conditioned by each other in a single sentence, they are known as conditional.

/ məkka aːŋ sakkɔːqɔː seɪtɔː sakkəʃɛɪʃ / 'If I am well I will come tomorrow'

vii) **Passive Sentence**

The passive sentence when the subject of the sentence has an action done to it by someone or something else.

/ bəi sɔː məraːðði kaːqɛːll / 'The money has been taken by me'

viii) **Causative Sentence**

The causative sentences are formed by suffixing causative marker to the verb which

varies according to the person. When the subject causes some agent to do the action we get causative sentence.

/ na mæi kɔːqɑːkkeː naːtqɑːr raːkkuːʃl / ‘I am making the horse run’

ix) Negative Sentence

The sentence which expresses the negation are called so.

/ eː ʃumən ɡərəʃa maːlɪəil / ‘This is not edible’

/ uʃðəgaː paːʃu ʃaunəgɔ̃ː / ‘Do not go near the fire’

Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the complete subject-predicate organization of a clause. The phrasal sub-division in Kathodi as follows-

Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples –

/ sɔkɔːr bæqɑːʃl / ‘The good boys’

/ tumaːroː kəʃ / ‘Your (sg) house’

Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

/ mæi siriga tɛððɔːʃl / ‘I see the bird’

/ tiŋe bɔʃtək vaːʃ tɔːʃl / ‘He reads a book’

/ mæi rɔːtʃi ɡaːttɔːʃl / ‘I eat bread’

/ kuððuɾaː bɔkʃiŋ / ‘The dog barks’

Postpositional Phrases

A postposition is an ad position that occurs after its complement. Here the

postposition is in the head position and usually a complement such as a noun phrase follows it.

/tu: vəjəlukka ʃeiji/ ‘You(sg) will be going to the field’

Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

/səkɔːr bətʃɔː/ ‘good boy’

/səkɔːr bətʃil/ ‘good girl’

Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences.

An adverb phrase has an adverb that complements the verb.

/həllu hɔððəl/ ‘Speak slowly’.

/ʃɔː gɔːt ɡərʊŋɔː kɔː/ ‘Do not speak loudly’

Negation

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence

/e: ʃuməŋ ɡərəʃa ma:lŋəil/ ‘This is not edible’

/uʃðəga: pa:ʃu ʃaunəgɔː/ ‘Do not go near the fire’

Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject cause someone or something else to do or be something.

/ məi kɔːdɑ:kke: na:tɔːr ra:kku:ʃ/ ‘I am making the horse run’

/ məi ʃəŋ ke: aʃa:qɛ:/ ‘I make the people laugh’

The data shows no instances of positivisation, relative and correlative clauses and complementation.

6. TEXT

TWO FRIENDS AND A BEAR

/ʃiŋe:ðða: ra:mu bi sɔmu: bi ʃaŋɡal va:tði ʃa:li ʃa:tta:ta:/

Two friends, Ramu and Shyam walked through a forest.

/ʃa:li ʃa:ʃa vilka kɔmkkɛbi pirɒʃʃaŋa avəʃama: kɔmkkɛbi ɡɒʃab kɔ:tʃ sɒʃsama: piri:ɲʃaŋu
ʃaŋu:ŋa: pɔ:li ʃa:tta:ta:/

They promised each other that they would remain united in case of any danger.

/te: ve:lkkə e: kɒrəɖi ʃaŋɡal va:tʃti auti o:ti/

Once they were walking through a forest.

/kɒrəɖiga tɛkðā: kɒɖija: ra:mu na:tʃi ʃeɪŋe ʃa:ɖəba ʃɛɖi bɒɖigɔ:/

A bear came on their way. Ramu climbed a tree.

/So:mu:kka ʃeɪŋe ʃa:t baɖa sɒʃa:ka ma:lum nɛi/

Shyam did not know how to climb a tree. He told his friend, “I do not know how to climb a tree, please help me.”

/tiga sari yɔ:tʃʃan kɒɪŋa tɔɪŋa tɒŋɖɔ: bɒɖiŋa tɔððɔ: ʃeŋa su:rtɔ:/

But Ramu did not respond. In fear and grief, Shyam lay down on the ground breathless.

/kɒrəɖi nɒʃi kai nɒʃi kaiŋa ika biraja biraja ai tɛkkɔ ɖigiŋa tikkɔ: ka:ŋa suŋgi tɛkki/

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place,

/Sari mʌɳu:ʃ maruɡɔ̃:ɿ pʌɳɳa kʌrəɖi ʃa: ti:ti/

bears do not touch dead creatures.

/kʌrəɖi ʃa:bbər ra:mu eʃʈuʌ:ɳɡɔ̃ uttiri jʌja/

After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?"

/sɔ:mukkaɳa ka:iba kʌrəɖi pɔ:li bɔɳa:ikka/

Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself."

/aʋə ʈʌjamɔɳa utajaɳukka mʌɳuʃti ɡʌra:b ʈʌjamɔɳukka mʌɳu:ʃbi saɳɡā: ra:ʃʌɳu:kkɔ̃: bɔ:liʈɳa ʃa:ttiti iɳebi alləkka: ʃa:riɳa ʃa:va:likɔ̃:/

Saying this Shyam walked in own way, leaving Ramu alone in the forest.

Two friends, Ramu and Shyam walked through a forest. They promised each other that they would remain united in case of any danger. Once they were walking through a forest. A bear came on their way. Ramu climbed a tree. Shyam did not know how to climb a tree. He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond. In fear and grief, Shyam lay down on the ground breathless.

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures. After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?" Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Shyam walked in own way, leaving Ramu alone in the forest.

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1. INTRODUCTION

The Nilgiri district is the smallest district of Tamil Nadu. Etymologically, 'Nilgiris' means 'blue mountains'. The district is a hilly area of 2549.0 sq kms and is located between 11° 10' and 11° 30' latitude and between 76° 25' and 77° 00' longitude. This district is situated in the junction of Eastern and Western Ghats. With an average elevation of 6500 ft. , the Nilgiri district is bound on the west by Kerala, on the north by Karnataka and on the south-east by Coimbatore district which occupies the highest and the western part of Tamil Nadu. During the monsoon period, 250-500 mm rain for 15-20 days is normal. Primarily, four types of vegetations namely, the moist evergreen forests, the dry deciduous forests, the evergreen montane forest, the grass lands and savannas are available here.

The people and the terrain of the Nilgiri plateau have attracted a lot of interest because of their unique characteristics. This region is inhabited by Toda, Kota, Irula, Paniya, Kattunayaka, Mullu Kurumba, Urali Kurumba, and Jenu Kurumba tribal groups.

Kota Tribe

In India, Kota tribal group are available only in the Nilgiri District of Tamil Nadu and they inhabit only in seven villages. Apart from Nilgiri district, Kotas also reside in Tiruchirapalli, Cuddalore, Coimbatore, Chennai district. According to 2011 census, the total population of the Kota tribe is 308 in India, out of them, 248 people comes under urban population and 60 people belong to rural population. The Kotas are known by several names like Koter, Kotar, Kotharu, Kothewar and Kohatur. Kotas are one of the six Primitive Tribal Groups (PTGs) of Tamil Nadu. People of Kota tribe call themselves 'Kothar', people from the neighbouring Toda Tribe call them 'Knof' (Cow people) and the Badagas call them 'Kov', others refer to them as Kotar or Koatur. The origin of the name 'Kota' is derived from the Dravidian root word 'Ko (Ku) ' which means mountain. As per a Kota legend, the Toda, Kota and Kurumba were brothers and were earliest inhabitants of the Nilgiri Hills. They were created from three drops of the God's (Kambatrayan) perspiration. According to another legend, Kota people migrated from Kollimallai mountain of Mysore. People of Kota tribe speak Kota language for intra tribe communication and Tamil for inter tribe communication. Kota village is called a Kokkal, represent a linear type, forty to sixty houses, with three or four streets, called as 'Keris/Kheris'(exogamous clans). The Kota are divided into patrilineal Kheris named Amreri, Kikiri, Korakirim, Akkiri, Kiker, Amirker, Naduker, Pibberker, Gager, Aker etc. A person's 'Keri' is determined by his/her place of birth, but he/she may live at any place. Their descent is unilineal in male line and it regulates the marriage pattern. People in the same street are not expected to marry each other. A man may marry a girl belonging to any other keri of his own or any other village. There is a strong unity among the people and if there is any dispute among them it is always settled by the council. Kotas inhabit seven villages namely Kotagiri, Kil Kotagiri, Todanad, Sholur, Kethi, Kunda and another village at Gudalur which is situated at Northeast base of the Niligiri Hills. Traditionally huts are built of mud, brick or stone, roofed with thatch and tiles, divided into living and sleeping apartment. Thatched houses are rare now

and tiles are commonly used. Floor is raised above the ground and there is verandah with a seat in every house.

The Kota males dress mainly in shirt and mundu (lungi) and woman's dress is comprised of single white coarse cloth called 'kir'. Traditional garment of Kota is known as 'varad', a white cloth. It is thrown around the body by men and women. 'Koth kadk' is a traditional ear-ring ornament is used by women and ear-ring used by men is called 'kadk'. As per tradition, old men do not cut hair, but comb it upwards, tying it in a knot at the back.

Food habit wise, Kota people are primarily non-vegetarians. Ragi, rice, jowar, varieties of pulses, vegetables are main constituents of their food. Groundnut and palm oil are used for cooking. They are fond of coffee, tea, milk and milk related products. Kotas in earlier days were the only tribe of Nilgiri Hills who practiced the industrial arts. This is a community of blacksmiths, goldsmiths, silversmith, carpenters, tanners, rope makers, potters, washer man, cultivators, musicians. Especially Kota women are expert in making clay pots on wheel. At present their primary livelihood is agriculture. They own land with individual proprietorship of land. They practice both shifting and settled cultivation. Animal husbandry is another important economic activity.

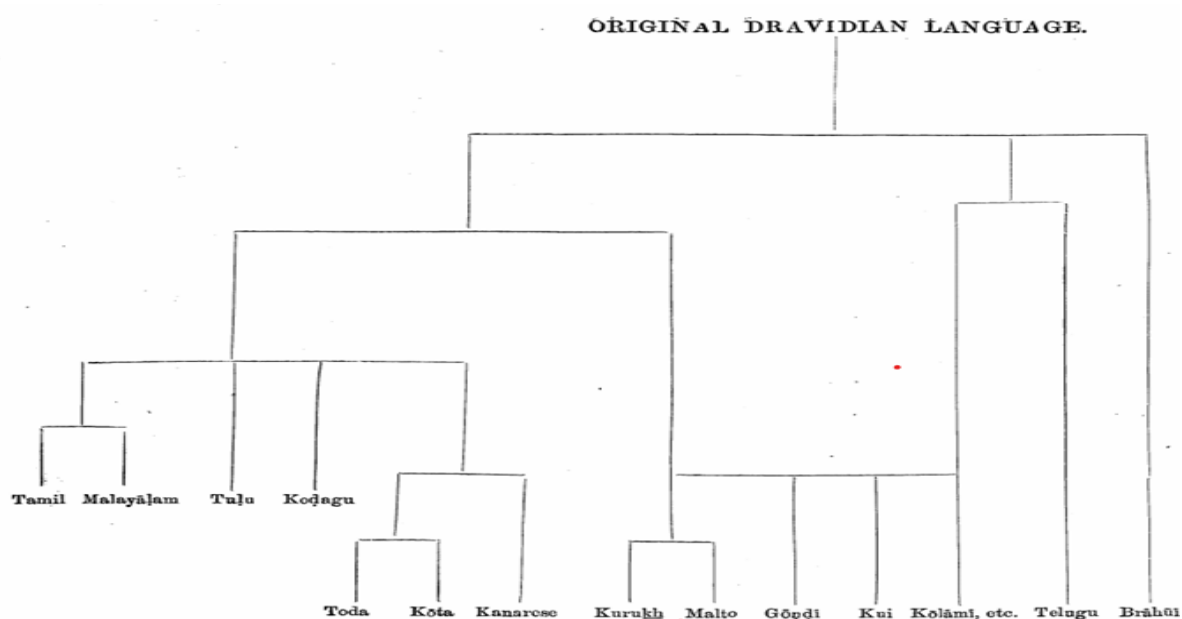
Monogamy is the primary form of marriage. Traditionally a chain of black beads (karugamani), ring (modaram) and toe – ring are symbols of married women. At the time of marriage, a bride price (kattu panam) is provided by groom's family. In return, the girl's father gives a new duppatti and mundu to the groom. The rule of post marital residence is patrilocal. Divorce is approved of on the grounds of adultery, barrenness and cruelty. Remarriage is permitted for widows, widowers, and divorces. The inheritance rules follow the principle During the delivery time and menstrual period the ladies live in a separate house, constructed outside of the village.

By religion most of the Kotas identify themselves as Hindu. These days Kotas are worship their own deities named Kambatrayan and his companion Kambateswari, popularly known as Ayyanar and Ammanor respectively. Kambatrayan is the god of rains and Kambatrayan is the goddess of crops. Hindu gods e.g. Krishna, Rangarayan and Mahakali are also worshipped. In each settlement, temples are constructed for Kambatrayan, Kambateswari. The emblem of a bow and arrow identifies the deities and are installed atop of all these temples. Every year Kotas celebrate Kambatrayan, Kambateswari festivals in the month of January.

The Kotas are fond of rituals almost in every month and all the villagers take part with great enthusiasm. Marriage and death ceremonies are found to be very importance in this tribe. There are two types of funeral ceremonies viz., pactav 'green funeral' [pac means green and tav means death] and varldav 'Dry funeral' [varl means dry].

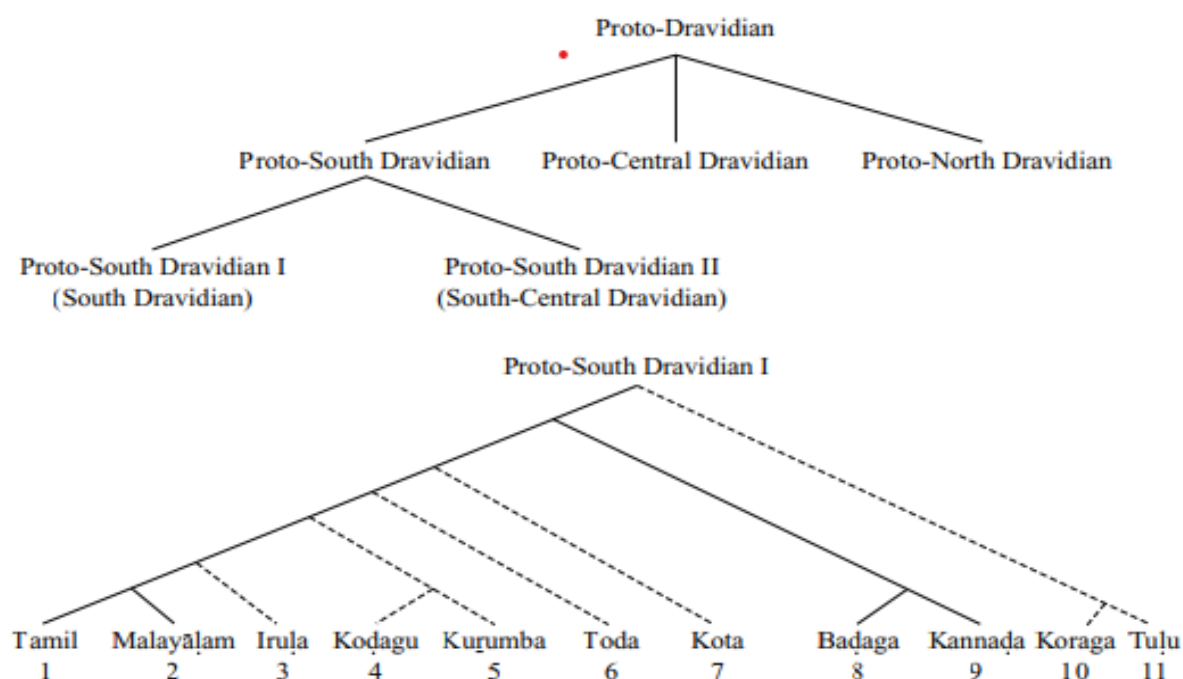
Kota Language

Genealogically Kota is grouped under Dravidian language family. Geographically Dravidian languages are classified into four families i.e. Southern group, Central group, Northern group, South central group. Kota is grouped under Southern Dravidian family. Tamil, Malayalam, Kannada are other important languages of the group. According to Sir G.A. Grierson's '*Munda and Dravidian Languages*' Volume -4 of Linguistic Survey of India, Kota is a language from Dravidian group. He referred to Bishop Caldwell's brief note on Kota language mentioning 'The language of Kotas, a small tribe of Helot craftsmen inhabiting the Nilgiri hill may be considered as a very old and very rude dialect of Canarese, which was carried thither by a persecuted low caste at some very remote period'.



Grierson's classification of Dravidian Language family

Whereas, B. Krishnamurti in his book '*The Dravidian Languages*' included Kota language under South Dravidian language group.



B.Krishnamurti's classification of Dravidian Language family

Speaker's strength

According to published data of census, 1961, Kota had total 862 speakers. Out of them 467 speakers are male and 395 speakers are female. Speakers' strength of Kota language of Census 2011 is not published.

Sociolinguistic information

Along with the collection of the linguistic data, the sociolinguistic information was also collected from the field. Accordingly, the information is furnished below:

Language use in different domains

a) Home

Kota is used in home domain predominantly. It is used for intra-tribe communication with parents, children, relatives. For inter-tribe communication, Tamil, English are used.

b) School

In schools, colleges Tamil and English are used as medium of instruction. Kota is neither used as medium of instruction nor it is not taught at any academic level.

c) Mass Media

In mass media level, Kota is not used at all.

d) Literature

Stories, folklores are available in Kota . But no written literature is available in Kota.

e) Administration

Kota is not used in administration level, judiciary sector. All official communication is performed in Tamil and English

f) Script

Kota does not have exclusive script yet. Tribe members are trying develop script of their own.

g) Religion

Kota community practice their own religion. Some of them identify themselves as Hindu.

Data Collection Methodology

Kota has been surveyed under Mother Tongue Survey of India (MTSI) Project of the Ministry of Home affairs of the Government of India in 2014. The linguistic data has been collected from Nilgiri district of Tamil Nadu from three number of informants namely L. Shivagami , Kunti Devi , Pasupathi.

Three samples of Audio-visual linguistic data of Kota collected by Language Division of the Office of the Registrar General, India have been transcribed and analysed by three linguistic Resource Persons namely P. Kiruthiga, M Lakshmi Prabha, S Jegan of Madurai Kamraj University

Based on the three samples one consolidated report was prepared by Dr. P. Chandramohan, Annamalai University. To supplement the data and gather more information, another field survey was conducted by Language Division official at Nilgiri district. Informant's name is Ms. Madhumati and she is of 52 years of age. She has done MCA, MPhil in Computer Science. Currently she is working as a guest faculty in Computer Science department of Ooty College, Nilgiri district, Udagamandalam division.

Based on the transcription of analyses of Kota Mother tongue, the grammatical description of Kota is presented in the sections starting with Phonology.

2. PHONOLOGY

2.1. Introduction

Phonology is the study of how sounds are organized and used in natural languages. Phonology is the study of the patterns of sounds in a language and across languages. The phonological system of a language includes an inventory of sounds and their features, and rules which specify how sounds interact with each other. Phonemic analysis consists in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environments. The phonemic inventory of Kota shows the distinctive sound units occurring in the Kota speech. The Phonological system of Kota is presented below based on the data collected from the informant of Nilgiri district of Tamilnadu during the field investigation. The phonemic inventory of Kota language consists of 30 segmental phonemes. Out of 30 segmental phonemes there are 9 vowels and 21 consonants.

2.2. Phonemic Inventory (Segmental)

2.2.1. Segmental Vowel Phonemes

Phonological study of a language involves looking at data (phonetic transcriptions of the speech of native speakers) and trying to deduce what the underlying phonemes are and what the sound inventory of the language is. A phoneme is the smallest contrastive unit in the sound system of a language. The segmental phonemes of Kota comprise of 9 vowels and 21 consonants. An effort has been made to present them with suitable examples. The segmental vowels in this language are presented below.

Vowel Chart

Vowel chart				
	Front	Central	Back	
	Unrounded		Rounded	Unrounded
Close	/i/		/u/	/ɯ/
Close Mid	/e/		/o/	
Mid		/ə/		
Open Mid	/ɛ/			/ɔ/
Open	/a/			

2.2.2. Distribution of the vowel phonemes

Vowel	Initial	Medial	Final
/i/	/im/ ‘bull’	/kik/ ‘basket’	/ni/ ‘you’
/e/	/enə/ ‘oil’	/veikə/ ‘soap’	/puide/ ‘ash’
/ɛ/	-----	-----	/oɖɛ/ ‘one’
/a/	/al/ ‘cave’	/k ^h aɾ/ ‘desert’	/una/ ‘full moon’
/ə/	-----	/pədnud/ ‘eleven’	/nanəgə/ ‘four’
/ɔ/	/ɔlmaiɾ/ ‘deep’	/pərə/ ‘cataract’ /pədikin/ ‘chicken box’	-----
/o/	/ollidə/ ‘good’	/mol/ ‘daughter’	/pailo/ ‘family’
/u/	/una/ ‘full moon’	/kəgutum/ ‘darkness’	/k ^h əru/ ‘cold’
/ʊ/	-----	/naidjiccə vudə/ ‘to act’ /seitə vudə/ ‘to bind’	-----

2.3. Consonants

2.3.1. Segmental Consonant Phonemes

The segmental consonants in this language are presented below.

	Bilabial	Labio Dental	Alveolar	Retrofle x	Palatal	Velar	Glottal
Plosive	/p/ /p ^h /		/t/	/t̪/	/c/ /c ^h /	/k/ /k ^h /	
	/b/		/d/	/d̪/	/j/	/g/	
Nasal	/m/		/n/				
Tap/ Flap			/r/				
Fricative			/s/				
Approximant		/v/			/j/		
Lateral Approximant			/l/	/l̪/			

The above mentioned consonants are also sometimes found in this language. As the use of these consonants are mainly found in loan words and borrowed words, the phonemes are not posited in the inventory of the regular phonemes of the language.

2.3.2. Distribution of the Consonantal Phoneme

Consonant	Initial	Medial	Final
/p/	/pis/ 'cat'	/ up/ 'salt'	/ vap/ 'boil'
Phoneme /p/ occurs in word initial, medial and final position.			
/p ^h /	/p ^h ain/ 'slowly'	-----	-----
Phoneme /p ^h / occurs word not initial and medial position final position.			
/b/	/buim alkaci/ .....'earthquake' / bəɫti/ 'eunuch' / bəd/ 'Hawk'	/ irub/ 'ant' /tumbət/ 'ninety'	/ kəb/ 'horn'
Phoneme /b/ occurs in word initial, medial and final position.			
/t/	/tumbət/ 'ninety'	/nərtul/ 'middle'	/elvet/ 'seventy'
Phoneme /t/ occurs in word initial, medial and final position.			
/d/	/dar/ 'who'	/k ^h aittədə/ 'heat'	/doɔɔɔd/ 'big'
Phoneme /d/ occurs in word initial, medial and final position.			
/t̪/	/t̪inat ^h / 'teaplant'	/iɫmul/ 'east' /p ^h uɫəl/ 'stream'	/eiɫ/ 'eight' /aɫ/ 'dance'
Phoneme /t̪/ occurs in word medial and final position and not in initial position.			
/ɖ/	/ɖres kuitet/ 'loom'	/kartoloidəm/ . .....'necklace'	/onad/ 'road'
Phoneme /ɖ/ occurs in word initial, medial and final position.			
/k/	/kolm/ 'lake'	/aikbuim/ 'swamp'	/kok/ 'crane'
Phoneme /k/ occurs in word initial, medial and final position.			
/k ^h /	/k ^h ubulub/ 'pumpkin' /k ^h əi/ 'ember'	/ak ^h nir/ 'pond'	-----
Phoneme /k ^h / occurs initial and medial position and not in final position.			
/g/	/grenəm/ 'eclipse'	/surigainde/ .....'sunflower'	/rag/ 'blanket'
Phoneme /g/ occurs in word initial, medial and final position.			
/c/	-----	/pəcpura/ 'pigeon'	/vitac/ .....'pregnancy'
Phoneme /c/ occurs in medial and final position and not in initial position.			
/c ^h /	-----	-----	/pəɫ puc ^h / 'slik bug'
Phoneme /c ^h / occurs only in final position			
/ɟ/	/ɟavain/ 'bachelor' /ɟob/ 'pocket'	/katɟaidi/ 'animal'	/tuɟ/ 'dust'
phoneme /ɟ/ occurs in all the three positions initially medially and finally.			

/s/	/sunumkəl/ ‘limestone’ /sammaid/ ‘equal’	/minso/ .....‘linghtening’	/pasi/ ‘mosses’
/s/ phoneme occurs in all the three positions initially medially and finally.			
/m/	/mundegirc/ ‘widow’ /mancel/ ‘pillow’	/podmel/ ‘terrace’ /kəlməi/ ‘hailstone’	/mədʋum/ .....‘marriage’ /buim/ ‘earth’
Phoneme /m/ occurs word initial and medial and final position.			
/n/	/nəlaɪmənd/ ‘honest’ /nicipədə/ ‘long’		/vəlmin/ ‘morning star’ /mən/ ‘mud’
phoneme /n/ occurs in word initial and final position and not in middle position.			
/l/	/logəm/ ‘world’	/ənnume ɔluŋU/ B ‘nature’	/al/ ‘cave’ /doɖal/ ‘old man’
Phoneme /l/ occurs in all the three positions of initially medially and finally.			
/ɭ/	-----	/aɭin/ ‘husband’ /ente loɭit/ ‘armpit’	/moɭ/ ‘daughter’
Phoneme /ɭ/ occurs only in medial and final position.			
/ɾ/	-----	/irbə/ ‘ant’ /peru/ ‘mother’s’ ...nnnn mother’	/idɪpnar/ ‘belt’ /peɖ ogador/ ccc cdfdfg.. ‘spinster’
Phoneme /ɾ/ occurs only in medial and final position.			
/v/	/vet/ ‘bamboo’	/alval/ ‘cowshed’	/keɖ/ ‘young animal’
Phoneme /v/ occurs in all the three positions of initially medially and finally.			
/j/	/jənmən/ ‘people’	/ijaneɪ pəgən/ ‘elephant ......driver’ /ejeŋk/ ‘why’	-----
Phoneme /j/ occurs in initial and medial position not in word final position.			

2.4.Diphthongs

A diphthong, also known as a gliding vowel is a phonetic sequence, consisting of two vowels that functions as a single vowel. It refers to two adjacent vowel sounds occurring within the same syllable. Technically the tongue moves from one point of articulation to other during the pronunciation of the vowel.

As per the data the diphthongs in Kota are /ai/, /ei/, /oi/, /əi/ These diphthongs occurs frequently in initial, medial and final position.

Diphthongs	Initial	Medial	Final
/ai/	/ai/ 'there'	/gavaid/ 'kind'	/pai/ 'house'
	/ail/ 'wife's brother'	/paitekər/ 'mad'	/aɪvai/ 'slope'
/ei/	/ei/ 'seven'	/meim/ 'mother in law'	/nei/ 'ghee'
/oi/	/oidə vudə/	/toiri vudə/ 'to appear'	/toi/ 'stable'
	 'to chant'		/məllikoi/ 'jasmine'
/əi/	--	/kəikol/ 'crutch'	/k ^h əi/ 'ember'
			/elkal vəi/ 'hearth'

2.5. Allophonic distributions

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme's allophones are all alternative pronunciations for a phoneme, the specific allophone selected in a given situation is often predictable. The present data shows the following allophonic variation –

- Phoneme /n/ has four allophones

[ɲ] occurs if it is followed by palatal sounds

/aɲc/ 'five'

/uɲjal/ 'canopy'

[ŋ] occurs if it is followed by velar sounds

/paɪŋg/ 'snow'

/koɪŋgel/ 'rainbow'

[ɳ] occurs if it is followed by retroflex sounds

/oɳin/ 'himself'

[n] occurs if it is followed by vowel or dental, alveolar, post alveolar sounds

/nərtul/ 'middle'

Phoneme /l/ has two allophones

[ɭ]

/elam/ 'everything'

/mudel/ 'first'

[ʌ]

/oʌin/ 'herself'

/ente loʌit/ 'armlet'

2.6. Consonant clusters

A consonant cluster is a group of consonants which have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants. The occurrence of the consonant clusters is most frequently available in the initial and final position.

Examples

Word final consonantal clusters

nasal	+	plosive	>	/-ŋc/	/aŋc/	‘five’
				/-ŋk/	/ejeŋk/	‘why’
				/-ŋg/	/kaŋg/	‘ember’
lateral	+	plosive	>	/-rd/	/dard/	‘whose’
				/-lk/	/velk/	‘lantern’
lateral	+	fricative	>	/-lv/	/valv/	‘sling’
fricative	+	plosive	>	/-sk/	/kausk/	‘veil’

2.6. Syllable

A syllable is a unit of organization for a sequence of speech sounds. It is typically made up of a syllable nucleus (i.e., vowel) with optional initial and final margins (i.e., consonants). A syllable which ends with a vowel is called open syllable whereas a syllable ending in a consonant is called closed syllable. A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns. Syllabification is the separation of a word into syllables, whether spoken or written. In Kota syllabification has been done as,

Syllable structure

- i. Monosyllabic
- ii. Disyllabic
- iii. Polysyllabic words

2.6.1. Monosyllabic pattern

A word that consists of a single syllable is called Monosyllabic word and pattern of it is called Monosyllabic pattern.

VC	/ol/	‘she’
VC	/aɫ/	‘dance’
CV	/pu/	‘flower’
CV	/ni/	‘you’
CVV	/nai/	‘dog’
CVC	/pal/	‘milk’
CVCC	/dard/	‘slope’

2.6.2. Disyllabic pattern

A word that consists of two syllables is called disyllabic word and pattern of it is called disyllabic pattern.

V-CV	/ore/	‘themselves’
V-CV	/i.dʒ /	‘two’
CV-CV	/pə.tə/	‘ten’
CV-CVC	/pə.nɪd/	‘twelve’
CVC-CVC	/gən.mʊg/	‘male’
CVC-CVC	/pəd.nʊd/	‘eleven’
CV.CV	/kʰə.ru/	‘cold’

2.6.3. Polysyllabic pattern

A word that consists of more than two syllables is called polysyllabic word and pattern of it is called polysyllabic pattern.

CV-CV-CV	/na.nə.gə/	‘four’
C-CVC-CVC	/a.raʃ.mən/	‘clay’
CV-CVC-CVC	/su.num.kəl/	‘limestone’
V-CV-CVC	/a.və.lar/	‘across’
CVC-CV-CVC	/gun.dʊ.kəl/	‘rock’
CV-CV-CVC	/ka.gu.təm/	‘dark’

3. MORPHOLOGY

This is the branch of grammar which studies the structure or forms of words, how words are formed, and their relationship to other words in the same language primarily through the use of the morpheme construction. Morphology includes the grammatical processes of inflection and derivation.

Inflection is a process of word formation in which a word is modified to express different grammatical categories i.e. tense, case, voice, aspect, person, number, gender, mood, and definiteness. Derivation is the process of formation of word by changing the form of the base or by adding affixes to it.

Noun Morphology

3.2. Word Formation

Kota is an agglutinative type of language. This type of language is a form of synthetic language in which each affix typically represents one unit of meaning (such as ‘diminutive’, ‘past tense’, ‘plural’ etc.), and bound morphemes are expressed by affixes (and not by internal changes of the root of the word, or changes in stress or tone). In this language, words are typically contain a linear sequence of morphemes. Each such attached morpheme is clearly recognizable. Word Formation involves two processes: inflection and derivation. In Kota, word formation processes are affixation, reduplication, compounding, borrowing, suppletion.

3.2.1. Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In Kota, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached.

Prefixes are attached at the initial position of the word.

Prefix + Base = Word

Base- / mug / ‘child’

/mol/ (prefix and feminine marker) + /mug/ child > /mol mug/ ‘grand daughter’

/min/(prefix and masculine marker) + /mug/ child > / min mug / ‘grand son’

Suffixes are attached at the end of the word.

Base- / mug / ‘child’, /min/ ‘fish’

Base+ Suffix =Word

/mug/ ‘child’ + -al (suffix and plural marker) >/mugal/ ‘children’

/min/ ‘fish’ + - al (suffix and plural marker) >/minal/ ‘fishes’

3.3. Reduplication

A *reduplicative* is a word or lexeme that contains two or more identical or very similar parts. The morphological and phonological process of forming a compound word by repeating all or part of it is known as *reduplication*. Full reduplication involves a reduplication of the entire word. Partial reduplication involves a reduplication of only part of the word.

Example:

/gusgusur peidəte/ ‘to gossip’

/mormor tədə/ ‘to whisper’

3.4. Compounding

Compounding is a process of word formation that creates compound lexemes. It occurs when two or more words are joined to make a longer word.

/pab / ‘snake’ + /nəlsən / ‘player’ = /pabod nəlsən/ ‘snake charmer’

/pal/ ‘milk’ + /təḍən/ ‘man’ = /pal təḍən/ ‘milk man’

/kudir/ ‘horse’ + /vəṇḍi/ coach = /kudir vənḍi// ‘horse coach’

3.5. Borrowing

In Kota language many words are borrowed either from Tamil or from English. After borrowing words are naturalized as per the phonological features of Kota.

Words borrowed from Tamil

Example:

/pu/ ‘flower’

/nai/ ‘dog’

Words borrowed from English

Example:

/buk/ ‘book’

/kapi/ ‘coffee’

3.6. Word Class

A word unit is the smallest element that may be uttered in isolation having independent semantic or pragmatic content. A word is a unit which is a constituent at the phrase level. This stands in contrast to morpheme which is the smallest meaningful unit in the grammar of a language. Nouns, verbs, adverbs, adjectives are included in open word class which constantly acquire new members and determiner, conjunction, preposition/post position, pronoun, interjection are included in closed word class, which does not acquire new members quite frequently.

Based on morphological and syntactical structure the word classes of Kota are discussed in following section.

3.7. Noun Morphology

Nouns

A noun is a member of a syntactic class that includes words which refer to people, places, things, ideas, or concepts, whose members may act as any of the following: subjects of the verb, objects of the verb, indirect object of the verb, or object of a preposition or postposition. Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/ inflectional pattern in association with Gender, Number, and Adjective etc.

3.7.1. Basic Nouns

Basic Nouns are those which are a class by itself as they are not derived from any other word class. Examples are

/ nai / ‘dog’.

/pai/ ‘house’

The basic nouns can further be divided into a) Mass nouns and b) Count nouns.

Mass Nouns

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form. For example

/ nir / ‘water’.

/ pal/ ‘milk’.

Count Nouns

Count nouns are those which can be counted and take some suffixes for indicating plurality. Examples are

/pis/ ‘cat’.

/mail/ ‘peacock’

3.7.2. Derived Nouns

In Kota language some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways:

- i) By adding derivational suffix to other words;
- ii) By compounding words.

The Kota nouns are inflected for Gender, Number, and Case. This language has two genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives the details of Kota gender-number-case system.

3.7.2. Gender

Kota has two genders i.e. Masculine and feminine. Most of the nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. Gender here is natural, not grammatical. In Kota, gender is primarily expressed in two ways, by using separate lexical items or by using words for male and female as affixes, by using different affixes for male and female.

For example,

By using two separate lexical items:

Masculine		Feminine	
/gənmug/	‘boy’	/pemug/	‘girl’
/ain/	‘father’	/au/	‘mother’
/alin/	‘husband’	/ped/	‘wife’
/mein/	‘son’	/mol/	‘daughter’
/tikvəjine/	‘stammerer (male)’	/tikjol/	‘stammerer (female)’
/guninə/	‘hunchback (male)’	/guin/	‘hunchback (female)’

By using words for male and female as affixes

Masculine		Feminine	
/keu kelad gənmug/	‘deaf (male),	/keu kelad pemug/	‘deaf (female)’
/pemug im/	‘buffalo (male)’	/pemug im/	‘buffalo (female)’
/gənmuganə/	‘elephant (male)’	/pemuganə/	‘elephant (female)’

By using different affixes for male and female

Masculine		Feminine	
/keugela mungen/	‘deaf-mute (male)’	/keugela mungi/	‘deaf-mute (female)’
/kuntəne/ /kuinti/	cripple (male)	/kuinti/	‘cripple (female)’
/mungenə/	dumb (male)	/mungi/	‘dumb (male, female)’

Examples of common gender include

/kun mug/	‘child’
/pəcmug/	‘baby’

3.7.3. Number

From the provided data it can be seen that there are two numbers in Kota language: singular and plural. The singular does not have any particular distinguishing marker. In case of plural formation, plural marker /- al/ is sometimes added.

Examples are as follows

Singular		Plural	
/mug/	‘child’	/mugal/	‘children’
/min/	‘fish’	/minal/	‘fishes’
/kik/	‘basket’	/kikal/	‘baskets’
/nai/	‘dog’	/najal/	‘dogs’

Sometimes, plurality is indicated by adding numerals to it.

For example,

Singular		Plural	
/ pis/	‘cat’	/iq pis/	‘two cats’

Sometimes plurality is indicated by adding plural post position / ecoḍ/ ‘many’

For example,

Singular		Plural	
/ mail/	‘peacock’	/ecoḍ mail/	‘many peacock’
/vat/	‘duck’	/ecoḍ vat/	‘many duck’
/nai/	‘dog’	/ecoḍ nai/	‘many dog’

3.7.4. Person

There are three persons in Kota language. These are first person, second person, and third person. All these persons have different agreement relationship with tense, aspect and mood of verb.

For example,

	Singular	Plural
First Person	/an/ 'I'	/am/ 'we'
Second Person	/ni/ 'you'	/ni/ 'you(pl)'
Third Person	/on/ 'he', /ol/ 'she'	/or// 'they'

First Person:

Persons	Sentence	Gloss
Singular	/aŋ aŋgari koike/	'I go to the market'
Plural	/am aŋgari kokom/	'W go to the market'

Present tense markers are /-ke/, /-kom/ suffixes for first person singular and plural number respectively.

Second Person:

Persons	Sentence	Gloss
Singular	/ni aŋgari ko/	'You (sg) go to the market'
Plural	/nim aŋtəm aŋgari ko/	'You (pl) go to the market'

Present tense marker is /-ko/ suffix for both second person singular and plural number respectively.

Third Person:

Persons	Sentence	Gloss
Singular	/on aŋgari koiko/	'He goes to the market'
Plural	/or aŋgari koigo/	'They go to the market'

Present tense marker is /-ko/ suffix for both third person singular and plural number respectively.

3.7.5. Pronouns

A pronoun is a pro-form which functions like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A language may have several classes of pronouns. The Kota language has the following types of pronouns.

1. Personal Pronouns
2. Demonstrative Pronoun
3. Reflexive Pronoun
4. Interrogative Pronoun
5. Indefinite Pronoun

3.7.5.1. Personal Pronouns

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd and 3rd).

	Singular	Plural
First Person	/an/ ‘I’	/am/ ‘we’
Second Person	/ni/ ‘you’	/ni/ ‘you(pl)’
Third Person	/on/ / /əvun/ ‘he’, /ol/ ‘she’	/or// ‘they’

3.7.5.2. Demonstrative Pronoun

A demonstrative pronoun is a pronoun that represents a noun and expresses its position as near or far (including in time). The demonstrative pronoun in Kota can be described in a two-tier system by taking the spatial distance into account like Proximate demonstrative pronoun referring to the objects nearer to the speaker, Remote demonstrative pronoun that refers to the objects away from the speaker. Again, the demonstrative pronoun can be distinguished by two-tier numbers also like singular and plural.

	Proximate		Remote	
Singular	/id/	‘this’	/ad/	‘that’
Plural	/idelam/	‘these’	/ ətella:m /	‘these’

3.7.5.3. Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun to which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In Kota language, reflexive pronouns are:

Pronoun	Singular		Plural	
First	/anin/	‘myself’	/am elam/	‘ourselves’
Second	/nim em/	‘yourself’	/nim elam/	‘yourselves’
Third	/onʃin/	‘himself’	/ore/	‘themselves’
	/olʃin/	‘herself’		

3.7.5.3. Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in Kota can be classified into personal and impersonal forms with examples as-

who, whose (personal) what, which (impersonal)

Interrogative Pronoun

/edin/	‘what’
/ed/	‘which’
/ejenk/	‘why’
/dar/	‘who’
/dard/	‘whose’

3.7.5.4. Indefinite Pronoun

The pronouns which denote some non-definite person or thing instead of definite one are called Indefinite pronouns. This type of pronoun refers to one or more unspecified beings, objects or places. Examples of indefinite pronoun in Kota language are,

/dar enəm/	‘anybody’
/edacəm/	‘anything’
/elam/	‘everything’
/dar mila/	‘no-one’

3.7.6. Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages, in Kota also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case in Kota can be

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

3.7.6.1. Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In Kota, nominative case marker ‘-e’ is used sometimes.

Examples-

/mahese maŋgai tiɖəko/ 'Mahesh ate the mango'

Mahesh mango eat.PST

/rame bukne sam kuʈko/ 'Ram gave the book to Shyam'

In the above examples /mahese/ 'Mahesh' /rame/ 'Ram' are the subject in nominative case with nominative case marker '-e' attached.

/vil kimul uitto/ 'The sun rises in the east'

The sun east rise.PRS

In the above example, /vil/ 'The Sun' is the subject in nominative case with no overt nominative case marker attached with it.

3.7.6.2. Accusative Case

Accusative case is the case in nominative-accusative languages that marks certain syntactic functions, usually direct objects. In Kota /-ən/, /-in/ affixes are used as accusative marker.

Examples-

/am avən iʈbe me/ 'We beat the cows'

We cow. accusative marker beat

/an paik in kərbe/ 'I see the bird'

I the bird. accusative marker see. PRS

In above examples, accusative marker /-ən/ is attached with the word for cow /ave/ and accusative marker /-in/ is attached with /paik/.

3.7.6.3. Instrumental Case

This case is used to denote instrument with which the action is performed. In Kota, the marker is /-nə/, /a:l/.

Examples-

/martoɖe marmə **ne** viɭko/ 'The tree is cut with axe'
 tree axe. instrumental case cut

/ram ind penal **al** leɟer ildiko/ 'Ram wrote the letter with my pen'
 Ram my pen. instrumental case letter write.PST

3.7.6.4. Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Kota, the marker dative is /-ke/.

/gɔrmenɟe kanador **ke** kas kuɭko/ 'The Government gives money to poor'
 The Government poor . dative marker money give. PRS

/əvune enuk **ke** əɟə kas tədduko/ 'He gives me 5 rupees'
 He me five money give.PRS

3.7.6.5. Ablative Case

This case marks a person, place, or thing from which someone or something else is separated or the source from which someone or something comes, and is also frequently used to indicate the cause of an event or condition or the instrument by which an action is accomplished. In this language ablative case markers are /- tur, -lə/.

Examples-

/əvun enu ɟənnəl**tur** kihut vuduttiko / 'He fell down from my window'.
 He my window. ablative marker fall down.PST

/mog mərttult**tur** pən ənduko / 'The child plucked the fruit from the tree'
 The child the tree fruit pluck.PST

3.7.6.6. Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. This case expresses the meaning of belonging to or possession of something by the subject. In Kota, the Genitive case marker is /-und / which is attached to the person of thing with which has something in possession.

Examples-

/avund paije/	‘His house’
/aiolud avund paije/	‘His houses’
/ound mi:nal/	‘Their sons’

3.7.6.7. Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In Kota, the locative case markers are /- tul, /

/kile mərme:həttul	øddo /	‘The parrot is on the tree’
Parrot on the tree.locative marker	be.PRS	

/əvun pəikkīn to duttul	təvursko/	‘He killed the bird in the garden’
He the bird garden.locative marker	kill.PST	

/bəkke pəl həskkəl	øddo/	‘The book is below the table’
The book below the table	be.PRS	

3.8. Verb Morphology

3.8.1. Introduction

A verb is a member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a clause, govern the number and types of other constituents which may occur in the clause. Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender.

Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc.

3.8.2. Types of verb: A verb denotes action. Different types of actions from the provided data are given below.

3.8.2.1. Physical Activity Verbs

List of different physical activity verb from the provided data is given below.

/kaḍsu vudə/	‘to bite’.
/seitə vudə/	‘to bind’.
/naidiccə vudə/	‘to act’.

3.8.2.2. Instrument Verbs:

List of different instrument verb from the provided data is given below.

/kəttəsə vudə/	‘chop (fire wood)’
/kiuttu vudə/	‘cut (cloth)’
/toḷ vudə/	‘dig (a hole)’

3.8.2.3. Verbs of fighting:

List of different verbs of fighting from the provided data is given below.

/ittə vudə/	‘to attack’
/toukəsədə/	‘to defeat’
/təṅkatədə/	‘to defend’

3.8.2.4. Music Verbs:

List of different music verb from the provided data is given below.

/kaṭ vudə/	‘to beat (a drum)’
/irippədə/	‘to blow (a flute)’
/oidə vudə/	‘to chant (mantras)’

3.8.2.5. Motion verbs:

List of different motion verb from the provided data is given below.

/toiri vudə/	‘to appear (come into sight)’
/tortit̪ pəicci vudə/	‘to chase’
/piga loigədə/	‘to cringe’

3.8.3. Classification of Verb: The Kota verb stems can be classified into simple and compound verbs.

3.8.3.1. Simple Verb

A simple verb is composed of monomorphemic single root with or without asuffix. The verb is conjugated with aspect - gender – number – personal markers.

/on mugun nocrolo/ ‘He sees the child’

He the child see.PRS.2nd PERSON

3.8.3.2. Compound Verb

A Compound verb consists of more than one root and may include one or more suffixes. For example,

Compound Verb with root

/ni:r / ‘water’ + /tirussutu / ‘dilute, (add liquid)’ = /ni:r nirŋgussuvutu/

3.8.4. Inflection of Verb

The verbs in Kota can be studied with respect to their transitivity, finiteness, non-finiteness, negation, Causativization and Passivization.

3.8.4.1. Transitivity

The number of arguments that a verb takes is called its *transitivity*. Based on transitivity the verb stems can be further divided into three sub-classes. These are 1. Intransitive 2. Transitive.

Intransitive Verb

The verbs which do not take any object. Examples of Intransitive verbs are

/oibbutu /	‘go’
/vəgul kəllutu /	‘come’
/kirusuvutu /	‘bark’

The examples of Intransitive verbal formation are:

/nai	kertto /	‘The dog barks’.
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dog	bark.PRS
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/an	oibe /	‘I go’
-----	--------	--------

I	go
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Transitive Verb

The verbs which take an object. The examples of transitive verbs are:

/tiddutu / ‘eat’, /kəttu vutu / ‘give’, /no:ccu vutu / ‘see’

The examples of Transitive verbal formation are:

/ an dʰəddu tidubə / ‘I eat bread’.

I bread eat

/ əvuᵛ pəikkin noccuko / ‘She saw the bird’.

She bird see.PST

Ditransitive Verb

The verb has a subject, a direct object, and an indirect object. In the following sentence /kuᵛko/ ‘give’ is the example of ditransitive verb.

/gərmentɕe kanavonke kas kuᵛko/
government (subject) to poor (indirect object) money (direct object) give.ACTIVE
‘The Government gives money to poor’

3.8.4.2. Finiteness

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language. Having the verb roots as the base both Finite and Non-finite verbal formations are realised in Kota. The components of finite verb are 1. Tense 2. Aspect and 3. Mood. In Kota, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense.

The finite verbal formation is $\sqrt{\text{V}} + \text{tense marker} \pm \text{aspect marker} + \text{personal marker}$.

The formations of the verb / oibutu / ‘to go’ for three different persons and different tenses are given below.

3.8.4.2.1. Tense:

Accordingly, verbs in Kota are morphologically marked for having three way opposition of tense as

1. Present Tense
2. Past Tense
3. Future Tense

Following are the person wise tense formations in Kota taking / oibutu / ‘go’ as the model verb root.

Present Indefinite Tense

Person	Singular	Plural
First person	/aŋ aŋgari koike/ 'I go to the market'	/am aŋgari kokom/ 'we go to the market'
Second person	/ni aŋgari ko/ 'You (sg) go to the market'	/nim aŋtəm aŋgari ko/ 'You (pl) go to the market'
Third person	/on aŋgari koiko/ 'He goes to the market' /ol aŋgari koiko/ 'She goes to the market'	/or alam aŋgari koigo/ 'They go to the market'

Past Indefinite Tense

Person	Singular	Plural
First person	/an aŋgari koicipe/ 'I went to the market'	/am aŋgari kocipo/ 'We went to the market'
Second person	/an aŋgari kocipe/ 'You (sg) went to the market'	/ni aŋgari kocipio/ 'You (pl) went to the market'
Third person	/on aŋgari kociko/ 'He went to the market' /ol aŋgari kociko/ 'She went to the market'	/or aŋgari kocik/gmu/ 'They go to the market'

Simple Future Tense

First person	/an aŋgari kobe/ 'I will go to the market'	/am elam aŋgari kobomu/ 'We went to the market'
Second person	/ni aŋgari kobiu/ 'You (will) go to the market'	/ni aŋgari kobiu/ 'You (pl) will go to the market'
Third person	/on aŋgari kokukmu/ 'He will go to the market' /ol aŋgari kokukmu/ 'She will go to the market'	/orelam aŋgari kokukmu/ 'They will go to the market'

3.8.4.2.2. Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies is related with

duration, perfection, habituality etc. Kota has three aspects interpreted in different tenses. These are

Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Examples-

Present continuous markers for different persons for the verb po are –

Present Imperfective Aspect

First person	/an aŋgari koidole/ / 'I am going to the market'	/am elam aŋgari koidoleme/ 'we are going to the market'
Second person	/ni ojal aŋgari koidoliu/ 'You (sg) are going to the market'	/nim alam aŋgari koidolimu/ 'you (pl) are going to the market'
Third person	/on aŋgari koidolumu/ 'He is going to the market '	/or elam aŋgari koidolo/ 'They are going to the market'

Past Imperfective Aspect

First person	/an aŋgari koiritbe/ 'I was going to the market'	/am elam aŋgari koiritbeme/ 'We were going to the market'
Second person	/an aŋgari koiritbe/ 'you (sg) were going to the market'	/am elam aŋgari koiritbeme/ 'You (pl) were going to the market'
Third person	/on aŋgari koiritko/ 'He was going to the market ' /ol aŋgari koiritko/ 'She was going to the market'	/or elam aŋgari koiritko/ 'They were going to the market'

Future Imperfective Aspect

First person	/an aŋgari kobe/ 'I will be going to the market'	/am elam aŋgari kobeme/ 'We were going to the market'
Second person	/an aŋgari kobe/ 'You (sg)will be going to the market'	/am elam aŋgari kobeme/ 'You (pl) will be going to the market'

Third person	/an aŋgari kokoko/ ‘He will be going to the market’ /ol aŋgari kokoko/ ‘She will be going to the market’	/or elam aŋgari kokoko/ ‘They will be going to the market’
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Perfective Aspect

Perfective aspect is an aspect that expresses a temporal view of an event or state as a simple whole, apart from the consideration of the internal structure of the time in which it occurs. The examples in Kota are –

Present Perfective Aspect

First person	/an aŋgari kocipe/ ‘I have gone to the market’	/amelam aŋgari kocipeme/ ‘We have gone to the market’
Second person	/an aŋgari ojal kocipe/ ‘You (sg) have gone to the market’	/ni ojal aŋgari kocipiu/ ‘you (pl) have gone to the market’
Third person	/on aŋgari kocikmu/ ‘He has gone to the market’ /ol aŋgari kocikmu/ ‘she has gone to the market’	/or elam aŋgari koidolo/ ‘They are going to the market’

Past Perfective Aspect

First person	/an aŋgari kocipê/ ‘I had gone to the market’	/am elam aŋgari kocipeme/ ‘We had gone to the market’
Second person	/an ojal aŋgari kocipê/ ‘You (sg) had gone to the market’	/an ojal aŋgari kocipê/ ‘You (pl) had gone to the market’
Third person	/or aŋgari kociko/ ‘He had gone to the market’ /ol aŋgari kocikmu/ ‘She had gone to the market’	/or elam aŋgari kociko/ ‘They had gone to the market’

Future Perfective Aspect

/an aŋgari koiṭibenu/ ‘I shall have gone to the market’
/am elam aŋgari koiṭibomu/ ‘We will have gone to the market’

Habitual Aspect

It describes an action which happens/happened or will happen habitually or regularly.

Present Habitual Aspect

/vil kimul uitto/	‘The sun rises in the east’
/am avən iʈbe me/	‘We beat the cows’

Past Habitual Aspect

First person	/an kekike orbad min koige/ ‘I used to go to the office at 9 o'clock’	/am elam orbad min kik koieme/ ‘we used to go to the office at 9 o'clock’
Second person	/an eparkum orbad min kek koige/ ‘you (sg) used to go to the office at 9 o'clock’	/an kek ke orbad min koige/ ‘You (pl) used to go to the office at 9 o'clock’
Third person	/one orbad min kik koigo/ ‘He used to go to the office at 9 o'clock’	/or elam ke kige orbad min koigo/ ‘They used to go to the office at 9 o'clock’

3.8.4.2.3. Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc. From the given data we have following types of moods in the Kota language which are presented below:

Indicative Mood

Most verbs in this language used are in indicative mood, which indicates the action.

/idu uqə ave/	‘This is a cow’
this cow be.PRS	
/ində paije kunnədə/	‘My house is small’
my house small be.PRS	

Imperative Mood

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person. For example:

/val aqu/	‘Close the door’
door close	

/ibuknə od/ 'Read this book'
the book read

/ni id vaiven tinboro/ 'You should eat two bananas'
you two banana

Subjunctive Mood

Subjunctive mood is used to express wish, supposition, doubt, improbability or other non-factual statement.

/ni sərijan jamət vat otkə an siristijake/
'If you come in time we will examine this'

/an oila mittamele nal vaken/
'If I am well I will come tomorrow'

Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Kota

/elam əkor tal/ 'let them all come'

Potential Mood

The potential action is expressed in potential mood. In this language the example of Potential mood is:

/an vəddam abe/ 'I may come'.

Conditional Mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously. Examples of conditional moods in Kota language are:

/nipord koadmel amade noʈbeme/ 'If you come in time we will examine this'

/ʈren leʈ aigməl ampəc rubumu/ 'If the train is late we may catch it '

3.8.4.3.Non-finite

3.8.4.3.1.Infinitives

Infinitives are a form of verb that allow the word or a group of words to be used as a noun, adjective, or adverb. In English Infinitives are easy to identify because they're written with to + a verb. The purpose of infinitives is to discuss an action in general instead of a specific instance of the action being done.

Examples

/əʊn pən tilke pæcco/ 'He liked to eat fruit'

/anin ʋarbe/ 'I told you to come'

/pas ʋuude paikalke pæcco/ 'Birds love to sing'

3.8.4.3.2.Gerund

Gerund is a non-finite verb which acts like a noun. Since it is a kind of noun, it may be the subject or object to some verb

Examples

/litʃe littide uru koilide/ 'Swimming is good for health'

swimming health good

/pegu vittədə uruke oillidəla/ 'Smoking is dangerous to health'

smoking health dangerous.

In above examples /litʃe littide/ 'swimming', /pegu vittədə/ 'smoking' are gerunds.

3.8.4.3.3. Participles

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal adjective. A participle is a word formed from a verb that can function as part of a verb phrase.

Examples-

/kert ʋuude naje kərsrara/ 'Barking dogs seldom bite'

Barking dog seldom bite

/əʋulɛ virtipə pənnunə asure ɔlo/ 'She collected the fallen fruits'

She fallen fruits collect.PST

Negation

Negation is a morph syntactic in which a lexical item denies or inverts the meaning of another lexical item or construction. In Kota, different negative formations are discussed below.

Negative verbs :

Positive Sentence:

/ekeke ennal nərədəgo/ ‘The work will be done by me’
the work by me do.FUT.PASS

Negative Sentence:

/ekeke ennal nərədlara/ ‘The work will not be done by me’
the work by me do.FUT.PASS.NEG

As it can be observed that negative marker is

/adi end keke illa/ ‘It is not my work’
it be.PRS work negative verb

3.8.4.4. Causativization

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In Kota, causatives verbs are –

Examples-

/akuidəro osrocko/ ‘the horse runs’
/an kuidiri/n isbe/ ‘I run the horse’

Passivization

Passivization is the transformation of a sentence from an active form to a passive form.

1. Object changes to the subject.
2. Changing the verb stem into its participial form.

Active Sentence:

/gərmentɛ kanadorke kas kuʔko/ ‘The Government gives money to poor’
 Government poor money give.PRS

Passive Sentence:

/kanavonke gərmentɛ kas kuʔko/ ‘Money is given to the poor by Government’
 poor government money give.PRS

In the set – I the subject /gərmentɛ/ ‘Government’ > /okra-se/ “by him” and the verb stem /kʰa-/ > /kʰael-gəl/ - a participial form. /roʔi/ “bread” changes its status from object to subject in passive sentence.

3.9. Adjectives

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

3.9.1. Attributive adjectives - These are noun phrases headed by the modifier noun.

For example:

/oilid gənmug/	‘good boy’
good boy	
/vel kuider/	‘the white horse’
good horse	
/oilid paikəm/	‘good story’
good story	

3.9.2. Predicative adjectives- These are linked via a copula or other connecting device to the noun or pronoun they modify.

For example:

Non-predicative use

Predicative use

/vel kuider/	‘good horse’>	/i kuidər	vella	olo/	‘this horse is white’
good horse		the horse	white	be.PRS	

/oilid paikəm/	‘good story’	>	/i paikəm ola mulo/	‘the story is good’
good story			the story good	be.PRS
/oilid gənmug/	‘good boy’	>	/i gonmug oilmug/	‘the boy is good’
good boy			the boy good	

3.10. Numerals

Kota exhibits numerals of both the Cardinal and the ordinal type:

3.10.1. Cardinal Numerals

/oɖə/	‘one’	/are/	‘six’
/iɖə/	‘two’	/ei/	‘seven’
/munɖə/	‘three’	/eit/	‘eight’
/nanəgə/	‘four’	/orbad/	‘nine’
/aŋɟ/	‘five’	/pətə/	‘ten’

3.10.2. Formation of higher numerals

In the Kota language it is found that from eleven onwards up to ninety the allomorphs of ten, twenty, thirty, forty, fifty, sixty, seventy, eighty and ninety are added at the beginning with the allomorphic bases of the cardinal numeral form one to ten. Thus, the forms are –

/pəɖnuɖə/ “eleven” = /pəɖ-/ (< /pətə / ‘ten’) + -n + -uɖə (the allomorph of /oɖə/ ‘one’)

/paniɖɛ/ “twelve” = /pan-/ (< /pətə / ‘ten’) + -iɖə (the allomorph of /iɖə/ ‘two’)

Similarly for /pəlmunɖə/ ‘thirteen’, /pəɖnangə/ ‘fourteen’, /pəɖninci/ ‘fifteen’ and so on.

Again for the series starting from twenty.

/iruɖfəɖə/ stands for “twenty”

/ivətəɖɖə/ “twenty one” = /ivət-/ (allomorph of /iruɖfəɖə/ ‘twenty’) + /- oɖɖə/ (allomorph of /oɖə/ ‘one’)

/ivətəiɖə/ “twenty two” = /ivət-/ (allomorph of /iruɖfəɖə/ ‘twenty’) + /- iɖə/ (allomorph of /iɖə/ ‘two’)

Similarly for other higher numeral.

In the higher numerical formation (eleven to ninety nine) also the allomorph of /pətə/ ‘ten’, /ivətəiɖə/ ‘twenty’, /muɖət/ ‘thirty’, /nalvət/ ‘forty’ and so on are prefixed for numeral formation. Remarkably for ninety, twenty nine, thirty nine, forty nine, etc. also the allomorph of ten, twenty, thirty, forty, fifty, sixty, seventy, eighty and ninety are added at the beginning as prefix and allomorph for nine is added after that for numeral formation. For example,

/ivət orbad/	‘twenty nine’	=	/ ivət -/ ‘twenty’	+	/- orbad/ ‘nine’
/nalvət orbad/	‘forty nine’	=	/ nalvət -/ ‘forty’	+	/- orbad/ ‘nine’
/aivat orbad/	‘fifty nine’	=	/aivat-/ ‘fifty’	+	/- orbad/ ‘nine’
/arvət orbad/	‘sixty nine’	=	/arvət-/ ‘sixty’	+	/- orbad/ ‘nine’

Ordinal Numerals

Ordinals are formed mostly by adding inflectional suffixes /-vət/ to the cardinals. Only for /mudel/ ‘first’,

For example,

/mudel/	‘first’
/id̪avət/	‘second’
/mund̪avət/	‘third’

3.10.3. Fractions

Fractions are formed by following ways, e.g.

/p ^h aid/	‘half’
/oɖ ar/	‘one and a half’
/id̪ ar/	‘two and a half’
/oɖe gal/	‘one and a quarter’
/p ^h aid/	‘quarter’

3.11. Classifiers

A classifier is a word or a bound morpheme which accompanies a noun in certain grammatical contexts, and generally reflects some kind of conceptual classification of nouns, based principally on features of their referents. Classifiers are often accompanied with numerals. In Kota, classifiers are not used overtly. As we can see in the following examples.

/i	oɖə	pis	ɔɖdo/	‘Here is a cat’
here	one	cat	be.PRS	
/əi	id̪	pis	ɔɖdo/	‘There are two cats’
there	two	cat	be.PRS	

3.12. Adverb

Adverb qualifies verb, adjectives and also an adverb. Adverbs modify the words to which they apply since they limit the words in some way and make them more specific.

From the given data following example is collected,

/p^haim gənan/ ‘Speak slowly’

slowly speak

In the above sentences the adverb is /p^haim/ ‘slowly’ which modifies the verb /gənan/ ‘speak’.

In this language adverbs occur before the verb. Here we have following three types of adverbs. These are: the place adverbials. For example:

3.12.1. Adverb of Manner

This adverb describes how and in what way the action of a verb is carried out.

For example:

/ind kud/ ‘kindly’

/kir sir/ ‘loudly’

/sa[kənəm/ ‘quickly’

/p^hain/ ‘slowly’

3.12.3. Adverb of Time

This adverb describes when the action of a verb is carried out.

/mindəl/ ‘before’

/nalk/ ‘tomorrow’

/palers/ ‘afternoon’

/ila/ ‘never’

3.12.4. Adverb of Place

This adverb indicates an object's position in relation to another object.

/avəlar/ ‘across’

/nərtul/ ‘middle’

/pakkətəl/ ‘near’

/iɪmul/ ‘east’

/aɪmul/ ‘west’

4. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentences in natural languages and rules governing the order of combining the words to form sentences in a language. A syntactic category is a set of words and/or phrases in a language which share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution. Syntax discusses the structural relationships between these elements and other items in a larger grammatical structure and not on meaning. The syntax of Kota is discussed below.

4.1. Word- order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The Word order in Kota is of SOV (subject-object-verb) pattern.

Examples –

/an paikin kərbe/

I the bird see.PRS

‘I see the bird’

/mahesə maŋgai tiɖəko/

Mahesh the mango eat.PST

‘Mahesh ate the mango’

Here in these above two sentences, order of subject, object and verb shows that subjects of the sentences /an/ ‘I’ and /mahes/ ‘Mahesh’ are occurring in the beginning position, objects i.e. /paikin/ ‘bird’, /maŋgai/ ‘mango’ are occurring in the middle and verbs i.e. /kərbe/ ‘see’, /tiɖəko/ ‘ate’ are occurring in the final position of the sentence.

4.2. Types of Sentences

A sentence is a grammatical unit that is composed of one or more words that expresses an independent statement, question, request, command, exclamation, etc., and that typically has a subject as well as a predicate.

4.2.1. Structure wise sentences in Kota can be classified into three types i.e. simple, compound and complex. Each type of sentences are explained with example in the following section.

4.2.1.1. Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clause.

Examples –

/i kunmuk^h kərso/

the baby smile.PRS

‘the baby smiles’

/aŋ aŋgari koike/

I the market go.PRS

‘I go to the market’

4.2.1.2. Compound Sentence

A compound sentence is a sentence made of two or more independent clauses, usually joined by a conjunction (connective). A compound sentence has no dependent clauses.

Examples

/paik ojeɖ tiri kuruba/

home go back come

‘Go home and come back’

/seɭak min doɖɖəɖə seɭak min kunnəɖə/

Some fish big some fish small

Some fish are big and some are small

Though /-im/ is the word for ‘and’ in Kota, the above examples show that there is no word for ‘and’ connective when it connects two main clauses.

4.2.1.3. Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone.

Examples

/kəstəpət itmel gel koko/

hard work.be if he succeed be.FUT

‘If he works hard he will succeed’

/an oila mittamele nal vaken/

I will come if I am well

‘If I am well I will come tomorrow’.

4.2.2. Semantically, sentences are sub-classified in 8 types in Kota-

Statement Sentence

Interrogative Sentence

Imperative Sentence

Purposive Sentence

Conditional Sentence

Negative Sentence

Causative Sentence

Passive Sentence

Statement Sentence – The sentence which affirms a statement-

Examples in Kota include-

/ a:n Pəkkɪn ɲo:ccuvə/ ‘I see the bird’

Interrogative Sentence- The sentence which indicates a question like –

/ ɲi: eɲun ɲɪtʊvi / ‘What do you eat?’

Imperative Sentence- The sentence which implies a request, a command, an advice etc

/ibuknə od/

the book read.IMP

‘Read this book’

Potential Sentence – When the potentiality is expressed in a sentence, it thus called.

/an vəddam abe/

I may come

‘I may come’

Conditional sentence – When two actions are conditioned by each other in a single sentence.

/ raile paɪpe pətmale pəcrake’

the train late be if may catch it

‘If the train is late we may catch it’

Passive sentence - The sentence where the main action is expressed in passive is called passive sentence. In Kota, distinct passive formation is not available like other Dravidian languages. Only subject and object changes their position

Active sentence-

/gormanṭe kanavonke kaskuṭko/
government (subject) to poor (indirect object) money (direct object) give.ACTIVE
'The Government gives money to poor'

Passive sentence-

/ kanavonke gormanṭe kaskuṭko/
poor (indirect object) government (subject) money (direct object) give.PASSIVE
'Money is given to the poor by Government'

Causative Sentence – The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. When the subject causes some agent to do the action we get causative sentence.

/an kekisorne kaṭ keki gisbe/

I make the servant work in the field

Negative sentence – The sentence which expresses the negation are called negative sentences.

/on ikekin gijeiko/

'He did not do the work'

4.3. Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. The phrasal sub-division in Kota is as follows-

4.3.1. Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples –

/vel kuider/ 'the white horse'

white the horse

/oiled gənmug/ 'good boy'

good boy

4.3.2. Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples –

/on mugun nocrolo/	‘He sees the child’
/an pai koige/	‘I go to the house’
/an duiṭ tirbe/	‘I eat bread’

4.3.3. Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex. In the present questionnaire, no sample sentence is provided for adjectival phrase.

4.3.4. Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences.

An adverb phrase has an adverb that complements the verb.

Examples

/p ^h aim gənan/	‘Speak slowly’
slowly speak	

4.3.5. Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. A passive sentence is created from an active sentence by i) bringing object to the subject position ii) putting subject to the object position iii) adding ‘by’ iv) changing the verb form to its participle form. In Kota, the passive formation is absent like other Dravidian languages and the active verb plays the role.

Examples –

/doittə anə tediərə ole/ ‘Bread is being eaten by me’
Bread by me eat.PRS. PROG.PASS

/boukke avnal kaʔritke/
Book him read.PST.PROG.PASS
‘The book was being read by him’

4.3.6. Negation

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence

Examples –

/tic pəkət ogadi/ ‘Do not go near the fire’
near fire go.PRS.NEG

/avul kek kijaiko/ ‘She has not done the work’
she work do.PRF.NEG

/idu mudijirə əra/ ‘It is impossible’
it impossible be.PRS

4.3.7. Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject causes someone or something else to do or be something.

Examples

/an ʒentale kair kisbe/ ‘I make the people laugh’
I people to make laugh
/an kekarne gərdile keki gisbe/ ‘I make the servant work in the field’

5. CONCLUSION

The phonological, morphological and syntactic construction of Kota Mother Tongue as presented in this report showcases that this mother tongue has close affinity with Dravidian languages spoken in adjoining area of Nilgiri district i.e. Toda, Kurumba, Tamil, Kannada. Kota shares basic grammatical features and lexicon with Tamil languages.

6. TEXT

TWO FRIENDS AND A BEAR

Two friends, Ramu and Shyam walked through a forest. They promised each other that they would remain united in case of any danger. Once they were walking through a forest. A bear came on their way. Ramu climbed a tree. Shyam did not know how to climb a tree. He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond. In fear and grief, Shyam lay down on the ground breathless.

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures. After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?" Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Shyam walked in own way, leaving Ramu alone in the forest.

id̪ koʈalume oɖ̪ kəriɖime pəikme

‘Two friends and a bear’

/ramume somume koʈalale aure oɖ̪ nal kaʈar oiritko/

‘Two friends, Ramu and Shyam walked through a forest.’

/ id̪alme sət̪əʊvisko oddokoɖal piɾiɲɟir okolaɾte. sət̪əʊviʂt̪ke pin avalenitko/

‘They promised each other that they would remain united in case of any danger’

/əlgəjare ɔr kəriɖi vəd̪ko/

Once they were walking through a forest.

/ kəriɖi vəd̪ubu onne ramume mərt̪ osəroiʈ̪ aittiko/

A bear came on their way. Ramu climbed a tree.

/somume mərt̪ mərt̪əl əsa/

Shyam did not know how to climb a tree.

/ əʊun kiguto littiko/

He told his friend

/ somuvə tənke otas kik kik va ra:mun atko/

‘Shyam lay down on the ground breathless.’

/əʊun vəkina ai ittiko/

‘The bear came near the man lying on the ground.’

/ ul oʻtone pəʈʈəko/

It smelt in his ears,.

/pəʈʈəʈike tətəponmair nərcuko/ /pəʈʈəbəl somuvə muc uʈal pəʈko/

‘and slowly left the place, because bears do not touch dead creatures’

kərdə əijar suittir vəddutʈike noicciʈike kəvun muccut nojcuko/

/anme ocikut kəriɖəntkine/

‘After the bear left,

/alke enukurumələ tətəputne kərdə tinkola/

/kəride ocipətəre ramuvə mərtuttər erigir vətduko/

/ ramu oduʈuke somuvodə kəriɖə ninke eʈun peitkor vɛntiko./

Ramu came down from the tree and asked his friend Shyam, “Friend, what did the bear tell you into your ears?”

somu oduʈuke abəttəle udəvikkinavonotə sedartike en peitociku ittukke ramu nai vutʈuʈike somu tan occiko.

Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." ‘Saying this Shyam walked in own way, leaving Ramu alone in the forest.’

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1. INTRODUCTION

The Dravidian language family is one of the largest language families in the world. The Dravidian language family includes major languages such as Tamil, Telugu, Kannada, and Malayalam, as well as several minor languages.

The Dravidian languages has rich literary tradition and have contributed significantly to the cultural heritage of India. They are known for their systematic grammar, rich vocabulary, and unique sound systems.



i) Family affiliation

The Dravidian languages are notable for their unique features, such as a lack of grammatical gender and the use of agglutinative grammar, where words are formed by adding affixes to a root word. The languages also have a rich literary tradition, with some of the oldest known works of Indian literature, such as the Tamil Sangam literature, dating back over two thousand years. The history and origins of the Dravidian languages are still a subject of debate among linguists, but it is believed that they have been spoken in South India for at least 4,500 years.

The data of Maliyad has been collected from Vellore district (Ponnai village of Katpadi Taluk) of Tamil Nadu under Mother Tongue Survey of India Project. Vellore is a city in the state of Tamil Nadu, and the primary language spoken in Vellore is Tamil. In addition to Tamil, other languages spoken in Vellore include Telugu, Kannada, Urdu and others. There are many languages spoken by the communities consisting of very few people, who have migrated to Vellore from other parts of India.



ii) Location

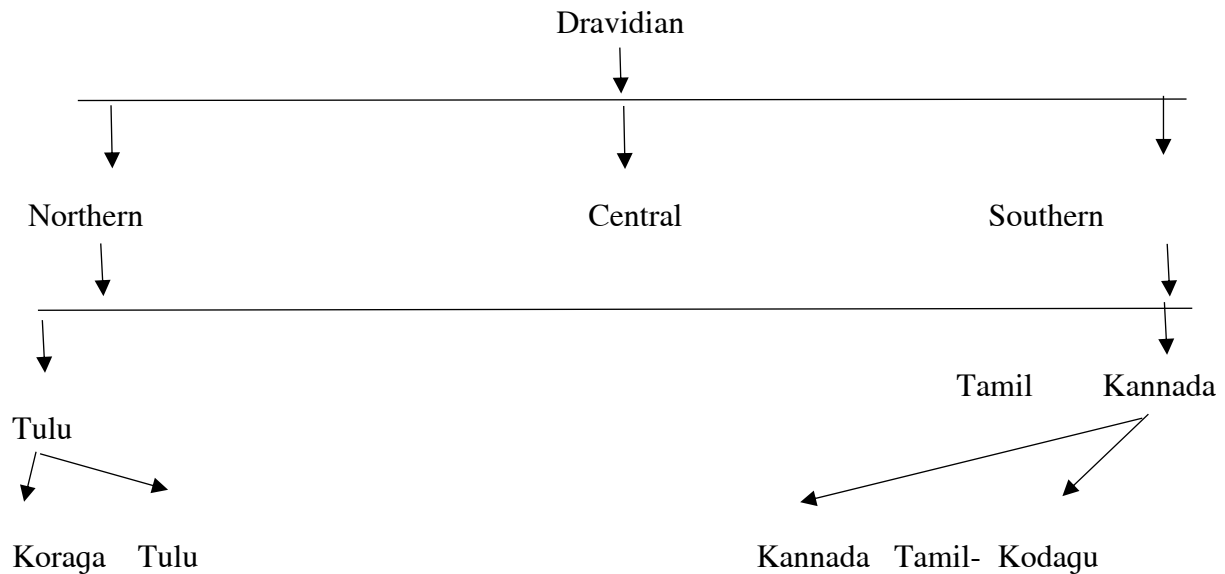
The present grammatical description of the Maliyad has been developed from the collected data by the in-house linguist of Language Division in the year 2021- 22 for the present LSI volume for Tamil Nadu. Apart from this study, during the Mother Tongue Survey of India Project (MTSI) audio visual linguistic data of four samples of Maliyad had been collected from Kuravan Kudisai village of the Vellore district and Ponnai village of Katpadi Taluk) of Tamil Nadu, by officials of Directorate of Census Operation of Tamil Nadu, Office of the Registrar general, India during 2015. Name of the informants are Smt. S. gayathri, Smt. J. Nandhini. All the data have been transcribed and analysed by linguistic Resource Persons namely Mr. Kamatchi, Mr. P. Jagan, Ms. J. Sheela Selva Kumari and Mr. M. Moovedan. Based on these analysed reports of four samples and a consolidated report prepared by Dr. K. Perumal and the collected information in the field survey by the in-house linguist of Language Division linguistic description of the Maliyad is presented here in the following chapters.

iii) Speakers' strength

The community speaking Maliyad lives mainly on agriculture and other occupations. They have migrated from some other place and speaks Maliyad in home domains and Tamil other domains.

iv) Bilingualism

On the basis of the field information and the grammatical reports a controversy arises as to whether this has been derived from colloquial Tamil or not. But the features which distinguishes Maliyad from Tamil and shows resemblance with Kannada and having similarity with Kodagu group of languages is are discussed below.



This language consists of twelve vowel phonemes and most of them occur in all the three positions (word initial, word medial and word final) which is one of the main characteristics of Dravidian languages. It also has a list of twenty seven consonant phonemes. The report provides ample examples of the occurrence of single and double consonants which again is found in Dravidian languages.

As found in the transcription, most of the words end with vowel proving its proximity to Kannada group of languages. Consonantal clusters are found mainly in word medial position and tri-consonantal cluster is not found in the transcription.

The morphological structure of the language shows inflection like other Dravidian languages. In Tamil, the verb is always placed at the end of the sentence. But Maliyad shows its closeness to other Dravidian languages as it shows a different set of verb endings. Unlike Kannada and Malayalam, the verbs of Maliyad are conjugated based on tense and person. The word order follows the pattern of Subject-Verb-Object which again resembles with Kannada and Malayalam. When compared with other vocabularies it can be said that Maliyad shares many words in common with Coorgi/Kodagu language.



2. PHONOLOGY

Phonology is “the study of speech sounds of a language or languages, and the laws governing them” and this chapter is dedicated towards the study of the phonological structure of the Maliyad language based on the data collected from Vellore district of Tamil Nadu. The study includes the followings:

- Inventory of sounds and their features
- Rules which specify how sounds interact with each other

A) Phonemic Inventory

The phoneme inventory of a language is the set of speech sounds that are distinctive. Any phonological description of any language usually includes a systematically arranged list of all the phonemes occurring in the language.

- A *phoneme* is a phonological unit which cannot be broken down into any smaller phonological units.
- A *phonemic contrast* is any sound contrast which, in the language in question, can be used as a means of differentiating intellectual meaning.

i) Segmental Phonemes

The phonological study as presented in this report is based on the data (phonetic transcriptions of the speech of native speakers) collected from the field. The segmental phonemes of Maliyad comprise of 12 vowels (including short and long vowels) and 27 Consonants. An effort has been made to present them with suitable examples.

Vowel Chart

Segmental Vowel Phonemes: The segmental vowels in this language are presented below.

	FRONT	CENTRAL	BACK
CLOSE	/i/	/ɨ/	/u/
	/ɪ/		/ʊ/
CLOSE-MID	/e/	/ə/	/o/
OPEN-MID	/ɛ/		/ɔ/
	/æ/		
OPEN	/a/		

Consonant Chart

Segmental Consonant Phonemes

The segmental consonants in this language are presented below.

		Bilabial	Labio dental	Dental	Alveolar	Post Alveolar	Retroflex	Palatal	Velar
Plosive	Vl	/ p /		/ t̪ /	/ t /		/ ʈ /	/ c /	/ k /
	Vd	/ b /		/ d̪ /	/ d /		/ ɖ /	/ ɟ /	/ g /
Fricative	Vl				/ s /	/ ʃ /			
	Vd			/ ʈ̪ /	/ z /				
Nasal	Vd	/ m /		/ n /			/ ɳ /	/ ŋ /	
Approximant			/ v /				/ ɻ /	/ j /	
Lateral Approximant					/ l /		/ ɭ /		
Trill					/ r /				
Tap/ Flap					/ ɾ /				

ii) Suprasegmental Phonemes

Syllables are supra segmental sound units. So the suprasegmental phonemes of Maliyad feature that the language exhibits

1. Suprasegmental feature

Apart from segmental phonemes Maliyad also make suprasegmental distinctions in tone and nasality. Suprasegmental features include tone, stress, and prosody.

- **Nasalisation**

Nasalisation is a way of pronouncing sounds characterized by resonance produced through the nose in course of which the velum is lowered, so that some air escapes through the nose during the production of the sound by the mouth. In Maliyad nasalization occurs with or without the influence of nasal vowel.

Some of these occurrences of nasalized vowels are shown below:

/ã/	/bi: ŋgã/	‘lock’
	/e:ro:ppiã/	‘aeroplane’
/æ̃/	/kɔ̃ðɪræ /	‘wall’
	/ pɔ̃ŋgæri /	‘woman’

- **Length**

Length is phonemically realized in Maliyad language. Below is given the contrast.

/kɔl/	‘kill’	/ko:l/	‘stick’	(contrast of /ɔ/ and /o:/)
/ɪðɑ:/	‘cold’	/i:ðɑ:/	‘shiver’	(contrast of /ɪ/ and /i:/)

B. Phonemic contrasts

A phoneme is the smallest contrastive unit in the sound system of a language. A study of minimal pairs in the data exemplifies the phonemic contrast available in the dialect. These are used to demonstrate that two phones constitute two separate phonemes in the language. Examples of phonemic contrasts in Maliyad are as follows

Contrasts in Vowels

/ɪ / ~ /ʊ/	/pɪli/	‘tooth’	:	/pɒlli/	‘grasses’
/ɪ / ~ /i:/	/ɪðɑ:/	‘shiver’	:	/i:ðɑ:/	‘cold’
/ɛ/ ~ /e:/	/pɛsi/	‘hunger’	:	/pe:si/	‘speak’
/ɛ/ ~ /ɪ/	/ɛggi/	‘steel’	:	/ɪggi/	‘twenty’
/ʊ/ ~ /ɔ/	/pɒŋgæri/	‘goddess’	:	/pɒŋgæri/	‘woman’
/i:/ ~ /o:/	/si:ppi/	‘comb’	:	/so:ppi/	‘soap’
/i:/ ~ /a:/	/mi:ni/	‘fish’	:	/ma:ni/	‘deer’
/a:/ ~ /u:/	/pa:nɛ/	‘pot’	:	/pu:nɛ/	‘cat’
/ɛ/ ~ /ə/	/sɒllɛ/	‘horn’	:	/sɒllə/	‘mosquito’

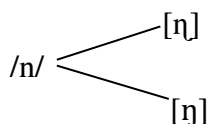
Contrasts in Consonants

/k/ ~ /g/	/ka:li/	‘empty’	:	/ga:li/	‘air’
/b/ ~ /p/	/bətta:/	‘cloth’	:	/pətta:/	‘of’
/k/ ~ /p/	/kɔgæ/	‘cave’	:	/pɔgæ/	‘smoke’
/a:/ ~ /ʊ/	/bɪsa:m/	‘shoulder’	:	/bɪsta:m/	‘arm’
/ɛ/ ~ /ɪ/	/ɛcci/	‘saliva’	:	/ɪɛcci/	‘forehead’
/s/ ~ /t/	/sa:vɪ/	‘death’	:	/ta:vɪ/	‘harbour’
/m/ ~ /p/	/mənɪ/	‘bell’	:	/pənɪ/	‘work’
/s/ ~ /p/	/sɔtði/	‘property’	:	/pɔtði/	‘ten’
/g/ ~ /d/	/ge:ra:/	‘floor’	:	/de:ra:/	‘tent’

3. Allophonic Distribution

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme's allophones are all alternative pronunciations for a phoneme, the specific allophone selected in a given situation is often predictable. The present data shows the following allophonic variation –

- Phoneme /n/ has two allophones [ɳ] and [ŋ].



[ɳ] occurs before /k/ or /g/

[ŋ] occurs after or before a retroflex obstruent or in intervocalic position.

[ɳ]-	/ pəŋgi /	‘fruit’
	/ɕ[ɻ]ŋgeji/	‘palm (of hand)’
	/məŋgkəttɪ/	‘Wood Pecker’

[ŋ]-	/ pa:ləvəŋ /	‘desert’
	/ poŋŋi/	‘girl’
	/məŋdʒi/	‘wife’

Phoneme /s/ has allophones [ʃ] and [z]. [ʃ] occurs before retroflex. [z] occurs before vowel.

/ kʊʃtə rə:gəm/	‘leprosy’
/ga:zəli/	‘bangle’

Co-articulation

In Co-articulation a conceptually isolated speech sound is influenced or becomes more like, a preceding or following speech sound. This feature can be observed in Maliyad. This is a common feature in Dravidian languages and Maliyad is no exception.

/məɾiɻi/	‘polish’
/məɻiɾi/	‘hair’

D. Phonemic Distribution

The distribution of the phonemes for this language is shown with respect to the word initial medial and final positions

Distribution of the Vowel Phonemes

Vowel	Initial	Medial	Final
/i/	/irəŋdʒi/ 'two' /iʃkirtu/ 'drag' /irintə/ 'if'	/nila:/ 'moon' /nilaga/ 'blue' /ticciri/ 'teacher'	/ga:li/ 'air' /pu:rʃi/ 'ashes' /nɛppi/ 'pain'
/ɪ/	/ɪsɪppi/ 'epilepsy' /ɪŋʃɪ/ 'ginger' /ɪʈʈɪk kəlli/ 'brick'	/bɪsa:m/ 'shoulder' /ŋa:likka:/ 'tongue' /ɒɪʈʈɪk / 'lamp'	/ga:li/ 'air' /du:sɪ/ 'dust' /tɛmbɪ/ 'brother (younger)'
/ɪ/	-----	/tɔŋgɪrəkʊŋʃɪ/ 'bat' /mərəmɔx əŋ/ 'son-in-law'	/kəɪmənɪ/ 'clay' /ɪnrɪ/ 'today' /na:ppətɔnbəði/ 'fortynine' /na:kki/
/i:/	/i:ðə:/ 'cold' /i:kə:rən/ 'son-in-law's father' /i:kə:sɪ/ 'son-in-law's mother'	/mi:nɪ/ 'fish' /pi:tə:/ 'wooden metal eat' /si:l/ 'idol'	-----
/u:/	/u:sɪ/ 'needle'	/su:dʒi/ 'heat' /bu:mɪ/ 'earth' /du:sɪ/ 'dust'	/pu:/ 'flower'
/ʊ/	/ʊdʒɪkki/ 'hot' /ʊʃɪ/ 'chisel' /ʊccɪ/ 'urine'	/ŋnɔppi/ 'ache/pain' /nɛppi/ 'belch' /pɔlgəɪvɪ/ 'sneeze'	-----
/e/	/elə/ 'leaf' /erra/ 'red' /eðdikisu/ 'getup'	/nakkerðdu/ 'lick' /kiekerðu/ 'cut'	/bəniɪnə/ 'banian' /muŋɪlə/ 'bamboo' /tɪʈʈɪpə/ 'sweet'
/e:/	/e:ləka:jɪ/ 'cinnamon' /e:gɪ/ 'seven'	/ge:ra:/ 'floor' /de:ra:/ 'tent' /ke:də/ 'donkey'	-----
/ə/	-----	/məkə kɔrpi/ 'pimple' /kɔʃtə rɔ:gəm/ 'leprosy' /rəvɪkkə bəʈʈa:/ 'blouse'	/sɪnnə/ 'small' /sɔllə/ 'mosquito' /ŋnəllə/ 'good'
/o/	/oŋdʒi/ 'one' /omɔti/ 'nine' /onma:re:/ 'one and a half'	/koʃ/ 'spider' /pournamɪ/ 'fullmoonday'	/vandunukiro/ 'arrive' /ʃanturo/ 'far'
/o:/	/o:m/ 'ajwain' /o:dʒə/ 'stream'	/ro:s/ 'anger' /mo:ŋndɪr/ 'ring' /ŋno:va:lɪ/ 'patient'	/po:/ 'go'
/ɛ/	/ɛkkəli/ 'hiccough'	/geɪvɪlɪ/ 'lizard'	/pa:nɛ/ 'pot'

	/ɛməkkə:/ ‘bone’ /ɛsɪ/ ‘rice’	/bɛɾi/ ‘big’ /vɛɾkka:/ ‘finger’ /nɛppi/ ‘pain’	/pu:nɛ/ ‘cat’ /ja:nɛ/ ‘elephant’
/ɔ/	/ɔɾtta:/ ‘squirrel’ /ɔŋəma:rɛ/ ‘one and half’ /ɔŋdɪ/ ‘one’	/kɔlli/ ‘weapon’ /gɔrra:dʒi/ ‘sheep’ /bɔmma:/ ‘toy’	-----
/æ/	-----	/pɔŋgæɾi/ ‘woman’ /pɔŋgæɾi/ ‘goddess’	/pɔgæ/ ‘smoke’ /kɔgæ/ ‘cave’ /kɔðɪræ/ ‘horse’
/a:/	/a:mɛ/ ‘tortoise’ /a:dʒi/ ‘goat’ /a:ri/ ‘river’	/pa:sɛ/ ‘cockroach’ /bɪsa:m/ ‘shoulder’ /pəŋga:ðɪ/ ‘old’	/rəkka:/ ‘feather’ /mənɾəkəppa:/ ‘Scorpion’ /bətt̪a:/ ‘cloth’

From the collected data we can see that all vowel phonemes except /ɪ/, /ə/ and /æ/ occur in word initial position and all vowel phonemes except /i:/, /ʊ/, /e:/ and /ɔ/ occur in word final position. Similarly, all vowel phonemes occur word medially.

- **Distribution of the consonantal phonemes:**

Consonant	Initial	Medial	Final
/p/	/pa:lɐvəŋ/ ‘desert’ /pɔllɛ/ ‘child’ /pɪlli/ ‘tooth’	/ɛttippu:sɪ/ ‘spider’ /səmpɛŋɡɪ/ ‘tube rose’ /ɡɛmpa:/ ‘basket’	_____
Phoneme /p/ occur only word initial and medial position not in word final position.			
/b/	/bu:di/ ‘ash’ /bəŋda:/ ‘rock’ /bəŋdɪ/ ‘vehicle’	/ɡɔbɔlikā/ ‘owl’ /mɔbbɪ/ ‘dark’ /a:sbɔttɪɾɪ/ ‘hospital’	_____
Phoneme /b/ occur only word initial and medial position not in word final position.			
/t/	/tɛmbɪ/ ‘brother (younger)’ /təsɪ/ ‘Sister’(younger) /tɪɾɪbu:sɪ/ ‘earth worm’	/ɛskɪtəŋtɪ/ ‘pomfret’ (a fish) /so:ma:lɪtəŋt̪a:/ necklace’	_____
Phoneme /t/ occur only word initial and medial position not in word final position.			
/t̪/	/t̪ɔva:ka:/ ‘tail’	/ba:tt̪i/ ‘duck’ /be:tt̪ən/ ‘son’s son’	_____
Phoneme /t̪/ occur only word initial and medial position not in word final position.			
/d/	/dəɡɡɪ/ ‘cough’ /dɔtta:/ ‘jar’ /da:məɾɛppu:/ ‘lotus’	/kɔndɛ:li/ ‘rabbit’ /va:ndɪ/ ‘vomit’ /mo:ndɪɾ/ ‘ring’	_____
Phoneme /d/ occur only word initial and medial position not in word final position.			

Phoneme /z/ occurs only word medial position not in word initial and final position.			
/f/	_____	/kəʃtəma:nə/ ‘hard’ /kəʃtɑ:l/ ‘labour’ /kʊʃtə rɔ:gəm/ ‘leprosy’	_____
Phoneme /ʃ/ occur only word medial position not in word. initial and final position			
/m/	/mɔ:kkeɪ/ ‘elbow’ /mənʊŋgə/ ‘husband’ /mu:si / ‘breath’	/pa:mbi/ ‘snake’ /əmma:ri/ ‘cataract’ /gɔ:ðimi/ ‘wheat’	/bɪsta:m/ ‘arm’
Phoneme /n/ occur all the three positions initially medially and finally.			
/n/	_____	/nʊntriŋgə/ ‘guest’ /mæccɪni/ ‘wife’s’ brother (younger)’ /sa:man/ ‘tool’	/te:n/ ‘honey’ /ma:n/ ‘deer’
Phoneme /ŋ/ occur only word medial and final position not in initial position.			
/ŋ/	_____	/mʊŋdʒi/ ‘widow’ /mʊŋdʒi/ ‘wife’ /mənʊŋgə/ ‘husband’	_____
Phoneme /ŋ/ occur only word medial position not in word initial and final position.			
/ŋ/	_____	/sɛŋgi/ ‘conch’ /pɛŋgi/ ‘fruit’ /pɛriŋga:je/ ‘asafoetida’	_____
Phoneme /ŋ/ occur only word medial position not in word initial and final position.			
/l/	/lækəkəɪkɑ/ ‘Kingfisher’ /lʊvəm pu:vi/ ‘clove’	/mɒliqi/ ‘black pepper’ /kələka:j/ ‘groundnut’	/gʊðɪkka:l/ ‘heel’ /pa:l/ ‘milk’
Phoneme /l/ occur all the three positions initially medially and finally.			
/l/	_____	/dələm/ ‘ceiling’ /vɪlɪkki/ ‘lamp’	_____
Phoneme /l/ occur only word medial position.			
/ɹ/	_____	/kʊɹəŋgəl/ ‘pebble’ /əɹəgi/ ‘beautiful’ /e:ɹɛ/ ‘poor’	_____
Phoneme /ɹ/ occur only word medial position.			
/r/	/rækka:/ ‘feather’ /rəgəm/ ‘blood’ /rəppəkəɹɪ/ ‘eyelid’	/bɛra:ði/ ‘long’ /səkəra:vi/ ‘mid-night’	/u:r/ ‘village’ /pe:r/ ‘name’
Phoneme /r/ occur all the three positions, i.e. word initially, medially and finally.			
/r/	_____	/kʊndri/ ‘hill’ /a:ri/ ‘river’ /u:rika:j/ ‘pickle’	_____

Phoneme / r / occur only word medial position.			
/v/	/vi:ka:rən/	‘daughter-in-law’s Father’	/rɪvɛ:rɪ/ ‘root’ /mɔdʒəvər/ ‘lame’
	/vɛ:ləŋga:jɪ /	‘brinjal’	/vɪljɪkki/ ‘lamp’
Phoneme /v/ occur only word initial and medial position not in word final position.			
/j/	/ja:nɛ/	‘elephant’	/pɔjppi/ ‘life’ /i:rəkka:j/ ‘bitter gourd’
	/ja:rɛ/	‘whom’	/ba:jɪ/ ‘well’ (water) /e:rəkka:j/ ‘ridge gourd’
Phoneme /j/ occur all the three positions, i.e. word initially, medially and finally.			

- **Diphthongs**

A diphthong or ‘two sounds’, also known as a gliding vowel, is a combination of two adjacent vowel sounds within the same syllable. In a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel, is described as a diphthong. It refers to two adjacent vowel sounds occurring within the same syllable. A diphthong is a vowel with two different targets where the tongue moves during the pronunciation of the vowel. Diphthongs contrast with monophthongs, where the tongue or other speech organs do not move and the syllable contains only a single vowel sound. Diphthongs often form when separate vowels are run together in rapid speech during a conversation.

As per the data the diphthongs in Maliyad are - /əi/, /əɪ/, /ia/, /ia/, /əu/, /uə/, /iɔ/, /əɔ/, /ai/ and /ai:/. The occurrence of the diphthongs is presented below. The diphthongs mostly occur only in word medial position.

Diphthongs	Initial	Medial	Final
/əi/		/vi:lajvəi a:kkirəði/ 'to describe'	
		/sənnəma:xəirɪkkiði/ /melisa: irɪkkiʉ/	
		'lean (man, woman)' /kɔʃl̩əma:xəikkirəði/ 'short (man, woman)'	
Phoneme / əi / occurs only word medial position.			
/əi/		/kɔslukkirəði/ 'to shake (to something)'	/na:ppəttənnəi/
			'forty one'
Phoneme / əi / occur word medial and final position.			
/ia/		/pu:miəðərtʃʃt̩/ 'earthquake'	
		/militʃia:lɔ/ 'soldier'	
		/pəltʃiaɪkkirəði/ 'to turn over'	

Phoneme / ia / occur only medial position.				
/ia/		/perialə:/	‘high tide’	
		/kuŋdʒia:qdəʃ/	‘hop-scotch (kitkit)’	
		/vɛliqdʒia:lɔdə/	‘sports-man’	
Phoneme / ia / occur only word medial position.				
/əu/		/kəuðə:/	‘cheek’	
		/udʒɪppəulɪttikɪrəði/	‘to wear (clothing)’	
		/kəuðə:/	‘cheek’	
Phoneme / əu / occur only word medial position.				
/uə/	/uərəŋgɪrəði/	/tu:rəluə/	‘to sprinkle (with water)’	
	‘to sleep’			
Phoneme / uə / occur only word initial and medial position not in word final position.				
/iə/		/tiəppi/	‘cap’	
Phoneme / ɪə / occur only word medial position.				
/əɪ/		/ra:gimərəɪm/	‘pipal’	
Phoneme / əɪ / occur only word medial position.				
/ai/		/ca:kkɪlə aɪŋga:/	‘washer-man’	
		/aɪjə:nɪkɪði/	‘sympathy’	
		/aɪnu:ri/	‘five hundred’	
Phoneme / ai / occur only word medial position.				
/ai:/	/ai:ciŋga:/			
	‘weaver’			
Phoneme / ai: / occur only word initial position.				

E. Consonant cluster

A consonant cluster is a sequence of two or more consonant sounds that appear together in a word without any vowels in between. Consonant clusters can be found at word initial, medial and final position. The consonant clusters can be a combination of two identical (known as homogenous clusters) as well as two non-identical consonants (known as heterogeneous consonant clusters). The occurrence of the consonant clusters is most frequent in the word medial position.

The combination of two identical consonants is also known as gemination. gemination is a phonological phenomenon in which a consonant is pronounced for a longer duration than usual. It occurs when a consonant sound is repeated or doubled within a word. This doubling can occur at the beginning, middle, or end of a word.

Non-identical/heterogeneous Consonant Clusters

/jʃ/	/mənʃəlɪ /	‘yellow’
	/ɪŋʃɪ/	‘ginger’
/mb/	/tɛmbɪ/	‘brother’ (younger)

	/kəɭɪmbɪ/	‘oinment’
/nb/	/ənbi/	‘affecton’
/ŋd/	/mo:ŋdɪr/	‘ring’
	/kɔŋde:ɪ/	‘rabbit’
	/va:ŋdɪ/	‘vomit’
/ŋd/	/bəŋdɑ:/	‘rock’
	/gɔŋdɑ:/	‘pond’
	/mɔŋdɪ/	‘wife’
/ŋg/	/pəŋgɪ/	‘fruit’
	/əŋge:/	‘there’
/ʃt/	/kuʃta ro:gəm/	‘leprosy’
	/kəʃta:ɪ/	‘labour’
/kl/	/sa:kla: sɪŋga:/	‘washer-man’
/tɹ/	/sɪtɹa:va:ðəɪ/	‘threat’
	/kɔdɪ ko:tɹəm /	‘holy place’
/st/	/pustəgəm/	‘book’
/lɹ/	/ko:ma:lɹɪ/	‘police’
/nɹ/	/pənɹɪ/	‘pig’
	/mənɹəkəppa:/	‘Scorpion’
/ɹs/	/nɹəɹssi/	‘nurse’
/ŋt/	/kɔŋtɪ səjɪnɪ/	‘chain’
/ŋd/	/vɛŋdɪj/	‘methi’
/tɹ/	/kɔdɪ ko:tɹəm/	‘holy place’
/st/	/pustəka/	‘book’
	/bɪsta:m/	‘arm’
/st/	/po:stɪ me:n/	‘post man’
/ts/	/kɛtsɪ/	‘bitter’

Sequence of three consonants

/ŋgj/	/te:ŋgjɪ:/	‘parts of coconut’
/ltp/	/kɔɪtpənnɪsɛjɹəa:lɔ/	‘mason’
/jɹn/	/pəjɹnəmi/	‘full moon’

Identical/ Homogenous Consonant Clusters

/kk/	/ləkkədɪkã/	‘kingfisher’
	/rəkka:/	‘feather’
/pp/	/əppa:/	‘father’
	/ŋɔppi/	‘ache/pain’

/bb/	/mɔbbi/	‘darkness’
/nn/	/mɔnnikka:li/	‘toe’
	/sənnɑ:sɪ/	‘bachelor’
/ŋŋ/	/əŋŋən/	‘brother (elder)’
	/məŋŋi/	‘sand’
/mm/	/əmma:sa:/	‘new moon’
	/sɔdɔmma:/	‘step mother’
/tt/	/rɛtta: sɪŋgə/	‘twin’
	/ʃɪttɪk kɔŋʃi/	‘sparrow’
/ll/	/sɔllə/	‘mosquito’
	/pɪlli/	‘tooth’
/ll/	/ma:ppɔllɛ/	‘bride groom’
	/pɔllɛ/	‘child’
/tt /	/məŋŋgkɔttɪ/	‘wood pecker’gg
	/pɔttɪ/	‘ten’
	/gɛddə/	‘eagle’
/dd/	/ggɛddɪ/	‘tobacco’
	/gɔddɪli/	‘axe’
/gg/	/dəggɪ/	‘cough’
	/bɔggɪ/	‘coal’
/cc/	/ɔccɪ/	‘urine’
	/ŋɛccɪ/	‘forehead’

F) Syllable structure

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns. Syllabification is the separation of a word into syllables, whether spoken or written. In Maliyad syllabification has been done as

- i. monosyllabic,
- ii. disyllabic and
- iii. polysyllabic words

• Monosyllabic Pattern

1. V /i:/ ‘housefly’
2. CV /va:/ ‘come’
3. VC /u:r/ ‘village’
4. CVC /pa:l/ ‘milk’
5. VCV /iði/ ‘this’

- **Disyllabic Pattern**

1.	CV-CV	/ga:---lɪ/	‘air’
2.	V-CV	/e:---gɪ/	‘seven’
3.	CV-CVC	/rə---gəm/	‘blood’
4.	CVC-CVC	/ dʌb---ba:j/	‘tin’
5.	CVC-CV	/tɛm---bɪ/	‘brother (younger)’

- **Polysyllabic Pattern**

1.	V-CV-CV	/ə---lɪ---gɪ/	‘princess’
2.	CV-CV-CV-CCV	/tə---lɛ---gɪ---dʌda:/	‘turban’
3.	VC-CV-CV	/əm---ma:---sa:/	‘new moon’
4.	CV-CVC-CV	/sɔ---dʌm---ma:/	‘step mother’
5.	CV-CV-CV	/ra:---jə---lɪ/	‘rat’
6.	CVC-CV-CV	/mʊŋ---dʌ---sɪ/	‘window’
7.	CV-CV-CV-CV	/tɪ---rɪ---bu:---sɪ/	‘earthworm’

3. MORPHOLOGY

Maliyad is an inflectional type of language. That means, here words are formed by adding syllables or letters (i.e. affixes) or different postpositions to the stem and different endings are used to form different types of words and these affixes show no traceable signs of having been independent words.

A) Noun morphology

A noun is a member of a syntactic class that includes words which refer to people, places, things, ideas, or concepts, whose members may act as any of the following: subjects of the verb, objects of the verb, indirect object of the verb, or object of a preposition or postposition.

Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/ inflectional pattern in association with gender, Number, and Adjective etc.

The nouns in the language are marked by two numbers (singular and plural), three genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

i) Gender

Gender in Maliyad is grammatically determined by two ways – Masculine and feminine. Most of the Maliyad nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. The masculine nouns tends to take /ə/ ending as opposed to feminine nouns with /a/ or /i/ ending. The word /aŋə/ is male, prefixed to show the masculine gender, and /poŋŋə/ indicates feminine gender as in /a:ŋi/ ‘male’, /poŋŋə/ ‘female’. gender here is natural, not grammatical.

Nouns are of masculine and feminine gender as exemplified in the following examples

Masculine		Feminine	
/kiri/	‘boy’	/sinne panni/	‘girl’
/a:mbələ/	‘male’	/pəŋŋie:ri/	‘female’
/a:va:/	‘father’	/amma:/	‘mother’
/məxi/	‘son’	/məxə/	‘daughter’
/tərsima:r/	‘step sister’	/aŋŋətəmbiŋgə/	‘step brother’
/kullə/	‘dwarf (male)’	/kullə/	‘dwarf (female)’
/kuriqo:/	‘blind (male)’	/kuriqo:/	‘blind (female)’
/sori a:kkirə a:li/	‘cook (male)’	/sori a:kkirə a:li/	‘cook (female)’
/ume:/	‘dumb (male)’	/ume:/	‘dumb (female)’
/kəŋəma:xə irikkidəŋgə/	‘fat (man)’	/kəŋəma:xə irikkidəŋgə/	‘fat (woman)’
/sənnəma:xə irikkidə/	‘lean (man)’	/sənnəma:xə irikkidə/	‘lean (woman)’

An interesting point is that both the masculine and feminine gender remain unhindered by number as we can see in the following example—

	Masculine			Feminine	
Singular	Plural		Singular	Plural	
/kiri/ ‘boy’	/kirkkingə/ ‘boys’		/sinnəpənni/ ‘girl’	/pənniŋgə/ ‘girls’	

However, separate lexemes are also used to refer to gender distinction as we can see in the following examples.

Masculine			Feminine	
/mejil/	‘peacock (male)’		/mejil/	‘peacock (female)’
/moŋdʒipepi/	‘widower’		/mɔŋdʒəsi/	‘widow’
/kənnikuttʃi/	‘calf (male)’		/kənnikuttʃi/	‘calf (female)’

Examples of common gender include

/kulla:/	‘baby’		/pulla:/	‘child’
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We can further classify Maliyad nouns denoting animate or non-animate, human or non-human belonging to two genders -Masculine and Feminine.

Examples for Masculine Nouns

Animate and Human		Animate and Non- Human		Inanimate	
/kiri/	‘boy’	/ mejil/	‘peacock’ (male)	/ʒəlva:/	‘shawl’
/a:va:/	‘father’	/pɔʈʈə a:dʒi/	‘goat’	/sɛrippɔpu:ʈʈi/	‘shoe’
		/ma:məni/	‘elephant’ (male)	/dʒəʋiʃiri/	‘trousers’

Examples for Feminine Nouns

Animate and Human		Animate and Non- Human		Inanimate	
/sinnəpənni /	‘girl’	/mejil /	‘peacock (female)’	/go:kka:/	‘sari’
/kuriɖo:ʃ/	‘blind’ (female)	/pɔʈʈə a:dʒi/	‘goat (she)’	/mo:ðirə/	‘ring’
/amma/	‘mother’	/ma:məni/	‘elephant (female)’	/təttə:r ba:vəda:/	‘frock’

An interesting example of gender difference is observed in Maliyad in the compound words where the second component of the word changes its gender naturally. For example:

Base term	/kəlʃa:ŋo:/	‘marriage’
Masculine	/kəlʃa:ŋa a:xa:ðəə a:li/	‘bachelor’
	/kəlʃa:ŋə pulla:/	‘bridegroom’
Feminine	/kəlʃa:ŋə a:xa:ðəpənni/	‘spinster’
	/kəlʃa:ŋə pənni /	‘bride’

ii) Number

From the provided data it can be seen that there are two numbers in Maliyad language: singular and plural. The singular has no particular distinguishing marker added. In case of plural formation, plural marker /-əlla/ or /yəlla/ or /-a/ is added with the singular form and sometimes different lexeme is used for plural number. Examples are as follows

Singular			Plural
/kiri/	‘boy’	/krikkiŋə/	‘boys’
/sinnəpənni /	‘girl’	/pənniŋə/	‘girls’
/iði/	‘this’	/aði/	‘those’

Sometimes plural marker /yəlla/ is added to the stem to indicate the plurality. For example,

Singular			Plural
/pəɖippə/	‘book’	/puɪtəxəŋə/	‘books’
/v:ɖi/	‘house’	/vəɖiŋə/	‘houses’

Some plurality is indicated by adding numerals to it. For example,

Singular			Plural
/v:ɖi/	‘house’	/irəŋɖiəvəɖiŋə /	‘two houses’
/sinnəpənni/	‘girl’	/a:ri:pənniŋə/	‘six girls’

Sometimes a different lexeme is also used for plural formation e.g.

Singular -	/onɖipulla:/	‘a child’
Plural -	/pəlliŋə/	‘children’

iii) Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages, in Maliyad also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case in Maliyad can be as follows;

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In Maliyad, the marker for nominative is /Ø/.

Examples-

/na:nɪ kʊŋʃi pa:rkkɪðɪ/	'I see the bird'
/na:ŋgə kʊŋʃi pa:rkkɪrɔ:m/	'We see the bird'
/na:n vətʃɪkkɪ pɔ:re:n/	'I go to the house'
/na:ŋgə kʊlɪkkɪðɪŋgə/	'The dog barks'
/ma:ɖɪŋgə pa:l tərɪðɪ/	'The cows give mlk'

In the above examples /na:nə/ 'I' / naŋga/ 'we', / paɪyʊva / 'cow' and /nai:/ 'dog' are the subject in nominative case with no case marker attached . Thus we see here the nominative case marker is null or absent.

Accusative Case

Accusative case is the case in nominative-accusative languages that marks certain syntactic functions, usually direct objects. In Maliyad, the marker for Accusative is /Ø/

/na:nɪ /rɔtʃi/tɪŋgɪre:n/	'I eat bread'
/na:nɪ kʊŋʃi pa:rkkɪðɪ/	'I see the bird'
/ na:ŋgə ma:ɖɪŋgələ ɑɖɪccom/	'We beat the cows'

Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Maliyad, the marker dative is /-ki/.

/eŋgɪttə/	'to me'
/nəmbərkiɪttə/	'to us'
/ɑðɪŋgəlɪkkɪ/	'to them'

Instrumental Case

This case is used to denote instrument with which the action is performed. It is a case indicating that the referent of the noun. In Maliyad, the marker is /-lə/.

/nəɖɪ pe:nə vərə:si/	'Write with my pen'
/mərətə kətɖɪli pətɖɪsɪŋgə/	'The tree is cut with axe'
/mɛgərə kətɖɪli pətɖɪsɪŋgə/	'The hair is cut with scissors'
/pəɖəɖɪ kɛɖɖɪ kərɪɖɪ kətʃɪccɪŋgə/	'The boat is tied to the shore with anchor'

Ablative Case

Ablative case is a case that expresses movement of the subject or the object from one place to another either at the spatial plane or at the temporal plane is expressed by the ablative case. In this language ablative case marker is /-ɪŋʃa/, /-ɪŋʃi/.

/kiri nədʒi sa:ma:ttilə pənsi/	‘He fell down from my window’ (marker is /-l/)
/kiri mərəttili iṛinḏi iləŋgər ra:si/	‘The leaves fall from the tree’ marker is /-l/)

Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. This case expresses the meaning of belonging to or possession of something by the subject. In Maliyad, the genitive case markers are /dʒi/ and /- / tʃi/

/kɛrəttʃiʊʊdʒi/	‘His house’ (marker is /-dʒi/)
/kɛrtʃiʊʊdʒiŋgə/	‘His houses’ (marker is /- dʒi/)
/aḏiŋgʃitdʒiʊʊŋgə/	‘Their son’ (marker is /- dʒi/)
/appɔnni giʔdʒi kəŋŋiŋgə/	‘Her eyes’ (marker is /- dʒi /)

However, another variety / -tʃi/ has been found in use of second person forms as in –

/nɛdʒiʊʊdʒi/	‘Your (sg) house’ (marker is /- dʒi/)
/niŋgiʔdʒiʊʊdʒiŋgə/	‘Your (sg) houses’ (marker is /- dʒi /)
/nəttʃi/pullə/	‘My child’ (marker is / - / tʃi/)
/nəttʃi/giŋgə/	‘My hands’ (marker is / - tʃi /)

This variation may occur because of phonological conditioning. But again, we see,

/niŋgiʔtʃi/rəŋdʒipukkʃi/	‘Two books of yours’, here /- tʃi/ is used.
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Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In Maliyad, the locative case markers are /n/, /-lə/ or /-lu/

/na:ni / (I) catteko (to the market) /po:re:n/ (go)/	‘I go to the market’ (marker is /n/).
/pɛŋʃi me:le: nilli/	‘Stand on the table’ (marker is /-li /)
/na:ni/ (I) /u:rili/ (in the village) /vəʔʃi:re:/ (live)/	‘I live in the village’ (marker is /-li/)
/na:ni u:rili vəʔʃi:re:/	‘I live in the village’ (marker is /-li/)

B) Pronouns

A pronoun is a pro-form which functions like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A language may have several classes of pronouns. The Maliyad dialect has the following types of pronouns.

1. Personal pronouns
2. Demonstrative Pronoun

3. Reflexive Pronoun
4. Interrogative Pronoun
5. Indefinite Pronoun

1. Personal Pronouns

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd and 3rd).

Person	Singular	Plural
First	/na:ni/, /na:n/ (I)	/na:ŋgə/ (we)
Second	/ni:/, /ni:ni/, /aðiŋgə/ (you)	/niŋga/ (you) (pl) /ni:ni/, /aɬəjro:/ (you all)
Third	/kiri/, /pɔnni/, /aði/ (he/she/it)	/aɬəjrə/ (they) /aðiŋgə/

This pronoun has another plural

Nominative - /na:ni/
Accusative /na:ŋgə/

2. Demonstrative Pronoun

Demonstratives are deictic word that specify which entities a speaker refers to and differentiates those from others. The demonstrative pronoun in Maliyad can be described in a two-tier system by taking the spatial distance into account like

- i) Proximate demonstrative pronoun referring to the objects nearer to the speaker,
- ii) Remote demonstrative pronoun that refers to the objects away from the speaker.

Again, the demonstrative pronoun can be distinguished by two-tier numbers also like

	Proximate		Remote	
Singular	/iði/, /ija:li/	‘this’	/aðiŋgə/	‘that’
Plural	/asiŋgə/	‘these’	/aði/	‘those’

Examples-

This-	/ija:li na:ɬɬi sonəði ga:rə/	‘This man is my friend’	[marker is /ija:li/]
	/iði ori vɔɬɬi/	‘This is a house’	[marker is /iði/]
That-	/ija:a:ŋgə kuŋɬa:iriŋkiði/	‘That man is fat’	[marker is /ija:a:ŋgə/]
These-	/ija:a:ŋgə usi:riŋkiŋgə/	‘These men are tall’	[marker is /ija:a:ŋgə/]
Those -	/appɔnni aɬəxə iriŋkiðiŋgə/	‘Those girls are beautiful’	[marker is /appɔnni/]

We can also classify Maliyad demonstrative pronouns in terms of distance as

	Proximate	Remote
	/irikkɪŋgə/ 'here'	/aŋge:/ 'there'
Examples-		
Here -	/na:nɪ aŋge: irikkə ku:ɖa:ði/ /pu:nəjjɪm/na:jjɪ/ikkɪði/ /ni:ŋgə eʃe:rɪm ni:kkiro:m/ /ni:ŋgə iŋge: vənði nikkire:n/ /ni:nɪ iŋki vənði irikkire:n/ /ni:ŋgə iŋge: vənði irikkɪŋgə/ /asɪŋgə iŋge: vənði irikkɪŋgə/	'You (sg) must not remain here' 'Here is a cat and a dog' 'We are coming here' 'You (sg.) are coming here' 'I am coming here' 'You (pl.) are coming here' 'It is coming here'
There –	/na:n aŋge: po:re:n/ /na:ŋgə aŋge: po:ro:m/ /ni: aŋge: po:rə/ /ba:mbiaŋge: po:rəði/	'I go there' 'We go there' 'You (sg.) go there' 'Snake goes there'

3. Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun to which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In Maliyad language, reflexive pronouns are:

Pronoun	Singular	Plural
First	/na:n /na:ne:/(myself)	/na:gəle/ (ourselves)
Second	/ni:nɪ/ (yourselves)	/ni: /aʃəjro:/ (you all)
Third	/avəne:/ (himself) /aði/ (itself)	/aðiŋgəle:/(themselves)

Examples-

First person singular	/na:n aði tinbe:n/ /ikka:tta:ɖi na:ne: se:nte:n/	'I eat it myself' 'I made the kite myself'
First person plural	/na:gəle: aŋge: po:no:e/	'We went there ourselves'
Second person singular	/ni:nɪ pəʃa: təppikko:/	'You wash the clothes yourself'
Third person singular	/appənni pa:nəj tu:kkisi/ /pa:ɖəŋgələ avəne: pəsuna:/ /aði setti po:cci/	'She lifted the pot herself' 'He studied the lessons himself' 'It died by itself'
Third person plural	/na:gəle: aŋge: po:no:e/	'We went there ourselves'

Interestingly, Maliyad speakers employ three different forms for third person singular in accordance with gender. For example, masculine pronouns are marked by use of avəne:

‘himself’, feminine pronouns are marked by use of /appønni/ ‘herself’ and /ađi/ ‘itself’ is used for inanimate things.

4. Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in Maliyad can be classified into personal and impersonal forms with examples as-
 who, whom (personal)
 what, which (impersonal)

Examples

Personal Forms-	/ja:ri kiri/	‘Who is he ?’
	/ađi ja:qdjikidirə/	‘Whose horse is that ?’
Impersonal Forms –	/na:ni enđi tiŋgirə/	‘What do you eat?’
	/nədqđi pəllə ɛŋgə/	‘Where are your children?’
	/ni:ni /jəpədqjae:/ pidikkəpo:rə/	‘Which train will you get’

5. Indefinite Pronoun

The pronouns which denote some non-definite person or thing instead of definite person or thing are called Indefinite pronouns. The examples of indefinite pronoun in Maliyad are

Examples-

Indefinite Pronoun (Singular) –

anybody:	/ja:ri irintəli ippəŋije: səjja:la:m/	‘Anybody can do this work’
anyone:	/ja:ri irinta:li ippəŋije: səjja:la:m/	‘Anyone can do this work’
everybody:	/ədj:rim ve:kkə vərəni/	‘Everybody has to come for the meeting’
everyone:	/aŋe:rə aŋke: po:singə/	‘Everyone went there’
everything:	/aŋte: tɛra: po:cci/	‘Everything is lost’
no one:	/ori a:lim tu:kkə mədqjja:đi/	‘No one can lift this stone’
none:	/əsingə ja:rim kəlja:ŋattikkə vərələ/	‘None of them came for this marriage’
nobody:	/ja:ri irinta:li ippəŋije: səjja: mədq ma:đi/	‘Nobody can do this work’
one:	/orittən /pəŋite:vərkkə/ po:no:/	‘One should go to find a job’
someone:	/ nanike dandə undə cəŋgu: panaŋa picuwi /	‘I am making someone give you money’

C) Adjectives

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive adjectives - These are noun phrase headed by the modifier noun.

For example:

/nəllə/kiri/	‘The good boy’
/nəllə/irikkaŋgə/	‘The good boys’
/baɭɭie kuŋɭi /	‘The big child’
/pəri/ pəri/pukkaŋgə/	‘The big books’
/pəri pəri kəmbiŋgə/	‘Big baskets’
/ugittija:nəkəri/	‘The boy is clever’

Predicative adjectives- These are linked via a copula or other connecting device to the noun or pronoun they modify.

For example:

/a: /a:liŋgə/ pe:səliŋgə/	‘Those men are strong’
/ija:a:ŋgə /usire:irikkaŋgə/	‘These men are tall’
/ija:a:ŋgə /kuŋɭa:irikkaði/	‘That man is fat’
/a: /a:liŋgə/ pe:səliŋgə/	‘Those men are strong’
/appɔnni /sokkima:kkiði	‘That girl is deaf’
/appɔnni /aɭəxə /irikkaðiŋgə/	‘Those girls are beautiful’

D) Numerals

Maliyad exhibits numerals of both the Cardinal and the ordinal type:

Cardinal Numerals

/ondɪ/	‘one’	/a:ri/	‘six’.
/irəŋɪ/	‘two’	/e:gi/	‘seven’.
/mu:ɪ/	‘three’	/eɪɪ/	‘eight’.
/na:li/	‘four’	/omvoti/	‘nine’.
/aɪtɪ/	‘five’	/pɔtɪ/	‘ten’.

Ordinal Numerals: Ordinals are formed by adding inflectional suffixes /- ði / /lɔ/ to the cardinals. For example,

/mɔðəlɔ/ ‘first’ /re:ŋɪa:va:ði/ ‘second’ /mɔɪa:va:ði/ ‘third’.

Fractions: Fractions are formed by following ways, e.g.

/onma:re:/	‘one and a half’.
/oŋŋa:ga:li/	‘one and a quarter’.

/ka:lva:ci/	‘quarter’.
/arva:ci/	‘half’.
/møkka:lə/	‘three fourth’.

Formation of numerals

one	/ondʒi/	two	/irəŋdʒi/	three	/mu:ɖʒi/	four	/na:li/
ten	/pətði/	twelve	/pənnədʒi/	thirteen	/pətmədʒi/	fourteen	/pəðina:li/
hundred	/nu:ri/	twenty	/itti/	thirty	/mɔppət/	forty	/na:ppət/
five	/aɪtʃi/	six	/a:ri/	seven	/e:gi/	eight	/etdʒi/
fifteen	/pətinəɪtʃi/	sixteen	/pəðəa:ri/	seventeen	/pəti:ni/	eighteen	pəðənattə
fifty	a:imbəðə /ambət/	sixty	/arubət/	seventy	/eɪtʃbət/	eighty	/enbət/
nine	/omuti/	ninety	/tɔnnu:ri/				
nineteen	/pəttəmbəðʒi/						

From the above data we can see that the numerals fourteen, fifteen, twelve, nineteen etc are formed by adding suffixes / - pəði /, / pəti-/ , /pənnə-/ , /pət-/ etc. while twenty, fifty, forty etc. have an uniform /ambət / or / ppət / ending.

Again ninety-one, thirty-one is formed in the following way –

/mɔppət/	‘30’ + /tɔnni/	‘1’	= /mɔppəttɔnni/	‘31’
/tɔnnu:ri/	‘90’ + /onni/	‘1’	= /tɔnnu:riɔnni/	‘91’
/mɔppət/	‘30’ + /tɔnbəðʒi/	‘9’	= /mɔppəttɔnbəðʒi/	‘39’
/tɔnnu:/	‘90’ + /onbəðʒi/	‘9’	= /tɔnnu:ɔnbəðʒi/	‘99’
/pəti/	‘10’ + / anʒi nəɪtʃi/	‘5’	= /pətinəɪtʃi/	‘15’
/pəði/	‘10’ + na:li/	‘4’	= /pəðina:li/	‘14’

E) Classifiers

The classifier is denoted by the use of cardinal numerals like / ori/ orittən etc to refer to a person. For example

/orittən pəŋite:vərkkɪ po:no:/ ‘One should go to find a job’

orittən is also used to denote singularity as in –

/iði ori vɔdʒi/ ‘This is a house’

/iði nəttʃi vɔdʒi/ ‘These are my houses’

/guriɬittə/ is sometimes used to denote multitude. The examples are –
 /guriɬittə ɒarsɪŋgə/ ‘The people go there’

F) Verb morphology

A verb is a member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a clause, govern the number and types of other constituents which may occur in the clause. Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender.

I. Finite verbs

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language. Having the verb roots as the base both Finite and Non-finite verbal formations are realised in Maliyad/Maliyad. The components of finite verb are 1. Tense 2. Aspect and 3. Mood. In Maliyad/Maliyad, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense.

i) Tense

The finite verbal formation is $\sqrt{\text{verb}} + \text{tense marker} \pm \text{aspect marker} + \text{personal marker}$. The formations of the verb /po:/ ‘to go’ for three different persons and different tenses are given below.

Accordingly, verbs in Maliyad/Maliyad are morphologically marked for having three ways opposition of tense as

1. Present Tense
2. Past Tense
3. Future Tense

Following are the person wise tense formations in Maliyad taking / po: / ‘go’ as the model verb root.

Present Indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	(I) na:n	po:re:n	na:ŋgə (we)	/po:rəm/
Second	ni: / (you) sg	po:ra:j/	ni:ŋgə (you pl)	/po:ŋgo:/
Third	kiri,pənni,aði	po:jirintə	po:jkini	po:giðŋgə

The markers for singular and plural forms are as follows— / e:n/ , / ra:j/ , /tə/ , /rəm / , /go:/ /gə/

Examples

/ na:n sətəjkkɪ po:re:n/
(I) (market) (go)

/na:nɪ sətəjkkɪ po:re:n/	'I go to the market'
/na:ŋgə/ irəŋdəsɪŋgə /sətəjkkɪ/ po:ro:/	'We(two) go to the market'
/na:ŋgə /sətəjkkɪ/ po:rəm/	'We go to the market'
/ni:n /sətəjkkɪ/ po:ra:j/	'You (sg) go to the market'
/na:ŋgə /sətəjkkɪ/ po:ŋgo:/	'You (pl) go to the market'
/kɪrɪ /sətəjkkɪ/ po:rə:n/	'He goes to the market'
/pɒnnɪ /sətəjkkɪ/ po:ɡɪði/	'She goes to the market'
/aði/tərəjka:j/ me:le:/ pərəkkɪði/	'It flies over the head'
/a:lmɪkkɪŋgə /sətəjkkɪ/ po:ðiŋgə/	'They (men) go to the market'

Past Indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	na:n (I)	po:ne:n	/na:n ŋgə (we)	po:ro:
Second	ni: (you) sg	po:jtʃa:j	ni:ŋgə (you pl)	po:jtʃa:ŋgə
Third	kɪrɪ,pɒnnɪ,aði	po:tʃa:ŋgə	/aðiŋgə/	po:ccɪŋgə/

The markers for singular and plural forms are as follows / e:n / , / tʃa:j / , / ŋgə // ɔ /

/na:n/ /sətəjkkɪ/ po:ne:n/
(I) (market) (went - past)

Examples

/na:n /sətəjkkɪ/ po:ne:n/	'I went to the market'
/na:ŋgə /sətəjkkɪ/ po:ro:/	'We went to the market'
/ni: /sətəjkkɪ/ po:jtʃa:j/	'You(sg) went to the market'
/ni:ŋgə /sətəjkkɪ/ po:jtʃa:ŋgə/	'You(pl) went to the market'
/kɪrɪ /sətəjkkɪ/ po:ccɪ/	'He went to the market'
/pɒnnɪ /sətəjkkɪ/ po:ccɪ/	'She went to the market'
/ aɔ cætʃekə poɪtɪŋɔtə /	'It went to the market'
/ aɔɔja:ro: /sətəjkkɪ/ po:tʃa:ŋgə	'They went to the market'

Simple Future Tense

Person	Singular	Verb form	Plural	Verb form
First	na:nɪ (I)	po:ro:/	/na:ŋgə/ (we)	/po:ro:/

Second	/ni:nɪ (you) sg	po:ma:tʃa:n	/ni:ŋgə/ (you pl)	po:ŋgo:/
Third	/kiri /appnni /aði	po:va:n/	/aðiŋgə/	/po:ɡim/

The markers for singular and plural forms are as follows—/ a:n/ , /m / , /go:/ /gə/

Examples

/na:nɪ /səntəjkkɪ/ po:ro:/
(I) (market) (go-future)

/na:nɪ /səntəjkkɪ/ po:ro:/	‘I will go to the market’
/na:ŋgə/ səntəjkkɪ /po:ro:/	‘We will go to the market’
/ni:nɪ /pəlli/ku:ɖəttirkki/ po:ma:tʃa:n	‘You(sg) will go to the market’
/ni:ŋgə/ pəlli/ku:ɖəttirkki/ po:ŋgo:/	‘You(pl) will go to the market’
/kiri /mɔɖi/ kəɖɪkkɪ/ po:va:n/	‘He will go to the market’
/appnni /mɔɖi /kəɖɪkkɪ/ po:ɡim	‘She will go to the market’
/aði /səntəjkkɪ /po:ɡim/	‘It will go to the market’
/aðiŋgə/ka:ətʃikkɪ/ po:ɡiŋgə/	‘They will go to the market’

ii) Person

There are three persons in Maliyad. These are: first person, second person, and third person. For example,

All these persons have different concordial relationship with the verb, tense and moods. Tense markers also change according to different persons (first person, second persons and third persons). Depending on the tense and moods these categorize are distinguished. For example,

PERSON	SINGULAR	PLURAL
FIRST	/na:nɪ/ (I)	/na:ŋgə/ (we)
SECOND	/ni:/, /ni:nɪ/, /aðiŋgə/ (you)	/ni:nɪ/, /aɖəjro:/ (you all)
THIRD	/kiri/, /appɔnni/, /aði/ (he/she/it)	/aɖəjro/ (they)

The different concordial relationship are shown below-

First Person: [singular]

/na:nɪ səntəjkkɪ po:re:n/	‘I go to the market [marker is –re:n] (present tense)
/na:n səntəjkkɪ po:ne:n/	‘I went to the market [marker is – ne:n] (past tense)
Or	
/na:nɪ (I) po:ne:n/	‘I went’ [marker is –ne:n] (past tense)

/na:ni sɛntəjkkɪ po:ro:m/ 'I will go to the market' [marker is –ro:m] (future tense)

First Person: [plural]

/na:ŋgə sɛntəjkkɪ po:rəm/ 'We go to the market' [marker is –m] (present tense)

/na:nŋgə sɛntəjkkɪ po:ro:m/ 'We went to the market' [marker is – m] (past tense)

/na:ŋgə sɛntəjkkɪ po:ro:m/ 'We will go to the market' [marker is –m] (future tense)

Second Person: [singular]

/ni:n sɛntəjkkɪ po:ra:j/ 'You (sg) go to the market' [marker is – j] (present tense)

/ni: sɛntəjkkɪ po:jʈa:j/ 'You (sg) went to the market' [marker is – j] (past tense)

Or

/ni:n (you sg.) po:jʈa:j/ 'You (sg.) went' [marker is –j] (past tense)

/ni:ni pəlʃi ku:dəttirkkɪ po:ma:ʈa:n /

'You (sg) will go to the school' [marker is –n] (future tense)

Second Person: [plural]

/na:ŋgə sɛntəjkkɪ po:ŋgo:/ 'You (pl) go to the market' [marker is – go:] (present tense)

/ni:ŋgə sɛntəjkkɪ po:jʈa:ŋgə/

'You (pl) went to the market' [marker is – gə] (past tense)

/ni:ŋgə pəlʃi ku:dəttirkkɪ po:ŋgo:/

'You (pl) will go to the market' [marker is –go:] (future tense)

Third Person: [singular]

/kiri sɛntəjkkɪ po:rə:n/ 'He goes to the market' [marker is – n] (present tense)

/kiri sɛntəjkkɪ po:cci/ 'He went to the market' [marker is – i] (past tense)

/kiri mɔdʒi kəʈdʒikkɪ po:va:n/ 'He will go to the field' [marker is –va:n] (future tense)

Third Person: [plural]

/a:lmikkingə sɛntəjkkɪ po:ðŋgə/

'They (men) go to the market' [marker is – ŋgə] (present tense)

/aʈəja:ro: sɛntəjkkɪ po:ʈa:ŋgə/

'They went to the market' [marker is – ro:] (past tense)

/po:giŋgə/

'They will go to the jungle ' [marker is –ŋgə/] (future tense)

iii) Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc. From the given data we have following types of moods in the Maliyad language which are presented below:

i) *Indicative Mood*

Most verbs in this language used are in indicative mood, which indicates the action.

/na:ni (I) /kuɲɟi (bird) /pa:rkkɪðɪ/ (see)/	‘I see the bird’.
/na:ɲgə/ (the dog) /kuɭikkɪðɪɲgə/ (barks)/	‘The dog barks’.
/aɲge:/ re:ɲɟi/ma:ɟɪɲgə/irɪnsɪɲgə/	‘There are two cows’

ii) *Imperative Mood*

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person.

For example

/skuləra (at school) /kɪtɪ/(near) /vərəsi/ (come)/	‘(you) Come near the school’.
/ip/ (this) /pɪkkɪ / (book) / / pəɟi (read)/	‘(you) Read this book’
/tiɟile:/ ku:ri	‘(you) Sit down’.

iii) *Subjunctive Mood*

In the subjunctive mood, the sense is to suppose or desire an action.

/kiri /kəɟtəppətɪle:// (if works hard) / me:le:/ (then) /kiri / (he) / vərɪva:n/ (will succeed)/	‘If he works hard he will succeed’
/kudirəjkkɪ/ (horses) /rɛkka:ɲgələ/əðɪ/pərtikkɪ/ (have wing)/	‘If horses had wing..’

iv) *Optative Mood*

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Maliyad

/əðɪɲgə/ (them) ɟe:re:/ (all) /vərəni/ (let come)/	‘Let them all come’.
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v) *Compulsive Mood*

The compulsion on the part of the subject is expressed in compulsive mood. In Maliyad language the examples of compulsive mood are:

/na:nə (I) bənte bəɲundɪ (ought to come)/	‘I ought to come’.
/aə (he) pustəkəna (a book) əɭdite ərdəndɪ (ought to write)/	‘He ought to write a book’.

vi) *Potential Mood*

The potential action is expressed in potential mood. In this language the example of Potential mood is:

na:ni (I) /vərlə/ (may come)/ 'I may come'.
kiri (he) pəkʃina kʊŋʃə (bird) sa:xə/ədʒiccə/ (may kill)/ 'He may kill the bird'.

vii) *Conditional Mood*

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously.

Examples of conditional moods in Maliyad/Maliyad are:

/rəjjil/ me:le:/ na:mə/ pəʒiccikələm/ 'If the train is late we may catch it'.
/ni:/ sərija:nə/ səma:ððilə/ vənði/ səri/ pa:rttikkila/ 'If you come in time we will examine this'

iv) *Aspect*

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies is related with duration, perfection, habituality etc. Maliyad/Maliyad has three aspects interpreted in different tenses. These are

- i. Imperfective Aspect
- ii. Perfective Aspect
- iii. Habitual Aspect

i) *Imperfective Aspect*

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Examples

Present continuous markers for different persons for the verb po are

Present Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni (I)	/po:re:n/	/na:ŋgə (we)	/po:rəm/
Second	/ni:n (you) sg	po:ra:j/	/na:ŋgə (you pl)	/po:ŋgo:/

Third	/kiri /pɔnni /asiŋgə/	/pɔ:rən/	aiŋga/irəŋɖa:siŋgəli/	pɔ:giðinŋgə/
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The markers for singular and plural forms are as follows— / re:n/ ,/ ra:j/ , / go: / /m/ , / gə/

Examples-

/nini/ /səntəjkkɪ/ / pɔ:jjikini/irikkire:n/
(I) (market) (go-present cont)

/nini/ səntəjkkɪ/ pɔ:jjikini/irikkire:n/	I am going to the market
/na:ŋgə /səntəjkkɪ/ pɔ:jjikiro:m	We are going to the market
/ni:nɪ /səntəjkkɪ/ pɔ:rə/	You(sg) are going to the market
/ni:ŋgə/ səntəjkkɪ/ pɔ:jjikiniŋgə/	You(pl) are going to the market
/kiri /səntəjkkɪ/ pɔ:giðɪ/	He is going to the market
/appɔnni /səntəjkkɪ /pɔ:giðɪ/	She is going to the market
/asiŋgə/ səntəjkkɪ/ pɔ:gininŋgə/	It is going to the market
/adəjrə:/səntəjkkɪ /pɔ:nirikkinŋgə/	They are going to the market

Past Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:n (I)	pɔ:ne:n/	/na:ŋgə (we)	pɔ:ro:/
Second	/ni: (you) sg	pɔ:jtɹa:j/	/ni:ŋgə (you pl)	pɔ:jtɹa:ŋgə/
Third	/kiri /pɔnni /asiŋgə/	poiyeŋinɟə	pɔ:cci/	pɔ:cci/

The markers for singular and plural forms are as follows— / e:n/ ,/ a:j/ , / cci/ /m/ , / gə/

Examples-

/ni:nɪ /səntəjkkɪ/ /pɔ:jkikino:/
(I) (market) (go-past cont.)

/ni:nɪ /səntəjkkɪ/ pɔ:jkiniirikke:n/	‘I was going to the market’
/ni:ŋgə /səntəjkkɪ /pɔ:jkikino:/	‘We were going to the market’
/ni:/ səntəjkkɪ /pɔ:jirintə/	‘You(sg) were going to the market’
/ni:ŋgə/ səntəjkkɪ/ pɔ:jkini/irita:ŋgə/	‘You(pl) were going to the market’
/kiri /səntəjkkɪ/ pɔ:jkira:n/	‘He was going to the market’
/appɔnni /səntəjkkɪ / pɔ:cci/	‘She was going to the market’
/asiŋgə /səntəjkkɪ/ pɔ:jkiniŋgə/	‘It was going to the market’
/adəjrə:/səntəjkkɪ/ pɔ:jkiniŋgə	‘They were going to the market’

Future Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:nɪ (I)	po:ro:/	/na:ŋgə/ (we)	/po:ro:/
Second	/ni:nɪ (you) sg	po:ma:tʃa:n	/ni:ŋgə/ (you pl)	po:ŋgo:
Third	/kiri /pɔnnɪ /asiŋgə/	po:va:n/	/aði	/po:gim/

The markers for singular and plural forms are as follows— / ɖuʎlo / , / pu / , /ɖikku /

Examples-

/na:n/ / səntəjkkɪ/ po:jkini/irikke:n/
(I) (market) (go-future cont.)

/na:n/ səntəjkkɪ/ po:jkini/irikke:n/	‘I will be going to the market’
/na:ŋgə/ səntəjkkɪ/ po:jkikiro:m/	‘We will be going to the market’
/ni:nɪ /kolləjkkɪ/ po:kini/irippə/	‘You(sg) will be going to the field’
/ni:ŋgə/pəʎi/ku:ɖəttirkkɪ/ po:ŋgo:/	‘You(pl) will be going to the field’
/kiri/kollə /mo:tʃikkɪ/po:jkiniðiŋgə/	‘He will be going to the field’
/appɔnnɪ/ mo:tʃikkɪ/po:jkiniði/	‘She will be going to the field’
asiŋgə/ mo:tʃikkɪ/po:jkiniðiŋgə/	‘It will be going to the field’
/aɖəjɾə/mo:tʃikkɪ/po:jkiniŋgə/	‘They will be going to the field,’

ii) Perfective Aspect

Perfective aspect is an aspect that expresses a temporal view of an event or state as a simple whole, apart from the consideration of the internal structure of the time in which it occurs. The examples in Maliyad/Maliyad are –

Present Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:nɪ (I)	po:jkire:n/	/na:nɪ (we)	po:ro:/
Second	/ni:/ (you) sg	po:ra:jə/	/ni:ŋgə/ (you pl)	/po:jta:jə/
Third	kiri /pɔnnɪ /asiŋgə/	/po:jjitɪ/	/aðiŋgə/	/po:jjitɪðiŋgə/

The markers for singular and plural forms are as follows— /ye / , /yiɪə/ , /yia / , /iɾa/ , /iɪə/

/na:nɪ / / səntəjkkɪ/ / po:jkire:n/
(I) (market) (go-pres. perfect)

/na:nɪ /səntəjkkɪ/ po:jkire:n/	‘I have gone to the market’
/na:nɪ /səntəjkkɪ/ po:ro:/	‘We have gone to the market’
/ni:/ səntəjkkɪ/ po:ra:jə/	‘You(sg) have gone to the market’
/ni:ŋgə/ səntəjkkɪ/ po:jta:jə/	‘You(pl) have gone to the market’
/kiri /səntəjkkɪ/ po:jjitɪ/ irinta:n/	‘He has gone to the market’

/appɒnni /səntəjkkɪ/ po:jjitɪ/ irɪkkɪði/	‘She has gone to the market’
/aðɪŋgə/ səntəjkkɪ /po:jjitɪðɪŋgə/	‘It has gone to the market’
/aɖəja:ro: /səntəjkkɪ/ po:tɪ /irɪŋgə/	‘They have gone to the market’

Past Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:n/ (I)	/po:tɪtɛ:n/	/na:ŋgə/ (we)	/po:no:/
Second	/ni:/ (you) sg	/po:jjidɖa:j/	/ni:ŋgə/ (you pl)	/po:jjidɖa:ŋgə/
Third	kiri /pɒnni /asiŋgə/	po:jjitɪ irinta:n	/aðɪŋgəɖə	po:jjirɪccɪŋgə/

The markers for singular and plural forms are as follows— / iye /, / itə /, / ya /, / ɪɾa /, / jətə /

Examples-

/na:n / /səntəjkkɪ/ / po:tɪtɛ:n/
(I) (market) (go-past. perfect)

/na:n /səntəjkkɪ/ po:tɪtɛ:n/	‘I had gone to the market’
na:ŋgə/ səntəjkkɪ/ po:no:/	‘We had gone to the market’
/ni:/səntəjkkɪ/ po:jjidɖa:j/	‘You(sg) had gone to the market’
/ni:ŋgə/ səntəjkkɪ/ po:jjidɖa:ŋgə	‘You(pl) had gone to the market’
/kiri /səntəjkkɪ/ po:jjitɪ irinta:n/	‘He had gone to the market’
/appɒnni /səntəjkkɪ/ po:jjitɪ/ irinta:	‘She had gone to the market’
/appɒnni /səntəjkkɪ/ po:jjitɪ/ irinta:	‘It had gone to the market’
/aɖəja:ro: /səntəjkkɪ/ po:jjinðɪccɪŋgə/	‘They had gone to the market’

Future Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni (I)	/po:jjitɛ:n/	/na:ŋgə/ (we)	/po:jjirɪppo:m/
Second	/ni:ni/ (you) sg	/po:jjirɪppa:/	/ni:ŋgə/ (you pl)	/po:jjirɪppa:ŋgə/
Third	kiri /pɒnni /asiŋgə/	po:jjirɪppa:n/	/asiŋgə	/po:jjirɪkkɪðɪŋgə/

The markers for singular and plural forms are as follows— /jjitɛ:n/ /jjirɪppa/ /jjirɪppa:n/ppo:m/ /ppa:ŋgə/ /kkɪðɪŋgə/

Examples-

na:ni səntəjkkɪ po:jjitɛ:n/
(I) (market) (go - fut. perfect)

/na:ni /səntəjkkɪ/ po:jjitɛ:n/	‘I shall have gone to the market’
/na:ŋgə/ /səntəjkkɪ/ po:jjirɪppo:m/	‘We will have gone to the market’
/ni:ni /səntəjkkɪ/ po:jjirɪppa:/	‘You(sg) will have gone to the market’

/ni:ŋgə/ /səntəjkkɪ/ po:jjirippa:ŋgə/	‘You(pl) will have gone to the market’
/kiri/ /səntəjkkɪ/ po:jjirippa:n/	‘He will have gone to the market’
/appənni/ /səntəjkkɪ/ /po:jjirippə/	‘She will have gone to the market’
/asiŋgə/ /səntəjkkɪ/ /po:jjirikkɪdɪŋgə/	‘It will have gone to the market’
/adəjrə/ /səntəjkkɪ/ /po:ʃʃiŋgə/	‘They will have gone to the market’

iii) Habitual Aspect

It describes an action which happens/happened or will happen habitually or regularly.

Present Habitual Aspect: The finite verb ends with /-pa/

/su:rijən/ tuppilə:/ udikkɪ/	The sun rises in the east
/na:ŋgə/ /dinəmɔm/ ma:tʃi li/ pa:l/kərəppo: /	We milk the cows everyday
/adɪŋgə/ pəðði/məŋikkɪ/ me:jrəði/ to:tʃətɪrkɪ/po:cci/	It goes to the garden for grazing at 10 o'clock

Past Habitual Aspect: The finite verb ends with /po:rəði + personal marker/

/na:ni/ /onba:ði/ məŋikkɪ/ abɪʃkkɪ/ po:rəði/ niʃəm/	I used to go to office at 9 o'clock
/ni: ŋgə/ /onba:ði/ məŋikkɪ/ po:rəði/ niʃəm/	You(pl) used to go to office at 9 o'clock
/na:ŋgə/ /onba:ði/ /məŋikkɪ/ ke:ŋdɪkkɪ/ po:rəði/ niʃəm/	We used to go to office at 9 o'clock
/ kiri/ /onba:ði/ məŋikkɪ/ səntəjkkɪ/ po:rəði/ niʃəm/	He used to go to office at 9 o'clock
/appənni/ /onba:ði/ / ke:ŋdɪkkɪ/ po:rəði/ niʃəm/	She used to go to office at 9 o'clock
/adəjrə:/onba:ði/ ke:ŋdɪkkɪ/ po:rəði/ niʃəm/	They used to go to office at 9 o'clock

v) Causative Aspect

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In maliyad, causatives verbs are –

Examples-

/na:ni/ /pəllikkɪ/ so:ri/kəɖikkɪre:n/	‘I feed the baby’
/na:ni/ /kudirəj/o:ɖa:/ vəkɪkkɪre:n/	‘king the horse run’
/na:ni/ /ʃənəŋgələ/ sirikkəvəcci/	‘I make the people laugh’

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject causes someone or something else to do or be something.

Examples –

/na:ni/ /kudirəj/o:ɖa:/ vəkɪkkɪre:n/	‘I am making the horse run’
/na:ni/ /ʃənəŋgələ/ sirikkəvəcci/ /	‘I make the people laugh’
/na:ni/ / nəʃʃipələjkkɪ/ so:ri/kəɖikkə/so:nne:n	‘I make the nurse feed the baby’

/ra:mə/kiriʒʒənə/vərə/sonnə/ətəna:le:/kiriʒʒənikkim/ne:rəm/illə/

‘Rama makes Krishna come but Krishna has no time

The data shows no instances of positivisation, relative and correlative clauses and complementation.

vi) Negative Aspect

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence

Examples

/kiri/pəŋi/sejja:lə/	‘He did not do the work ‘
/əðɪŋgə/na:li/sejja:/muɖija:ði/	‘They cannot do it’
/iði/məɖi/ma:ði/	‘It is impossible’
/əðɪŋgə/na:li/sejja:/muɖija:ði/	‘They cannot do it’

II. Non-finite verb

i) Infinitive

An infinitive form is *to* + the verb. Some verbs can take either the gerund or the infinitive with no loss of meaning.

Examples-

/ra:mə/kiriʒʒənə/vərə/sonnə/ətəna:le:/kiriʒʒənikkim/ne:rəm/illə/

‘Rama asked Krishna **to come** but Krishna has no time’

/ni:ni onba:ði məŋikkɪ po:rəði niʒəm/ ‘I used to go to office at 9 o’clock’

/əppənni onba:ði ke:ŋɖikkɪ po:rəði niʒəm/ ‘She used to go to office at 9 o’clock’

ii) Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb.

Here the process is: Verb + noun forming suffix = Noun (verbal Noun) [*√*+ *non-finite marker*]

/o:ɖi/ ‘to run’	+	- və	=	/o:ɖiʋəði/	‘running’.
/kəlik/ ‘to bark’	+	-k	=	/kəlikkirə/	‘barking’.

iii) Gerund

Gerunds and infinitives are forms of verbs that act like nouns. They can follow adjectives and other verbs. Since it is a kind of noun, it may be the subject or object to some verb

/na:n /ori/ pa:ɖirə/ kuŋʒə/ va:ŋɡine:n/	‘I bought a singing bird’
/ni:ccəl/ əɖikkirəði /nəlləði/	‘Swimming is good for health’
/akkirikkɪ /kirike:t/ viləjja:ɖirə/ piɖikkɪ/	‘He is fond of playing cricket’

iv) Participles

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal adjective. A participle is a word formed from a verb that can function as part of a verb phrase.

Examples-

/pʊnðə pəŋgi liqən /	‘fallen fruits’
/accə adʒiccə pʊkkiŋgələj/	‘Printed books’
/appɒnni/ pʊnðə/ pəŋgi liqən /se:ttivæcci/	‘She collected the fallen fruits’
/accə/adʒiccə/pʊkkiŋgələj/pədʒikkirəði/sulivi/	‘Printed book are easy to read’

III) Compound verbs

A compound is a word containing a stem that is made up of more than one root. A compound is a lexeme that consists of more than one stem. Compounding is the word formation that creates compound lexemes by the process of derivation. In other words, compounding or word-compounding occurs when a person attaches two or more words together to make them one word. The meanings of the words interrelate in such a way that a new meaning comes out which is very different from the meanings of the words in isolation.

Examples-

/irimbi kəda:ji:/ ‘pan’ + / kəda:ji:/ ‘box’	= /irimbi kəda:ji:/ ‘pan box/bag’
/kutɾə / ‘horse’ + /ma:tʃi bəŋdi/ ‘cart’	= /kutɾə pəŋdi/ ‘horse coach’

Few more examples are-

/kəljə:ŋo:/	‘marriage’
/kəljə:ŋa a:xa:ðə a:li/	‘bachelor’
/kəljə:ŋə a:xa:ðəpɒnni/	‘spinster’
/kəljə:ŋə pulla:/	‘bridegroom’
/kəljə:ŋə pɒnni /	‘bride’

Compound Verb

A Compound verb consists of more than one root and may include one or more suffixes. For example

Compound Verb with root /- /cɛjjirəði/

/onɖa:kələkki/ ‘mix’ + ‘to do’	= /onɖa:kələkki kɔlukkirəði/ ‘to mix something’.
/ga:lija:kkirəði/ ‘empty’ + cɛjjirəði ‘to do’	= /ga:lija:kkirəði/ ‘to empty from a jar’.

/cinna: pinnəma:krəði/ ‘disarrange’ + cɛjjirəði ‘to do’ = /cinna: pinnəma:krəði/ ‘to disarrange something (or put out of order)

Compound Verb with root /ni:ntu/

/təŋɖi/ ‘water’ + /ni:ntu/	‘dilute, (add liquid)’ = /təŋɖi ni:ntu/
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/ciŋga:rccikko: ni:ntu/	‘decorate’
/kudirəj/ka:le:/o:rro:/	‘to ride’
/mʊtʃipərəði/	‘kneel down (take a position)’

G. Adverbs

Adverb qualifies verb, adjectives and also an adverb. From the given data following example is collected,

/melle:/ (slowly) /pe:si/ (speak)/	‘Speak slowly’.
/vərttəjə/ (words) / nəllə/ (neatly) / rəsi/ (write)/	‘Write the words neatly’.

In the above sentences the adverbs are / melle:/ ‘slowly’ and / nəllə/ ‘neatly’.

In this language adverbs occur before the verb. Here we have following three types of adverbs. These are: the place adverbials. For example:

Adverb of Time: The time adverbials precede the verb. For example’

/na:likki/	‘tomorrow’
/ne:siri/	‘yesterday’

Adverb of Place: Place adverbials also precede the verb. For example

/va:re:n/ (come) /iŋgi/ (here) / ‘come here’. Here adverb of place is /iŋgi/ ‘here’.

Adverb of Manner: Like all other adverbs this type also occurs before the verb. For example

/melle:/ (slowly) /pe:si/ (speak)/	‘Speak slowly’.
/vərttəjə/ (words) / nəllə/ (neatly) / rəsi/ (write)	‘Write the words neatly’.
Here the adverb of Manner is melle:/ ‘slowly’ and / nəllə/ ‘neatly’.	

H. Participles

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal adjective. A participle is a word formed from a verb that can function as part of a verb phrase.

Examples-

/pʊndə pəŋgi liɖən /	‘fallen fruits’
/accə adiccə pəkkɪŋgələj/	‘Printed books’
/appɒnni/ pʊndə/ pəŋgi liɖən /se:tiʊəcci/	‘She collected the fallen fruits’
/accə/adiccə/pəkkɪŋgələj/pəɖikkirəði/suliʊi/	‘Printed book are easy to read’

4. SYNTAX

Syntax is the arrangement of words in sentences, clauses and phrases, and the study of the formation of sentences and the relationship of their component parts. In a language such as Maliyad, the main device for showing the relationship among words is word order; *e.g.*, in “He comes here” /keru iŋke: varcutu/ the subject is in initial position, and the verb follows the object. Transposing them may change the meaning or give incorrect sentence. The syntax of Maliyad is discussed below.

I. Word- order

The general structure of a sentence or the order of words in a sentence of Maliyad is Subject (S) + object (O) + verb (V) (i.e. SOV).

Examples –

/na:nu/ (I)	/kupʃa/ (the bird)	/pa:kre:/ (see)	‘I see the bird’
/ava/ (he)	/kupʃa/ (the bird)	/pa:kura:/ (sees)	‘He sees the bird’
/ni:/ (your)	/makkala/ (daughter)	/ku:ʃu/	‘Call your daughter’
/pulla/ (grass)	/toppu/ (remove)		‘Remove the grass’
/naʃu/ (my)	/u:ʃukku/ (to house)	/va:/ (come)	‘Come to my house’
/na:ŋgə/ (we)	/aŋge:/ (there)	/po:ro:m/(go)/	‘We go there’
/keru/ (the boy)	/punto:cu/ (falls)		‘The boy falls.’

II. Description of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. The phrasal sub-division in maliyad is as follows-

Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples

/nəɖi/pəri/na:rəɲni/	‘My name is Narayan’
/nəlla/irikkiŋgə/ /	‘The good boys’
/nəɖi/vəɖi/	‘Your (sg) house.’

Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples

/na:ni /rotti/tiŋgire:n/	‘I eat bread’
/kiri /pəkkə/ pəɖikkiði/	‘He reads a book’
/su:rijən/ tuppilə:/ udikki/	‘The sun rises in the east’.

Postpositional phrases

A postposition is an adposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP).

Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

Examples

/o:ɖiʋəði/ kudirəjna:l /sejja /pəttəði/	‘Running is done by the horse’
/pəsta:xəm/ pəɳji/me:le:/iriikkiði/	‘The book is below the table’

Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

Examples –

/nəllə/kiri/	‘The good boy’
/niŋgit̪i/rəŋɖipukki/	‘Two books of yours’

Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences. An adverb phrase has an adverb that complements the verb.

Examples –

/kətti /pe:səma:nə/	‘Do not speak loudly’
/melle:/pe:si/	‘Speak slowly’
/vərttəjə/ nəllə/ rəsi/	‘Write the words neatly’

III. Description of types of sentences

Sentences of Maliyad can further be classified into-

Sl. No.	Type of Sentence	Sentence in Maliyad	gloss
1	Statement Sentence	/na:nu kuɲʒa pa:kre:/	'I see the bird'
2	Interrogative Sentence	/ni:nu eppo:tu eððikira/	'When do you get up?'
3	Imperative Sentence	/i: pukka paɲi/	'Read this book'
4	Purposive Sentence	/va:ha:n go:da: be:cce: ʒa:je:ha:/	'That horse is to be sold'
5	Potential Sentence	/na:nu varla:/	'I may come'
6	Conditional sentence	/kutiraikku rekka irunta:le: atu parakkum/	'If horses had wings they would have flown'
7	Negative Sentence	/itu a:gatatukku tagantatu illa:/	'This is not edible'
8		/itu muɲima:tu/	'It is impossible'
9	Causative Sentence	/ na:nu ʒanaɲkala cirikka vacce:/	'I make the people laugh'
10		/ nanə avāke uɾə puɽʒaka kuɾpacita ɖuɻlo /	'I am making her give a book'
11		/məi go:de:ku ɖəʊda:ɬa:hum/	'I am making the horse run'
12	Passive Sentence	/a: pukka akke:le padɻnukira:/	'The book was being read by him'
13		/usse: ro:tti ka:ja: gəja: va:he/	'The bread is eaten by him'

In Maliyad the passive formation is absent like other Dravidian languages.

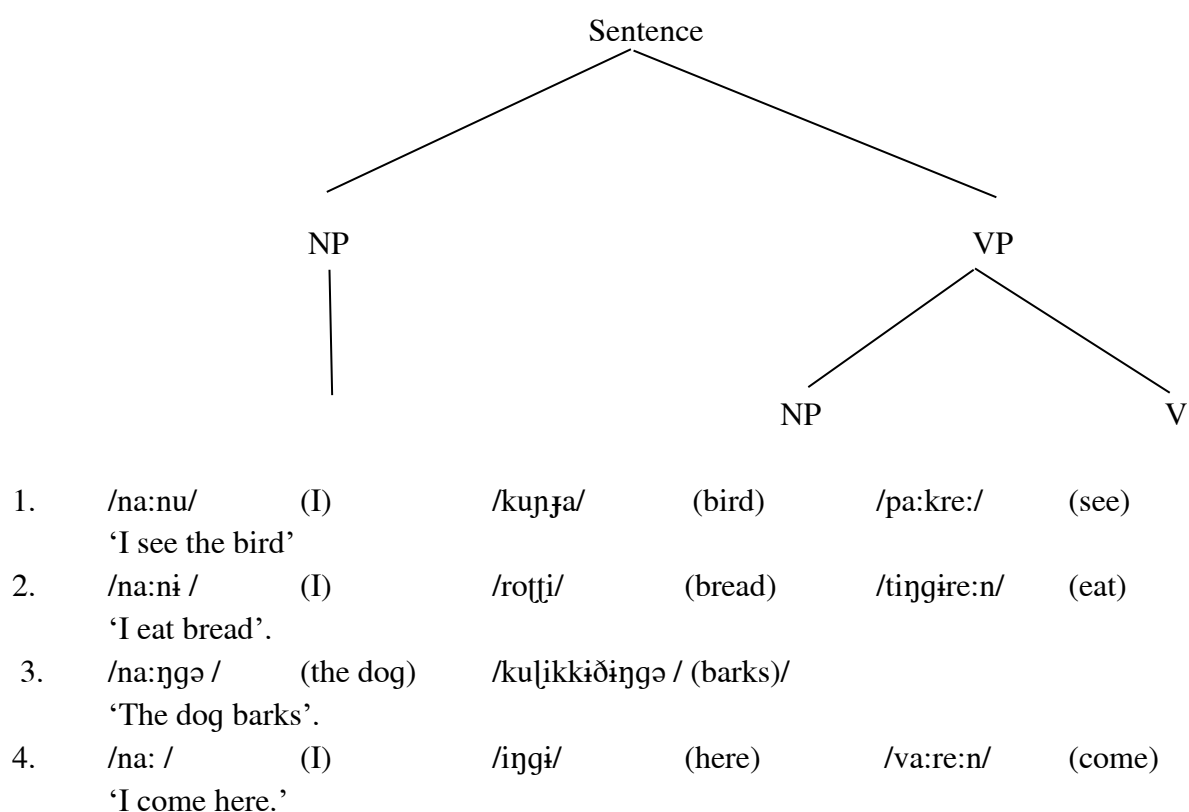
In traditional grammar a sentence is defined as a string of words (can be a single word also) that expresses a complete thought, or as a unit consisting of a subject and predicate. The sentences in Maliyad can be classified into

- i. Simple
- ii. Complex
- iii. Compound

The below mentioned examples are based on the data collected from the field.

i) Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clause.



The predicate may be a finite intransitive or transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate as in serial number 4.

ii) Compound Sentence

A compound sentence is a sentence that connects two independent clauses usually with a coordinating conjunction (and, or, but etc.). In a compound sentence two or more self-sufficient and related sentences are combined into a single and unified one. In Maliyad the connectives used are shown in the below table.

Sl. No.	Conjunct used	Sentence in Maliyad	gloss
1	and	/pu:nəjjim na:ji ikkiði/	'Here is a cat and a dog'
2	but	/ra:ma kiɽna vara connali a:nali kirɽnanukku ne:ra illa:/	'Rama asked Krishna to come but Krishna had no time'
3	but	/na:nu ne:caru vantikinu a:na:le natɽu atana:li na:nu varla:/	'I would have come yesterday but due to my ill health I did not come'
4	so	/nanna:li mi:n valala kaɽtu piɽikka muɽilala a:na:li motɽika:ɽti nalla:illa:/	'I could not find my net so I did not go today'

5	otherwise	/pənnəttə t̪iruppi kodu illa:ti ədi va:ŋguvə/	'You return the money otherwise you will get a beating'
6	hence	/na:n ke:kkirə ələvukku məLəi peija:t̪əta:lə mudin̪gə nəlla:lə/	'We did not receive the rain sufficiently hence the crops were not good'

iii) Complex Sentence

When one or more subordinate (dependent) clauses are combined with one independent clause, a complex sentence is formed.

Examples

/kəʃt̪əppətt̪əle:/ (hard) (to do) (if work) /kiri / (he) /kiri me:le: vəriva:n/ (will succeed)/
'If he works hard he will succeed'.

In the above sentence principal clause is /kiri me:le: vəriva:n/ 'he will succeed' joined by the complex marker /-vəriva:n / 'if' with the subordinate clause /kəʃt̪əppətt̪əle:/ 'if you work hard'.

Similarly,

/na:n / (I) /nəllə / (am) / irintə / (if well) (I) / na:ʎəikk̪i / (tomorrow) / vərə:n / (will come)
'If I am well I will come tomorrow'.

Here principal clause / na:ʎəikk̪i / vərə:n / 'I will come tomorrow' is joined by the complex marker /- vərə:n/ with the subordinate clause /na:n /nəllə / irintə 'If I am well'.

5. TEXT

/rɛŋdʲi ɲəŋbærkəl mərrim ɔɾi kərədʲ/
Two friends and a Bear

Two friends, Ramu and Somu walked through a forest.

/ra:mʊ so:mʊ rɛŋdʲim ɲəŋbærkəl. ɔɾi ɲa:lʲi ka:tʲikkip po:sɪŋə/

They promised each other that they would remain united in case of any danger.

/ka:tʲikkip po:ka:tʲikkʲi mɪnna:dʲi ɔɾi ɔppəŋd sɛɲʲisɪŋə. a:bəttikkʲi ɔðəva:ðə sɪŋga:vo:də
se:rəkku:də:ðʲi ɛŋdʲi sɔnnisi/

Once they were walking through a forest. A bear came on their way.

/ka:tʲikkip po:sɪŋə. ka:tʲikkip po:nə səməjəttile: kərədʲ vəŋdisi/

Ramu climbed a tree.

/ra:mʊ kərədʲjɛp pa:tʲittʲi mərəttʲi me:le: e:rɪdsi/

Somu did not know how to climb a tree.

/so:mʊ mərəttʲi me:le: e:rəttikkʲi tɛrɪma:tʲja:ðʲi/

He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond.

/ɔdʲəne: tərɛjile: bu:ŋdikkʲi mu:cci ɔdʲa:ðʲi bu:ŋdikkʲisi/

In fear and grief, Somu lay down on the ground breathless.

/kərədʲ vəŋdi sɔttʲi sɔttʲi pa:tʲittʲi sɛttəp pɔɾilɛ tɪŋgərəðilla: sɔnnittʲi ətʲi vɛjjɛp pa:tʲi ɔðʲi po:si/

The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures.

/ra:mʊ mərəttile:ŋdi tərɛkʲttə vəŋdisi. so:mʊvɛ kərədʲ ɛŋdi sɔnnisi ɛŋdʲi ke:tʲsi/

After the bear left, Ramu came down from the tree and asked his friend Somu, "Friend, what did the bear tell you into your ears?"

/a:bəttikkʲi ɔðəva:ðə sɪŋga:vo:də se:rəkku:də:ðʲi sɔnnittʲi kərədʲ kərədʲ vɛjle: po:si. ɔðima:rɪ
a:bəttikkʲi ɔðəva:ðə sɪŋga:vo:də se:rəkku:də:ðʲi sɔnnittʲi ra:mʊ ɲittʲi vɛjle: ɲi: po: so:mʊ ɲəttʲi
vɛjle: ɲā po:ræ sɔnnittʲi po:sɪŋə/

Somu replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Somu walked in own way, leaving Ramu alone in the forest.

/rɛŋdʲi ɲəŋbærkəl mərrim ɔɾi kərədʲ/

/ra:mʊ so:mʊ rɛŋdʲim ɲəŋbærkəl. ɔɾi ɲa:lʲi ka:tʲikkip po:sɪŋə. ka:tʲikkip po:ka:tʲikkʲi mɪnna:dʲi
ɔɾi ɔppəŋd sɛɲʲisɪŋə. a:bəttikkʲi ɔðəva:ðə sɪŋga:vo:də se:rəkku:də:ðʲi ɛŋdʲi sɔnnisi. ka:tʲikkip

po:siŋgə. ka:tʃikkip po:nə səməjəttile: kərədɪ vəŋdisi. ra:mə kərədɪjɛp pa:tʃittɪ mərəttɪ me:le:
 e:rɪdsi. so:mə mərəttɪ me:le: e:rəttikkɪ tərɪma:tʃa:ði. ɔdəne: tərɛjɪle: bu:ŋdikkɪŋi mu:cci ʔda:ði
 bu:ŋdikkisi. kərədɪ vəŋdi sətʃɪ sətʃɪ pa:tʃittɪ/
 /settəp pərɪlɛ tɪŋgərəðilla: sənnittɪ ətʃɪ vɛjjɛp pa:tʃɪ əði po:si. ra:mə mərəttile:ŋdi tərɛkittə
 vəŋdisi. so:məvɛ kərədɪ ɛŋdi sənnisi ɛŋdɪ ke:tʃɪ /
 /a:bəttikkɪ ɔðəva:ðə siŋga:və:də se:rəkku:da:ði sənnittɪ kərədɪ kərədɪ vɛjle: po:si. əðima:ri
 a:bəttikkɪ ɔðəva:ðə siŋga:və:də se:rəkku:da:ði sənnittɪ ra:mə nittɪ vɛjle: ɲi: po: so:mə nɛttɪ
 vɛjle: ɲa: po:ræ sənnittɪ po:siŋgə/

6. REFERENCE

Sl. No.	Book/Source	Author/Linguist/Research Scholar
1	The Scheduled Tribes	K. S. Singh
2	Encyclopaedia of Primitive Tribes in India	P. K. Mohanty
3	Coorgi/Kodagu Report	Language Division
4	Consolidated Report of MTSI	Dr. K. Perumal

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1. INTRODUCTION

India shows one of the largest tribal population in the world. Tribes of both homogenous and indigenous communities are available in India. They are generally called by the name 'Adivasi' in India. This present study aims to discuss about the Paniyan tribe in the state of Tamilnadu. The Nilgiri hills are inhabited by so many such 'aboriginals' for century after century. In Tamilnadu, at present, there are 36 tribes & sub-tribes.

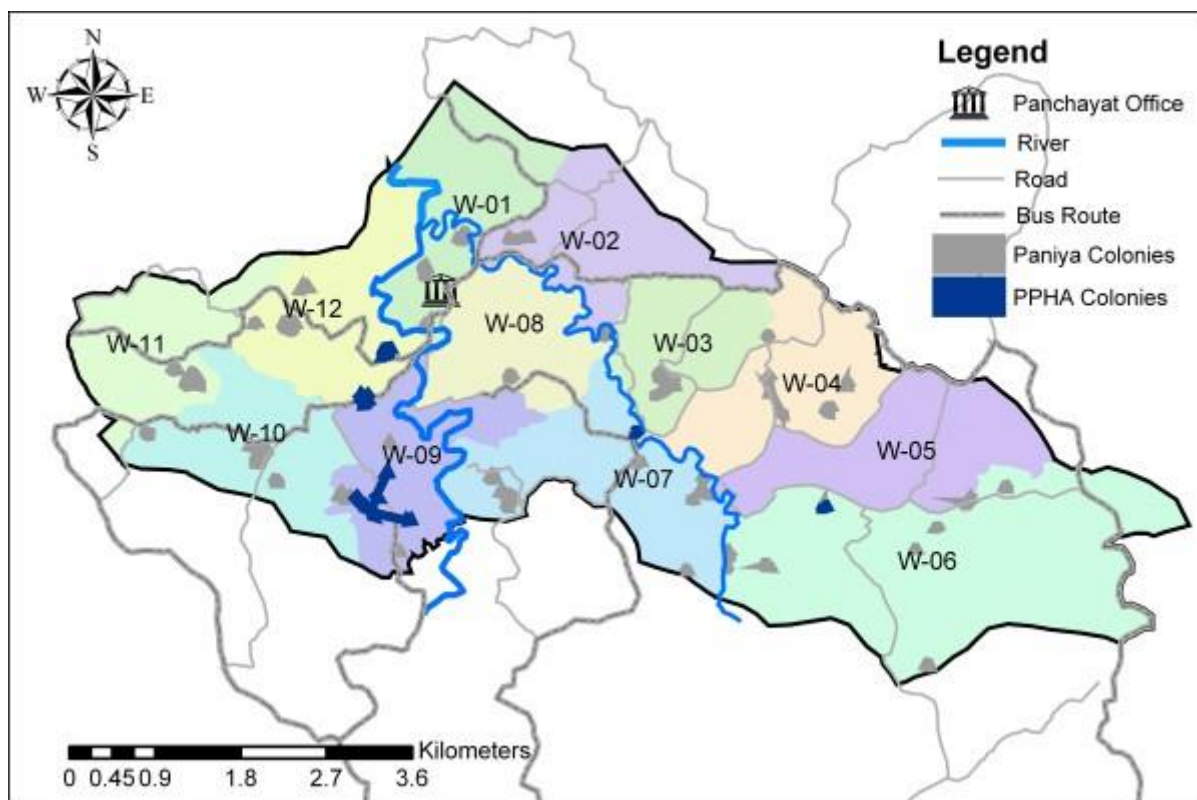
The Paniya/ Pania is a language spoken by the people called Paniyar or Paniyan and Paniyas or Paniyans. They are the ethnic tribal group of India. The Paniyan tribal groups are found not only in the state of Tamilnadu but their inhabitants are also recorded in Karnataka and Kerala. Their concentration is more in Kerala notwithstanding their achievement as a Scheduled Tribe status in Tamilnadu. The legendary origin of the Paniyan tribe is at a place called Ippimala and they are descender from pantirappannara.

1.1 Family Affiliation

The word 'Paniya' comes from the word 'pani' which means 'work'. The word refers to a worker or a labourer. They always served as the slaves to the landlords. Paniya is a South Dravidian group of language spoken in India. Paniya was classified under Malayalam in 1961 Census on the basis of Linguistic Survey of India. Pania is equated with the Indo-Aryan term 'Bania', a trader who is supposed to have hailed from North India. Speech is a corrupt form of Malayalam (Language Handbook of 1971). According to Grierson's 'Linguistic Survey of India' Pania tribe speaks "the same as Malayalam. Properly the name of a Madras caste which speaks a corrupt Malayalam". As per K.S. Singh in 'The Scheduled Tribes', "The Paniyan speak Malayalam among themselves and use the same language for writing is Malayalam". Grierson included this language under Malayalam and classified under Dravidian family. The Imperial Gazetteer (1911) reports as 'the Paniyas are the most characteristic representatives of the Dravidian type admixture of Aryan, Scythian and Mongoloid elements in it'. They have their own language called Paniya Bhasha which is only a spoken form of language. Thurston (1909) mentioned in his book that the coffee planters came from outside and started settling in the area. At that time, they purchased land along with the Paniyan living there in order to utilize their services.

1.2. Location

In Tamilnadu Paniyan are mainly concentrated in the Gudalur and Pandalur taluks of the Nilgiri district. Paniya speakers are also available in Wayanad, Kozhikode, Kannur and Malappuram districts of Kerala and Kodagu district of Karnataka.



1.3. Speakers' Strength

In accordance with Census of India 1961, 5,221 Pania mother tongue speakers were available in India. The state-wise distribution of these 5,221 speakers are as below.

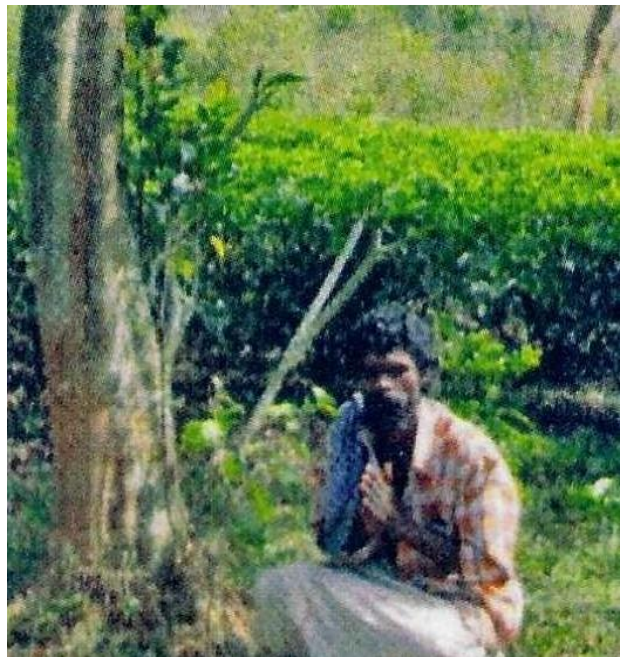
Kerala:	82
Madras:	5,139

1.4. Bilingualism

The bilingual status among the Paniyans depends on their settlement in the respective states. The Paniyans who settles in Kerala know Malayalam. Those who settles in Tamil Nadu can speak Tamil and they know Kannada also staying in Karnataka. These major languages are the lingua franca of distinct regions.

1.5. Sociolinguistic and Ethnolinguistic Information

The Paniyans are dark-skinned, long-headed people of short stature with wavy or curly hair and show a broad nose form (Das, 1955). They affirm strong similarity with African Negroes. Earlier Paniyan were largely depended on wage labour for their livelihood but at present they are also engaged in hunting, fishing, cultivation and in Govt. services. Both man and woman participate in earning money for the family.



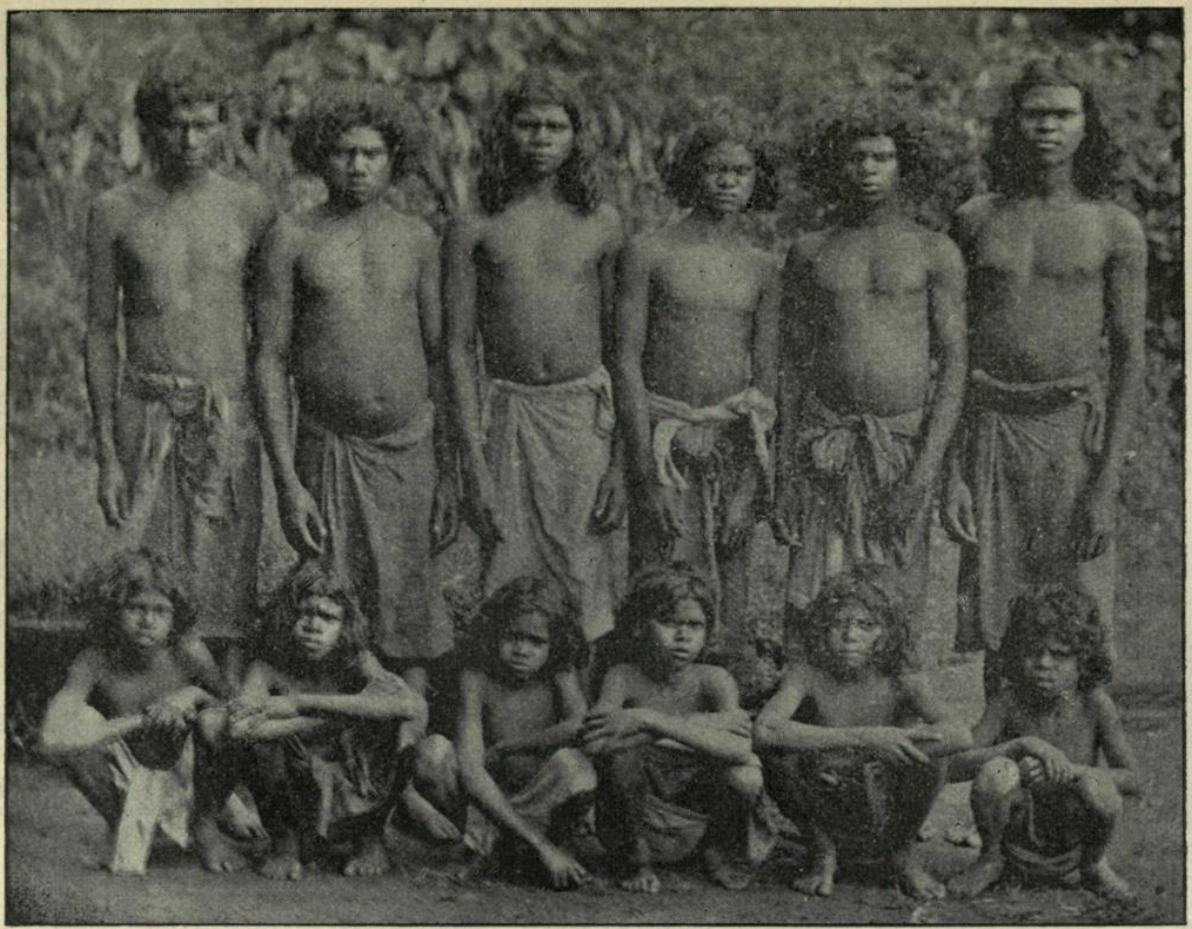


FIG. 126.—Group of Paniyan men and children of Malabar. (*Phot. Thurston.*)

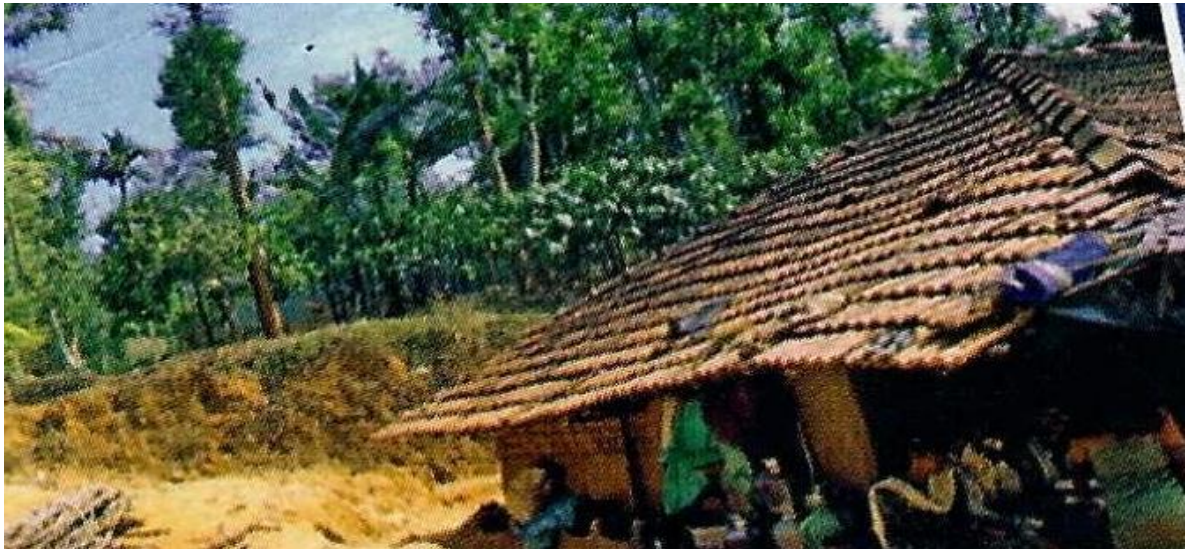
The Paniyan are exogamous community such as “Koyimouuten, Muutetan, Naattilapadam, Padikan, Anjili, Parrier, Pakkatte, Uallatte, Maniyankoden and Pappali” (K.S. Singh). They only get married after attaining adulthood. Preference lies in marrying one’s father’s sister’s daughter and mother’s brother’s daughter. The woman of this community wears saree in a particular way which is known as ‘cela’. And the marriage symbols for the Paniyan women are badges (thali) red waistbands and nose-rings. Divorce is practiced in the community.

Paniyas are non-vegetarian and eat pork. Their staple food is rice supplemented with ragi. They accept food and water only from the Mullu Kurumba, Chetty, Nair, Baunder and Kurichian.

All three types of religious practices are observed among the Paniyar community. The Paniyan proclaim Hinduism and worship household clan and village deities. Notwithstanding very few numbers of Christmas and Muslims are also available among the community. The Hindu clan worship Kuzhian, Kali, Tamburatti, Mariamman and Sivan (K.S. Singh).

The living conditions of the Paniyan people are so very low standards due to their economic conditions that its very hard to think about proper education. The education system is not encouraged first as they are poor enough to afford such things. Even though nowadays most of the Paniyan families are trying to provide sufficient education to their children to

engage themselves in Govt. jobs. They in fact prefer to work rather than study. Hence, the literacy rate among the community is very low. High school drop out rate is high. They refused to work in business sectors and to mix up with the people. They prefer to stay and work within their known and comfort place. They have been far away from the main stream of development.



Paniya language has no script of its own. As far as writing system is concerned Paniyans in Tamilnadu use Tamil script, Malayalam script by Kerala based Paniyans and those who are in Karnataka, they use Kannada script. Presently the Paniyans do tried to establish their own script like Badagas. But the script is not recognized and standardized as it is more like a symbol or pictures rather than a script.

Paniya woman wear ‘mundu’ i.e lower garment and kuppigi i.e upper garment. Tatoo fashion is common for both men and women on several parts of their body. Women wear earrings made of palm leaves.



1.6 Review of Literature

This section portrays the literature related to the tribe of Paniya. Many researchers have contributed in bringing out the insights of this Nilgiri tribe. 'Tribes of Kerala' is a book published by Prof. Luiz A.A. (1962) had established the detailed information on Paniyas of Kerala. Prof. Aiyappan A published a book 'Paniyas, an ex-slave tribe of South India' (1992) where he had presented the extensive study on Paniyas. An eminent anthropologist, Thurston E, is considered as a pioneer of tribal study in India. He had published a book 'Caste and Tribes of South India' which is a exclusive publication on the Paniya tribe.

1.6.i. The Present Study on Paniya Language

This section deals with the detailed note on the linguistic study which is carried on based on the field survey conducted in Udagamandalam taluka of Nilgiri district of Tamilnadu state by the writer of this report in 2021 from the informants Mr. Vasu.B and Mr. Amirdesh.K.M under Linguistic Survey of India (LSI) project and also under Mother Tongue Survey of India (MTSI) Project of Ministry of Home Affairs of Government of India in 2014 by the the officials of Directorate of Census Operations, Tamilnadu. The linguistic data of Pania language is collected in the mode of audio-visual form. The data is categorised into 4 (four) samples on the basis of place, age and gender of the informant. The name of the informants of four data set are Lakshmi, K. Priya, P. Kasu and K. Chandran. The four number of analytical reports have been prepared by the linguistic resource person from various academic sectors. They are Arul Dayanand.S and Dr.V. Alagumuthu.

The four sets of linguistic data set were further consolidated into a scholarly descriptive report by Prof. S.Kunjamma, Professor, Linguistic Department, University of Kerala. The present report on Paniya for LSI, Tamil Nadu volume has been prepared on the base of Prof. Prof. S.Kunjamma's consolidated report alongwith the findings derived from the fresh survey results.

2. PHONOLOGY

Phonology is the study of how sound is organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features, and rules which specify how sounds interact with each other. Phonemic analysis consists in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environments.

The phonemic inventory of Pania / Paniya shows the distinctive sound units occurring in the Pania / Paniya speech.

The phonological system of Pania / Paniya is presented below based on the data collected from the informant of The Niligri district of Tamilnadu, during field investigation.

2.1. Phonemic Inventory (Segmental) of Paniya

Part of the phonological study of a language involves looking at data (phonetic transcriptions of the speech of native speakers) and trying to deduce what the underlying phonemes are and what the sound inventory of the language is. The segmental phonemes of *Paniya / Paniya* comprise of 7 vowels (including long vowels) and 26 Consonants. An effort has been made to present them with suitable examples.

Vowel Phonemes

Segmental Vowel Phonemes:

The segmental vowels in this language are presented below.

	Front	Central	Back
Close	i		u
Close-mid	e		o
Mid		ə	
Open-mid	ɛ		
Open	a		

of the vowel phonemes

Vowel	Initial	Medial	Final
/ i /	/idʒ mukkucaʋəm/	/tiʋu/ ‘fire’	/boɽɕi/ ‘star’
	‘thunder’	/bə:nilai/ ‘weather’	/malai/ ‘rain’
	/irəʋ/ ‘darkness’	/pɛ:riŋg/ ‘grand son’	/moɽɕai/ ‘boy’
	/ija:ɽkai/ ‘nature’		
Phoneme / i / occurs in word initial, medial and final position			

/ u /	/ummi/ ‘dhenki (husk)’	/puge/ ‘smoke’	/noŋɖu/ kou’
	/uɭa:kkɛ/ ‘pestle’	/tuŋi/ ‘dress’	/mo:ru/ ‘buttermilk’
	/uppu/ ‘salt’	/muŋɖu/ ‘loin cloth’	/so:ɽu/ ,cooked rice’
Phoneme / u / occurs in word initial, medial and final position			
/ ɛ /	-----	/oŋɛra/ ‘one and a half’	/pommɛ/ ‘toy’
		/ne:rɛuɭa:/ ‘equal’	/iraŋɽaɛ/
		/cɛɽija:/ ‘narrow’	‘two and a half’ /beɭipaɽɛ/ ‘costly’
Phoneme / ɛ / occurs in word medial and final position.			
/ e /	/eŋŋɛ/ ‘oil’	/aŋgekku/ ‘left (hand)’	/da:ge/ ‘downwards’
	/eli/ ‘rat’	/uherapaɽɛ/ ‘high’	/inale/ ‘yesterday’
	/erutɛ/ ‘morning’	/beɭjjai/ ‘big’	/baikke/ ‘and’
Phoneme / e / occurs in word initial, medial and final position			
/ o /	/oɽɽaga/ ‘camel’	/etirolɪ/ ‘echo’	-----
	/oɽɽaŋga:/ ‘dumb’	/moɽɽa:/ ‘cloud’	
	/occ/ ‘noise’	/kosu/ ‘mosquito’	
Phoneme / o / occur only word initial and medial position.			
/ ə /	/əre/ ‘hip’	/nilə:vʊ/ ‘moon’	/kattə/ ‘donkey’
		/giragəm/ ‘planet’	/moɽɽə/ ‘egg’
		/araməse:kcəi/ belch/belly	/firano:ɽə/ ‘alive’
Phoneme / ə / occurs in word initial, medial and final position.			
/ a /	/alai/ ‘wave’	/kɛ:raɽ/ ‘carrot’	/paga/ ‘fruit’
	/ammɛ/ ‘mother’	/bajilu/ ‘field’	/kala/ ‘property’
	/avire/ ‘beans’	/paruppu/ ‘dal (pulse)’	
Phoneme / a / occurs in word medial and final position.			

2.2. Phonemic Contrast

A phoneme is the smallest contrastive unit in the sound system of a language which causes meaning differences. Minimal pairs in the data exemplify the phonemic contrast available in the language. Examples of phonemic contrasts in Paniya are as follows.

/ u / ~ / e /	/ava:ɭu/	‘her’	:	/ava:ɭe/	‘herself’
	/na:nu/	‘we’	:	/na:ne/	‘myself’
/ a: / ~ / a /	/ta:ɖi/	‘jaw’	:	/taɖi/	‘beard’
/ a: / ~ / i: /	/ma:n/	‘deer’	:	/mi:n/	‘Fish’
/ a: / ~ / u: /	/a:ru/	‘who’	:	/u:ru/	‘village’
/ a: / ~ / o: /	/na:vʊ/	‘tongue’	:	/no:vʊ/	‘pain’
/ a: / ~ / e: /	/a:ne /	‘by’	:	/e:ne/	‘how’
	/a:ɭe/	‘they’	:	/e:ɭe/	‘ where’
/ o / ~ / u /	/oppu/	‘stream’	:	/uppu/	‘salt’
/ o: / ~ / u /	/mo:nna/	‘blunt’	:	/munna/	‘bluntly’
/o: / ~ / a: /	/no:vʊ/	‘ache/pain’	:	/na:vʊ/	‘tongue’
/ ɛ / ~ / i /	/a:ɳɛ/	‘elephant’	:	/a:ɳi/	‘nail’
/ i / ~ / ɛ /	/ta:ɖi/	‘beard’	:	/ta:ɖɛ/	‘chin’
/ e / ~ / a /	/aven/	‘him’	:	/avan/	‘than’
/ e: / ~ / e /	/te:nu/	‘honey’	:	/tenu/	‘food’
/ e: / ~ / a: /	/e:ɭa/	‘where’	:	/a:ɭa/	‘they’
/ a / ~ / u /	/na:ɭa/	‘tomorrow’	:	/na:ɭu/	‘date’
/ ə / ~ / a: /	/tennə/	‘diseases’	:	/tenna:/	‘ill
/ i / ~ / ɛ /	/ari/	‘rice’	:	/are/	‘waist’
/ u / ~ / i /	/ga:ru/	‘car’	:	/ga:ri/	‘vomit’
/ u / ~ / a: /	/eɭɭu/	‘bone’	:	/eɭɭa:/	‘all’
/ i / ~ / a /	/pillu/	‘hay’	:	/pallu/	‘tooth’
/ i / ~ / u /	/nelli/	‘amla’	:	/nellu/	‘paddy’
	/boɭɭi/	‘silver’	:	/boɭɭu/	‘false’
/ i / ~ / a /	/ivai/	‘their’	:	/avai/	‘than’

	/ila/	‘leaf’	:	/ala/	‘wave’
/ i / ~ / a: /	/uɭi/	‘onion’	:	/uɭa:/	‘with’
	/katʃi/	‘tumour’	:	/ka:ʃi/	‘still’
/ a / ~ / a: /	/maŋi/	‘bell’	:	/ma:ŋi/	‘ruby’
/ a / ~ / ə /	/metʃa/	‘hill’	:	/metʃə/	‘ground’
	/ku:ʃa/	‘tent’	:	/ku:ʃə/	‘basket’
/ a / ~ / e /	/avane/	‘of’	:	/avene/	‘its’
/ a / ~ / ε /	/pomma/	‘toy’	:	/pomme/	‘doll’
/ a / ~ / i /	/avan/	‘than’	:	/ivan/	‘their’
/ ai / ~ / a /	/maɭai/	‘stool/shit’	:	/maɭa/	‘rain’
/ ε / ~ / e /	/puge/	‘tobacco’	:	/puge/	‘smoke’
/ u / ~ / a /	/ulai/	‘from’	:	/alai/	‘wave’
	/ pulli/	‘tiger’	:	/palli/	‘lizard’
/ u / ~ / ai /	/neɭu/	‘paddy’	:	/neɭai/	‘beautiful’

2.3 Consonant Phonemes

Consonant Phonemes

Phonetically they are sounds made by a closure or narrowing in the vocal tracts so that the air flow is either completely blocked or so restricted that audible friction is produced. The 26 segmental consonant phonemes in Pania are presented below.

		Bilabial	Labio dental	Dental	Alveolar	Post Alveolar	Retroflex	Palatal	Uelar
Plossive	vl	/ p /		/ t /			/ ʈ /	/ c /	/ k /
	vd	/ b /		/ d /			/ ɖ /	/ ɟ /	/ g /
Fricative	vl		/ f /		/ s /	/ ʃ /			/ h /
Nasal	vd	/ m /		/ n /			/ ɳ /	/ ɲ /	/ ŋ /

Approximant			/ ʋ /				/ ɹ /	/ j /	
Lateral Approximant					/ l /		/ ɭ /		
Trill						/ r /			
Tap/ Flap							/ ɾ /		

Distribution of the Consonantal phonemes:

Consonant	Initial	Medial	Final
/ p /	/paija:/ ‘low’ /pa:l/ ‘milk’ /puɖiculla:/ ‘to like’	/niɭapaɕe/ ‘long’ /occapaɕe/ loud /uppu/ ‘salt’	-----
Phoneme / p / occur only word initial and medial position not in word final position.			
/ b /	//bolla:raŋkallu/ ‘pebble’ /bə:nilai/ ‘weather’ /bula:kku/ ‘lamp’	/uɾumbai/ ‘eunuch’ /kombu/ ‘horn’ /kambi/ ‘wire’	-----
Phoneme / b / occur only word initial and medial position not in word final position.			
/ t /	/taira:/ ‘courage’ /tuŋəka:ren/ ‘soldier’ /to:ɟncai/ ‘worship’	/santo:ʃa/ ‘happiness’ /pasikutu/ ‘hunger’ /iruvatu/ ‘twenty’	-----
Phoneme / t / occur only word initial and medial position not in word final position.			
/ d /	/daja:/ ‘god’ /da:ɟkatɕə/ ‘dice’ /de:ɽu/ ‘scorpion’	/viɖe/ ‘seed’ /kunda:ri/ ‘centipede’ /koduvu/ ‘Mosquito’	-----
Phoneme / d / occur only word initial and medial position not in word final position.			
/ ɭ /	/ɭaʋusar/ ‘trousers’ /ɭa:mu/ ‘lake’ /ɭi:vi/ ‘tuberculosis’	/koɭi/ ‘flag’ /ʋeɭikuŋɖu/ ‘bomb’ /ka:ɭu/ ‘forest’	/giɾəŋɭ/ ‘ground’ /kɛ:raɭ/ ‘carrot’
Phoneme / ɭ / occur only word initial and medial, final position.			
/ ɖ /	/ɖəbbɛ/ ‘jar (for storing)’ /ɖe:ɟ i/ ‘stage’ /ɖo:ɭu/ ‘brook’	/kaɖɖai/ ‘theft’ /taŋɖanai/ punishment’ /taɖi/ ‘beard’	-----
Phoneme / ɖ / occur only word initial and medial position not in word final position.			
/ k /	/karəɭi/ ‘bear’ /kaŋɳaɭa/ ‘marriage’ /kallu/ ‘stone’	/ka:kke/ ‘crow’ /t’i:ko:lu/ ‘matchstick’ /maɳcukattɭi/ ‘ice’	-----

Phoneme / k / occur only word initial and medial position not in word final position.			
/ g /	/ga:ri/ ‘vomit’ /gəvulu/ ‘cheek’ /go:tumbə/ ‘wheat’	/ugəira:/ ‘ceiling’ /e:ŋgɪncai/ ‘to sigh’ /mage/ ‘son’	/a:laka:ŋciŋg/ to lose (mislay)
Phoneme / g / occur word initial , medial and final position.			
/ s /	/suɭukku/ ‘sprain’ /su:ɖu/ ‘temperature’ /sa:tu/ ‘taste’	/de:sam/ ‘nation’ /suvasamutʃaɭ/ ‘asthma’ /ma:misa:/ ‘meat’	-----
Phoneme / s / occur only word initial and medial position not in word final position			
/ c /	/cuŋɖai/ ‘to shoot’ /caŋɖi/ ‘dust’ /cu:rijai/ ‘sun’	/kocce/ ‘Crane’ /i:cɛ/ ‘fly’ /beŋci/ ‘chair’	-----
Phoneme / c / occur only word initial and medial position not in word final position.			
/ ʃ /	/ʃaga:/ ‘dead body’ /ʃi:ŋge/ ‘shikakai’ /ʃovɖu/ ‘ear’	/vɛʃa:/ ‘venom/poison’ /maʃa:lpoɖi/ ‘spice’ /tula:ʃu/ ‘balance / scale’	-----
Phoneme / ʃ / occurs only in word medial and not in initial, final position.			
/ ʒ /	/ʒejikɪncai/ ‘victory’ /ʒi:vikiŋʒɛ/ ‘life’ /ʒi:ruga:/ ‘cuminseed’	/ɖe:ʒ i/ ‘stage’ /ra:ʒ aɭi/ ‘Uulture’ /ga:ʒ alu/ ‘pomfret’	-----
Phoneme / ʒ / occurs only in word initial and medial position.			
/ m /	/mənce:n/ ‘man’ /motale:/ ‘crocodile’ /moʃa:tti/ ‘woman’ /marakotti/ ‘Wood Pecker’	/ambu/ ‘bow’ /cemmbu/ ‘bronze’ /kompu/ ‘tusk’	/sontam/ ‘family’ /ʃiŋga:m/ ‘lion’ /aɾijum/ ‘habit’
Phoneme / m / occurs only in word initial, medial and final position.			
/ n /	/neri/ ‘fox’ /na:ɖaga:/ ‘drama’ /nentakitai/ ‘to clean’	/te:ni/ ‘honey bee’ /ʒ enntu/ ‘insect’ /anbu/ ‘dear’	/kuɖijɛn/ ‘father-in-law’ /appɛn/ ‘father’ /mənce:n/ ‘man’
Phoneme / n / occur in word initial, medial and final position.			
/ ɲ /	-----	/maɲc/ ‘dew’ /u:ɲcai/ ‘plough’ /neɲcu/ ‘heart’	-----
Phoneme / ɲ / occurs only in medial position.			
/ ŋ /	-----	/taŋɲi/ ‘water’	/a:ŋ/ ‘male’

		/aŋil/ ‘squirrel’ /karuŋʃi/ ‘spoon’	
Phoneme / ŋ / occur in word medial and final position.			
/ ŋ /	-----	/ba:ŋgi/ ‘pig’ /muŋgicai/ ‘to sink’ /paŋguŋʃai/ ‘to share’	-----
Phoneme / ŋ / occurs only in medial position.			
/ ʊ /	/va:tam/ ‘paralysis’ /ʋaɖʊʋ/ ‘pus’ /vitaikintai/ ‘to sow (seed)’	/kaɭʊʋu/ ‘mustard’ /sattupɔ:ʋŋcɔi/ ‘to die’ /naɖʊʋe/ ‘between’	/ba:jʊ/ ‘mouth’ /pa:jɪʋ/ ‘mat’
Phoneme / ʊ / occurs only in word initial, medial and not in final position.			
/ ɭ /	/ɭaɭaru/ ‘letter’	/ʋaɭaiŋcɔi/ ‘curved’ /niɭapaɭe/ ‘long’ /puɭi/ ‘tamarind’	/de:ɭ/ ‘scorpion’ /maga:ɭ/ ‘daughter’ /tummɭ/ ‘sneeze’
Phoneme / ɭ / occurs only in medial and final position.			
/ ɻ /	-----	/e:ɻa/ ‘poor’ /ni:ɻa:/ ‘shade’ /ku:ɻam/ ‘lake’	/pu:itaɻ/ ‘petal’
Phoneme / ɻ / occurs only in medial position.			
/ j /	-----	/ceɻijai/ ‘little’ /beɻijai/ ‘big’ /cu:rijai/ ‘sun’	/puttiuɭɻa:j/ ‘clever’ /kuj/ ‘cave’ /ka:likottaij/ ‘cattle’
Phoneme / j / occur in word medial and final position.			
/ l /	/laɭɻaru/ ‘letter’ /la:ɭɻu/ ‘last’	/kolla:/ ‘year’ /me:lɛ/ ‘upwards’ /tala:ttu/ ‘at’	/maŋɛɭ/ ‘sand’ /mujaɭ/ ‘rabbit’ /tummɭ/ ‘sneeze’
Phoneme / l / occur in word initial, medial and final position.			
/ r /	/ro:ɻ a: pu:ʋu/ ‘golap (rose)’ /ra:ŋi/ ‘queen’ /reŋɖu/ ‘two’	/ne:ra:/ ‘time’ /tu:ra:/ ‘far’ /peɻivai/ ‘road’	/mur/ ‘to whisper’
Phoneme / r / occurs only in word initial, medial and not in final position.			
/ ɽ /	-----	/muɽukipɔi/ ‘to fasten’ /teɽi/ ‘kindly’	/se:ɽ/ ‘mud’

		/ija:ɾkai/ 'nature' /ciɾi/ 'beak'	
Phoneme / ɾ / occur in word medial and final position			
/ f /	/fəʃtu/ 'first' /franɖu/ 'friend (he,she)' /firano:ɾə/ 'alive'	-----	-----
Phoneme / f / occurs only in initial position.			
/ h /	/hə:tu/ 'forest' /hi:ruɲcai/ 'tear' /hə:tu/ 'forest'	/bahalu/ 'day'	
Phoneme / h / occurs only in word initial, medial position.			

From the above table it is clear that the most of the consonant phonemes are distributed at the Initial and medial positions and very few phonemes in the final position.

2.4 Contrasts in Consonants

/ b / ~ / p /	/bi||u/	'bow'	:	/pi||u/	'hay'
/ b / ~ / n /	/ba:|u/	'dagger'	:	/na:|u/	'four'
/ h / ~ / g /	/da:ha/	'towards'	:	/da:ga/	'downwards'
/ k / ~ / p /	/ka||u/	'stone'	:	/pa||u/	'tooth'
/ k / ~ / p /	/ka||ai/	'anvil'	:	/pa||ai/	'blind (male, female)'
/ k / ~ / b /	/ko||a:/	'year'	:	/bo||a:/	'jaggery'
/ m / ~ / k /	/maɳɳu/	'clay'	:	/kaɳɳu/	'ankle'
/ m / ~ / t /	/mat|u/	'cattle'	:	/tat|u/	'lid'
/ ɭ / ~ / ɾ /	/nu:|u/	'thread'	:	nu:ɾu/	'hundred'
/ n / ~ / t /	/niɒu/	'you'	:	/tiɒu/	'fire'
/ ɒ / ~ / k /	/va:|u/	'tail'	:	/ka:|u/	'leg'
/ ɒ / ~ / n /	/va:ji/	'mouth'	:	/na:ji/	'dog'
/ ɒ / ~ / t /	/ve:ga/	'fast (quick)'	:	/te:ga/	'with'
/ ɒ / ~ / ɭ /	/ɒajiru/	'wire'	:	/ɒaji|u/	'field'

2.5. Diphthongs

A diphthong also known as a gliding vowel is a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel. It refers to two adjacent vowel sounds occurring

within the same syllable. Technically the tongue moves from one point of articulation to other during the pronunciation of the vowel.

As per the data the diphthongs in *pania* are ai, ia, ui, a:i, au, ue, ae and aa. The occurrences of these diphthongs are realized frequently in all the position.

Diphthongs	Initial	Medial	Final
/ ai /	-----	/norai:ral/ 'lung' /kaimuʈʈu/ 'wrist' /cumaikupca:j/ 'cough'	/ija:ɽkai/ 'nature' /bə:nila/ 'weather' /malai/ 'rain'
/ ia /	-----	/nagaia:ce:ri/ 'goldsmith' /duɖiaraiŋcai/ 'to beat' /tilaia:ʈʈuŋcai/ 'to move (an object)'	-----
/ eo /	-----	/tiʌeo:ʈu/ 'skull'	-----
/ a:i /	-----	/mɛlekkameŋca:in/ 'to visit'	-----
/ au /	-----	/kuppaijau:riŋcaj/ 'to take off (clothing)'	-----
/ oɔ /	-----	/ʃoɔɖu/ 'ear'	-----
/ o:i /	-----	/vɑ:ɖipo:iʌa:/ 'to wither (as a plant)'	-----
/ ue /	-----	/uɽa:kiliruntueɽuntikkupcai/ 'to wake'	-----
/ ua /	-----	/vivenuaʈupatta:/ 'to hate'	-----
/aa: /	-----	/a:naa:ttela/ 'but' /peʌijaa:lai/ 'high tide'	-----
/ iu /	----	/taʌʌiunɖai/ 'to wrestle'	-----
/ io /	-----	/iraicioʈiŋcai/ 'to slaughter'	-----
/ ie /	-----	/paŋietukipcai/ 'to work'	--
/ əu /	-----	/kəutunakintai/ 'to strangle (kill by strangling)'	
/ əi /	-----	/arəikinkatai/ 'to grind'	/u:diʈəi/ 'to blow' /vəntəi/ 'to climb(a tree)'

2.6 Consonant clusters or Consonant sequence

A consonant cluster is a group of consonants which have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants that generally occurs in the medial position of a word. The consonant cluster is a kind of consonant sequence. A few examples of non-identical clusters are as follows-

/ck/	/rickari/	‘curry (meat)’
/pʒ/	/u:pʒan[anʔai/	‘swing’
/pɔ/	/te:jiɔcai/	‘to pour’
/rk/	/kajirkonɔaraipcai/	‘to whip’
/ɾp/	/malaika:ɾɔcai/	‘to ascend, climb (a hill)’
/rt/	/a:rtala:/	‘until’
/kk/	/porkka:/	‘multiplication’
/rg/	/kurgaja:nə/	‘ankle’
/rs/	/katirso:lə ma:vʊ/	‘corn flour’
/lʃ/	/bo[lʃ ə:/	‘flood’
/rl/	/pa:rlɪ/	‘barley’
/tʃk/	/ija:tʃkai/	‘nature’
/jk/	/ka:jkari/	‘curry (veg)’
/tɾ/	/ba:ʃama:tɾcai/	‘to translate’
/pɔ/	/kaɔci/	‘cooked rice’
/ɲk/	/ʋa:ɲkiɔcai/	‘to pull out (tooth)’
/ɲg/	/ʃiɲgam/	‘lion’
/ɲp/	/untunɔcai/	‘to push’
/nt/	/ba:ntiɔcai/	‘to scratch’
/nr/	/ita:nruppa/	‘coin’
/nʃ/	/aranʃ a:jiɔca/	‘to defeat’
/km/	/baigaikma:ruɔcai/	‘to come’
/ʋp/	/kalaiɲpo:vɔcai/	‘to disappear’
/jɲ/	/nu:jiɔcai/	‘to drown’
/ɲp/	/maɲpu:ɲ/	‘earthworm’
/ɲd/	/cuɲdai/	‘to shoot (a gun, a bow)’
/jk/	/perva:jka:tɔɲcai/	‘to go out of (a house)’
/np/	/ajijanponakiɔcai/	‘to guide (show the way)’
/nt/	/dentɔɲcai/	‘to search for’
/lk/	/pa:lka:ɾa:kiɔcai/	‘to milk (a cow)’
/nk/	/avanko:ɲdi/	‘so’
/ɲd/	/erttuɲda:j/	‘to weigh’
/mb/	/marə:kombu/	‘wood’
/ɲd/	/caɲdi/	‘dust’
/fr/	/franɔu/	‘friend (he)’

/ŋg/	/uɾa:liŋg/	‘husband’
/nc/	/mənɕɛ:n/	‘man (young, old)’
/nd/	/pundatti/	‘widow’
/nm/	/amilatanmai/	‘acidity’
/mp/	/pa:mpu/	‘snake’
	/karappa:mpu:cci/	‘cockroach’
/mb/	/nambijncai/	‘to believe’
/ŋk/	/peŋkutira/	‘mare’
/jm/	/na:jmari/	‘puppy’
/jv/	/pajvu/	‘cow’
/kc/	/araməse:kcəi/	‘belch/belly’
/kv/	/u:ɬakva:/	‘to greet’
/vd/	/ʃovdu/	‘ear’
/vl/	/koulv/	‘jaw’
/vl/	/aijauvlai/	‘to decorate’
/ŋp/	/kaŋpi:li/	‘eyelid’
/st/	/eŋkustam/	‘leucoderma’
/lm/	/ka:lmuttu/	‘knee’
	/a:jilmanɬdu/	‘ointment’
/ln/	/do:lno:jncum/	‘leprosy’
/lt/	/do:ltenna/	‘skin disease’
/lp/	/maɬa:lpoɬi/	‘spice’
/lj/	/a:ljaku:du/	‘cowshed’
	/kalja:ŋa kaɬikka:ta moɬa:ə/	‘spinster’
/lt/	/to:ltai/	‘worship’
/ls/	/po:vanduɬsi/	‘to travel’
/lc/	/ka:lcaina/	‘anklet’
/lv/	/se:lvejncai/	‘pus’
/lɬ/	/boɬlɬ ə:/	‘flood’
/ɬk/	/va:ɬkɛ/	‘life’
/jv/	/ba:jv/	‘mouth’
/ŋk/	/eŋkustam/	‘leucoderma’
/km/	/una:kmi:nu/	‘dried fish’
/kp/	/me:ləkpəɲcə:j/	‘nausea’
	/baikakpajncai/	‘to fall down’

Tri-Consonantal Clusters

/ŋgs/	/se:viŋgsejivjncai/	‘to shave’
/dŋk/	/baɬŋkaiv/	‘palm (of hand)’
/ɬp/	/a:ɬpatiri/	‘hospital’
/dŋk/	/baɬŋkaiv/	‘palm (of hand)’

/ʃp/	/ko:ʃpu:vʊ/	‘cauliflower’
/ʃk/	/ʃku:ʃu/	‘school’
/rnt/	/ʋantuse:rnta:/	‘to arrive (at a place)’

Consonant Gemination

The following are the example of some geminated (identical consonant clusters) consonants:

/-cc-/	/baccɪŋcai/	‘to grab’
	/uccel/	‘echo’
/-bb-/	/dʌbbɛ/	‘jar (for storing water)’
	/kubbaga/	‘Different parts of dress (child)’
/-dd-/	/ka:ddɪ/	‘rhinoceros’
	/moddʌ/	‘cloud’
/-tt-/	/ku:ttɪŋcai/	‘addition’
	/kaɾaijakkɪŋcai/	‘to smear’
/-kk-/	/mu:kku/	‘nose’
	/kaŋŋa:ɿ/	‘glass’
/-ŋŋ-/	/maŋŋu/	‘clay’
	/puddai/	‘new’
/-dd-/	/viddu/	‘seed’
	/erttuŋda:j/	‘to weigh’
/-tt-/	/katti/	‘knife’
	/talɭiŋdai/	‘to wrestle’
/-ɭɭ-/	/puɭɭa/	‘baby’
	/kaɭɭan/	‘thief’
/-ll-/	/kollɪŋcai/	‘to kill’
	/billu/	‘bow’
/-ɭɭ-/	/boɭɭi/	‘star’
	/vɛɭɭam/	‘wave’
/-tt-/	/neɭɭi/	‘forehead’
	/ummi/	‘dhenki (husk)’
/-mm-/	/amma/	‘mother’
	/minnɛliku/	‘north’
/-nn-/	/mannaru/	‘ash’
	/onnu/	‘one’
/-pp-/	/tuppɪŋcai/	‘to spit’

	/kaippɐ/	‘bitter’
	/cippi/	‘brother’
/-ɟɟ -/	/su:ɟ ɟ e/	‘brother (elder, younger)’
/-jj-/	/udaviasejjanum/	‘to embrace (each other)’
	/dejja:/	‘god’
/-vv-/	/i:ccavva:lu/	‘saw’

Minimal Pairs

/ceɾɟjai/	‘many’	-	/ceɾɟjai/	‘light’
/no:ɟiɟ a:ɟ/	‘to pain’	-	/do:ɟiɟ a:ɟ/	‘to pray’
/na:mu/	‘our’	-	/na:me/	‘ourselves’
/suŋɟai/	‘to roast’	-	/suŋɟai/	‘to burn (as a fire, intrans)’
/katɟa:/	‘square’	-	/vatɟa:/	‘circle’
/ka:lu/	‘quarter’	-	/na:lu/	‘four’
/nu:ru/	‘lime’	-	/nu:ɾu/	‘hundred’
/matɟa:/	‘flat’	-	/vatɟa:/	‘circle’
/satɟa/	‘law’	-	/katɟa:/	‘square’
/katɟi/	‘hard’	-	/katti/	‘weapon’
/pani/	‘fever’	-	/paŋi/	‘work’
/po:ɟi/	‘danger’	-	/go:ɟi/	‘marbles’
/puɟi/	‘tamarind’	—	/puli/	‘tiger’
/bala:/	‘strength’	-	/kala/	‘property’
/to:lu/	‘skin’	-	/to:lu/	‘shoulder’
/do:lu/	‘scab’	-	/to:lu/	‘skin’
/maŋi/	‘ornament’	-	/paŋi/	‘work’
/va:l/	‘tail’	-	/pa:l/	‘milk’
/billu/	‘bow’	-	/pilɟu/	‘grass’

/dɔːtu/	‘brook’	-	/roːtu/	‘road’
/kaːl/	‘leg’	-	/vaːl/	‘tail’
/kaːl/	‘leg’	—	/paːl/	‘milk’
/bukku/	‘book’	-	/cukku/	‘dry ginger’
/nuːlu/	‘thread’	-	/nuːɾu/	‘hundred’
/sorgaː/	‘heaven’	-	/sorŋaː/	‘gold’
/noːŋcai/	‘to drown’	-	/boːŋcai/	‘to give’
/baːŋkɪŋcai/	‘to float’	-	/baːlkɪŋcai/	‘to fly (as a bird)’
/naːtu/	‘world’	-	/naːdu/	‘country’
/niːaː/	‘shade’	-	/nilaː/	‘floor’
/kallu/	‘stone’	-	/pallu/	‘tooth’
/koːtʃa/	‘fort’	-	/doːtʃa/	‘bullet’
/maːŋi/	‘ruby’	-	/raːŋi/	‘queen’
/maːru/	‘chest’	-	/kaːru/	‘car’
/maːvu/	‘flour’	-	/naːvu/	‘tongue’
/anbu/	‘dear’	-	/ambu/	‘arrow’
/moːru/	‘curd’	-	/coːru/	‘blood’
/soːɾu/	‘cooked rice’	-	/coːru/	‘blood’
/suːdu/	‘by temperature’	-	/muːdu/	‘face’
/etʃu/	‘eight’	-	/ellu/	‘bone’
/aːɾu/	‘six’	-	/aːru/	‘who’
/neri/	‘jackal’	-	/seri/	‘to approve’
/teɾi/	‘kindly’	-	/beɾi/	‘to welcome’
/eːna/	‘how’	-	/eːta/	‘where’
/eːja/	‘poor’	-	/eːna/	‘how’

/e:ta/	‘where’	-	/e:ta/	‘poor’
/ro:tu/	‘road’	-	/do:tu/	‘stream’
/ava: .u/	‘her’	-	/ava: .e/	‘herself’
/a:ru/	‘who’	-	/u:ru/	‘village’
/ba:lu/	‘dagger’	-	/na:lu/	‘four’
/billu/	‘bow’	-	/pillu/	‘hay’
/da:ha/	‘towards’	-	/da:ga/	‘downwards’
/e:ta/	‘where’	-	/a:ta/	‘they’
/ellu/	‘bone’	-	/ella:/	‘all’
/ku:tta/	‘tent’	-	/ku:ttə/	‘basket’
/kə:ttu/	‘nature’	-	/ka:ttu/	‘air’
/kat̪ti/	‘tumour’	-	/ka:tti/	‘still’
/kaɭai/	‘anvil’	-	/paɭai/	‘blind (male, female)’
/kol̪a:/	‘year’	-	/bol̪a:/	‘jaggery’
/ivai/	‘their’	-	/avai/	‘than’
/maŋgu/	‘clay’	-	/kaŋgu/	‘ankle’
/mat̪tu/	‘cattle’	-	/tat̪tu/	‘lid’
/met̪ta/	‘hill’	-	/met̪tə/	‘ground’
/ma:nu/	‘deer’	-	/mi:nu/	‘Fish’
/maɭai/	‘stool/shit’	-	/maɭa/	‘rain’
/na:la/	‘tomorrow’	-	/na:lu/	‘date’
/na:mu/	‘our’	-	/na:mə/	‘ourselves’
/na:v̪u/	‘tongue’	-	/no:v̪u/	‘pain’
/nu:lu/	‘thread’	-	nu:ru/	‘hundred’
/nellu/	‘paddy’	-	/nellai/	‘beautiful’
/niv̪u/	‘you’	-	/tiv̪u/	‘fire’
/paɭai/	‘stomach’	-	/paɭi/	‘lizard’
/va:ji/	‘mouth’	-	/na:ji/	‘dog’

/ve:ga/	‘fast (quick)’	-	/te:ga/	‘with’
/vajiru/	‘wire’	-	/vaji[u/	‘field’

2.7 Phonemic contrasts

Contrasts in Uowel

/ i / ~ / ε /	/ta:ɖi/	‘beard’	:	/ta:ɖɛ/	‘chin’
	/ari/	‘rice’	:	/arɛ/	‘waist’
/ i / ~ / a /	/ila/	‘leaf’	:	/ala/	‘wave’
/ i / ~ / a: /	/uɭi/	‘onion’	:	/uɭa:/	‘with’
/ i / ~ / u /	/ga:ri/	‘vomit’	:	/ga:ru/	‘car’
	/nelli/	‘amla’	:	/nelli/	‘paddy’
	/pillu/	‘hay’	:	/pallu/	‘tooth’
/ e / ~ / a /	/aven/	‘him’	:	/avan/	‘than’
/ ε / ~ / i /	/a:ɳɛ/	‘elephant’	:	/a:ɳi/	‘nail’
/ ε / ~ / e /	/puɳɛ/	‘tobacco’	:	/puɳe/	‘smoke’
/ ə / ~ / a: /	/tennə/	‘diseases’	:	/tenna:/	‘ill’
/ ə: / ~ / ai /	/mottə:/	‘cloud’	:	/mottai/	‘boy’
/ a / ~ / i /	/avera:/	‘than’	:	/ivera:/	‘they’
/ a / ~ / a: /	/maɳi/	‘bell’	:	/ma:ɳi/	‘ruby’
/ a: / ~ / i: /	/ma:n/	‘deer’	:	/mi:n/	‘fish’
/ a: / ~ / e: /	/a:ne /	‘by’	:	/e:ne/	‘how’
	/a:te/	‘they’	:	/e:te/	‘ where’
/o: / ~ / a: /	/no:vʊ/	‘ache/pain’	:	/na:vʊ/	‘tongue’
/ u / ~ / e /	/a:ru/	‘who’	:	/a:re/	‘whom’
	/ava:ɭu/	‘her’	:	/ava:ɭe/	‘herself’
/ u / ~ / a /	/ulai/	‘from’	:	/alai/	‘wave’

Contrasts in Consonants

/p / ~ / b /	/piɭɭu/	‘hay’	:	/biɭɭu/	‘bow’
/ b / ~ / c /	/bukku/	‘book’	:	/cukku/	‘dry ginger’
/ b / ~ / n /	/ba:ɭu/	‘dagger’	:	/na:ɭu/	‘four’
/ ɭ / ~ / ɭ /	/e:ɭa/	‘where’	:	/e:ɭa/	‘poor’
/ ɭ / ~ / dɭ /	/na:ɭu/	‘world’	:	/na:dɭu/	‘country’
/ k / ~ / p /	/kaɭɭu/	‘stone’	:	/paɭɭu/	‘tooth’
	/kaɭɭai/	‘anvil’	:	/paɭɭai/	‘blind (male, female)’
/ k / ~ / b /	/koɭɭa:/	‘year’	:	/boɭɭa:/	‘jaggery’
/ k / ~ / n /	/ka:lu/	‘quarter’	:	/na:lu/	‘four’
/ k / ~ / v /	/ka:l/	‘leg’	:	/va:l/	‘tail’
/ m / ~ / k /	/maŋɳu/	‘clay’	:	/kaŋɳu/	‘ankle’
/ m / ~ / t /	/matɕu/	‘cattle’	:	/tatɕu/	‘lid’
/ n / ~ / t /	/nivu/	‘you’	:	/tivu/	‘fire’
	/e:na/	‘how’	:	/e:ɭa/	‘where’
/ ɭ / ~ / n /	/e:ɭa/	‘poor’	:	/e:na/	‘how’
/ h / ~ / g /	/da:ha/	‘towards’	:	/da:ga/	‘downwards’
/ ɭ / ~ / ɭ /	/nu:ɭu/	‘thread’	:	nu:ɭu/	‘hundred’
/ v / ~ / k /	/va:ɭu/	‘tail’	:	/ka:ɭu/	‘leg’
/ v / ~ / n /	/va:ji/	‘mouth’	:	/na:ji/	‘dog’
/ v / ~ / t /	/ve:ga/	‘fast (quick)’	:	/te:ga/	‘with’
/ v / ~ / ɭ /	/vajiru/	‘wire’	:	/vajiɭu/	‘field’

2.8 Suprasegmental Features

Suprasegmental features are prosodic features determined beyond or applicable to more than one segments or sequences of segments within an utterance. In Paniya language suprasegmentals are represented in length. It is realised in all the vowels but not in all the three positions.

Vowel length is also observed in eight vowel phonemes of the language. The realisation of all long vowels is not realised and also not observed in all three places of occurrence in Paniya language.

Uowels	Initial	Medial	Final
i:	/i:ralu/ 'saw' /i:tti/ 'spear' /i:ccai/ 'fly'	/mi:n/ 'Fish' /ki:ri/ 'mongoose' /ni:tiŋcai/ 'to swim'	/naɖikiɽa:ji:/ 'acting'
e:	/e:na/ 'how' /e:ɽa/ 'poor' /e:ɽa/ where	/ve:ru/ 'root' /ve:mpu/ 'neem' /be:li/ 'fence'	/kalappe:/ 'plough' /oŋce:/ 'alone' /duppure:/ 'wing'
a:	/a:ru/ 'who' /a:mə/ 'tortoise' /a:səri/ 'Carpenter'	/na:tu/ 'world' /pa:mpu/ 'snake' ɖaɖakai/ 'chicken pox'	/to:ɽa:/ 'garden' /nila:/ 'land' /kuɭuppa:/ 'shade'
o:	/o:ɽa:ɭi/ 'boatman' /o:ɽma/ 'memory' /o:lam/ 'pebble'	/ro:tu/ 'road' /do:tu/ 'stream' /eppo:tum/ 'daily'	/ka:ttuɭo:/ 'to wait' /nirangipo:/ 'go across' /kaɖa:ntupo:/ 'to disappear'
u:	/u:cci/ 'needle' /u:ɳɽaɭ/ 'swing' /u:ɖiŋcai/ 'to blow'	/pu:ttu/ 'Lock' /ru:mu/ 'room' /pu:ccai/ 'cat'	/pationŋu:/ eleven /ro:ɽ a: pu:/ 'golap (rose)'
ɛ:	-----	/pinne:j/ 'already' /mine:li/ 'before' /pe:riŋg/ 'grand son'	/uccɛ:/ 'afternoon' /duppure:/ 'wing'
ɔ:	/ɔ:ccəka:ɽa:ta/ 'to be silent'	/kə:ɭgə/ 'roof' /bə:ŋɖa/ 'to ignore'	/taŋgiɭo:/ 'to stay' (remain in a place)
ə:	-----	/suɔə:samuɽɽaɭ/ 'asthma' /majə:kkə:/ 'faint' /mə:ji/ 'broom'	/uru vellə:/ 'sweat' /uccu vellə:/ 'urine' /makkə:/ 'child' /kaŋŋalə:/ 'marriage'

2.9 Syllable structure:

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak is known as syllable. Syllables are often considered the phonological "building blocks" of words. ‘

Syllabification is the separation of a word into syllables, whether spoken or written.

In *pania* syllabification has been done as.

- I. Monosyllabic,
- II. Disyllabic, and
- III. Polysyllabic words

I. Monosyllabic Pattern

1. UC	/a:ŋ/	‘male’
2. CU	/bə:/	‘to call’
3. CUC	/ka:l/	‘leg’
4. CUC	/pa:l/	‘milk’

II. Disyllabic Pattern

1. UC-CU	/uppu/	‘salt’
2. CU-CU	/vadji/	‘stick’
	/tiʋu/	‘fire’
	/malai/	‘rain’
	/ma:mɛ/	‘mother’s brother’
	/pujə/	‘river’
3. CUC-CU	/doppi/	‘cap’
	/poŋŋu/	‘female’
4. CUC-CCU	/do:rtti/	‘towel’
	/kambbi/	‘tongs’
5. CU-CCU	/kiŋŋə:/	‘plate (metal)’
	/muŋdu/	‘loin cloth’
	/so:ppu/	‘soap’
6. CU-CUU	/go:lai/	‘tent’
7. UC- CUU	/uŋdai/	‘to put on (clothes, ornament, shoes)’
8. UU-CUU	/aijai/	‘ather’

III. Polysyllabic Pattern

1. UC-CU-CCU	/uttamma/	‘father’s mother’
2. CU-CU-CU	/maga:lu/	‘daughter’
3. CU-CCU-CU-CUC-CU	/kaŋŋa:lapoŋŋu/	‘bride’
4. CU-CCU-CU-CCU	/ma-ŋcu-mu:-tʃa/	‘fog’
	/kaŋŋumutʃe/	‘cataract’
5. UC-CUC-CUC-CUU	/e:ppamkundai/	‘belch/belly’
6. CU-CU-CCU-CC-UC-CU	/mu.ŋaŋga:lketʃu/	‘knee’

7. CU-CCU-CU-CC-UCU	/bo||ape:ŋca:ji/	‘torm’
8. CU-CCU-CU-CU-CUU	/kaŋŋa:la:katai/	‘bachelor’
9. UCU-CU-CC-CU-CCU	/aŋikiŋdka:ccu/	‘wind’
10. CU-CCU-CU-CCUC	/maŋcuve:ŋam/	‘dew’
11. CU-CU-CCU-CU-CUC	/virunduka:ren/	‘guest’
12. CU-CCU-CU-CU-CU-CU	/makka:so:|a ma:vu/	‘corn flour’
13. CU-CU-CU-CCU-CU-CCU	/be|ijammatenna/	‘small pox’
14. CU-CU-CC-CU-CU-CC-UC-UC-CU	/paŋarntapuŋŋutenna/	‘scab’
15. CU-CCU-CU-CU-CUC-CU-CU-CU	/kannika:jicumsava:la/	‘cook (male, female)’
16. CU-CC-UUC-UC-UC-UUC-CUC	/munnaika:renaappen/	‘son-in-law’s father’
17. CU-CU-CC-UC-UC- CUU	/kaɖa:ntupo:ŋcai/	‘to cringe’
18. CU-CU-CU-CU-CU-CU	/beŋuva:laberu/	‘to climb (a tree)’
19. CUC-CUC-UC-CU-CUC-UC-CUU	/kambivaccitu:kupcai/	‘to leak (as a pot)’
20. CU-CU-CU-CCU-CU-CU-CUC-CUU	/mine:rikkupo:vupcai/	‘to overtake’
21. CU-CU-CU-CU-CC-UC-UC-UU	/me:lamila:ŋpo:vucan/	‘to rise, go upward’
22. CU-CU-CU-CU-CU-CUC-CUU	/tatutumutivē:ŋcai/	‘to slip (lose footing)’
23. UCU-CU-CCU-CU-CU-CCU-CUC-UU	/oruva:ŋitirupcuvancan/	‘to turn aside’
24. CU-CU-CU-CU-CC-UUC-UCU	/ku:kurusaŋɖaɖa:ji/	‘to turn over’
25. CU-CC-UCU-CUC-UC-CUU	/kaŋcikuɖikuntai/	‘to eat’
26. CU-CU-CU-CU-CU-CUC-CU-CCUU	/kaɖa:tiricuva:ŋguntai/	‘to collect’
27. CU-CUU-CU-CU-CU-CUC-UC-CUU	/tilaimutivēŋikintai/	‘to cut (hair)’
28. CU-CUC-CUC-UCU-CU-UC-CUU	/marundukoŋtukuintai/	‘to treat’
29. CU-CU-CU-CU-CU-CU-CUU	/bo-na-tu-ŋ o:-ji-kic-ai/	‘to ask for something’
30. CU-CUU-CU-CU-CU-CUC-CUU	/pa-ŋai-si-ko-ɖu-kun-tai/	‘to complain’
31. UC-CU-CU-CUC-UCU-CUU-CUC	/ok-ka-nu-se:r-upa-ŋai-caj/	‘to discuss’
32. CU-CUU-CCU-CU-CU-CUC-CUU	/pa-ŋai-ŋcu-ko-ɖu-kun-tai/	‘to plead’
33. CU-CCU-CU-CU-CCU-CU-CU	/ku:ŋŋaku:tupcavaru/	‘to talk, converse’
34. CU-CCU-CU-CUU-CUC-CUU	/poŋguva:vaikintai/	‘to fade’
35. CU-CCU –CU-CCU-CCU -UCU	/kanni kaccinta aŋe/	‘kitchen’

3. MORPHOPHONEMICS

With the addition of some bound morphemes when there is change in the phoneme of the base morpheme, the change is called as morphophonemic change. The Morphophonemic changes in Pania are realised in the following ways.

i) Insertion

/bukku/	‘book’	>	/bukkupaɽe/	‘books’
/kaŋŋa:ə moɽa:ti /	‘bride’	>	/kaŋŋa:lə moɽtai/	‘bridegroom’
/pa:l/	‘milk’	>	/pa:luka:ran/	‘milkman’

ii) Assimilation

Due to the influence of the adjacent sound one phoneme changes to the adjacent phoneme.

/vimana/	>	/vimməna/	‘aeroplane’
/kəŋ/	>	/kaŋŋu/	‘eye’

iii) Deletion

In some environments, a base final vowel is dropped when followed by another vowel or a base form to come out of another word.

/ava:lu/ ‘her’	>	/ava:le/	‘herself’
/mu:ŋu/ ‘three’	>	/muŋŋu:ɽu/	‘three hundred’

iv) Deletion & Insertion

- i. /a/ is dropped in the middle, the following /e/ takes its place and the /a/ is added in the final position.

Example –

/avar/ ‘them’ > /avera (them) okka:lum bera (all come)/ ‘Let them all come’

- ii. Intervocalic /v/ is deleted and /pp/ is added in the same position

/avar/ ‘them’	>	/appa:le/	‘to them’
/aŋɽu/ ‘five’	>	/anu:ɽu/	‘three hundred’

v) **Dropping**

The last vowel or last suffix is dropped

/iruvatʰ/	‘twenty’	>	/iruvatʰonɣu/	‘twenty one’
/aɲʒu/	‘five’	>	/anu:ɾu/	‘three hundred’

4. MORPHOLOGY

Pania is an agglutinating type of language. That means, here words are formed by adding syllables or letters or different postpositions to the stem and different endings are used to form different types of words and these affixes show no traceable signs of having been independent words.

For example, /biṭe/ ‘house’ is a word and /biṭeka/ ‘houses’ also is word which is a combination of /biṭe/ ‘house’ + /ka/ (plural marker).

4.1. Word Formation

The process of deriving new words from the roots by affixation is known as Word formation. The addition of the derivative suffixes brings about the semantic change. This is a regular process for creation of new terms.

In *pania* word formation processes are:

4.1.i. Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In *pania*, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in –

Base =	/maga:lu/	‘daughter’
	/amme/	‘mother’
	/pa:mpu/	‘snake’
	/puʃ a/	‘arm’
	/vaɭlika:jvu/	‘gourd’

Prefix +Base =

/pu/ ‘suffix’ + /kkannu/ ‘eye’	> /pukkannu/ ‘cataract’
/do:l/ ‘skin’ + /no:ncum/ ‘pain’	> / do:l no:ncum/ ‘leprosy’
/appana cuccana magan/	‘father’s brother’s son’
/appana cuccana ura:tti/	‘father’s brother’s wife’
/ma:mina mage/	‘father’s sister’s son’
/ma:mina maga:lu/	‘father’s sister’s daughter’
/beɭijamme/	‘mother’s sister’
/ceɭij amma/	‘mother’s sister’

/uottamme/ 'mother's mother'

'types of snakes'

/male pa:mpu/

/pacca pa:mpu/

/nalla pa:mpu/

/bol|a pa:mpu

/ce:ra pa:mpu/

And also /valatu puʃ a/ 'arm-right'

/iʃatu puʃ a/ 'arm-left'

/me:l ciri/ 'upper lip'

/ta:ʒa ciri/ 'lower lip'

Base+Suffix =

/mara:/ 'house' + /paʃe/ 'Plural affix' > /marapaʃe/ 'houses'

/moʃʃai/ 'boy' + /ma:ru / 'Plural affix' > /moʃʃima:ru/ 'boys'

/va|arppu dantai/ 'step father'

/va|arppu da:ʒiv/ 'step mother'

/accina magə|u/ 'sister's daughter'

/accina magən/ 'sister's son'

4.1.ii. Reduplication

Reduplication is a morphological process in which a root or stem or part of it is repeated. Following are the examples of the reduplication of *Pania* language.

Eg. /kaŋ kaŋʒa:ʃi/ 'spectacles'

/mukkimukigirepcai/ 'to cry (weep)'

4.1.iii. Compounding

A compounding is a word containing a stem that is made up of more than one root. A compound is a lexeme that consists of more than one stem. Compounding is the word formation that creates compound lexemes by the process of derivation. In other words, compounding or word compounding occurs when a person attaches two or more words together to make them

one word. The meanings of the words interrelate in such a way that a new meaning comes out which is very different from the meanings of the words in isolation.

Examples –

/po:vai/ ‘cock’ + /adiku:tɪŋcai/ ‘fight’ = /po:vai adiku:tɪŋcai/	‘cock-fight’
/pu:vi/ ‘cock’ + /saŋɖa/ ‘fight’ = /pu:vi saŋɖa/	‘cock-fight’
/nonɟi/ ‘hop’ + /viɭa:tɪŋcai/ ‘scotch’ = /nonɟi viɭa:tɪŋcai/	‘hop-scotch (kitkit)’
/mu:kku/ ‘nose’ + /otɕi/ ‘ring’ = /mu:kku otɕi/	‘nose-ring’
/pajvu/ ‘bull’ + /adiku:tɪŋcai/ ‘fight’ = /pajvu adiku:tɪŋcai/	‘bull-fight’
/kutira/ ‘horse’ + /vaŋɟi/ ‘coach’ = /kutira vaŋɟi/	‘horse coach’
/santana/ ‘sandal’ + /kombu/ ‘wood’ = /santana kombu/	‘sandalwood’

4.1.iv. Borrowing

In *Pania*, some words are borrowed from English and due to extensive usage, they are nativized.

For Example –

/iʃko:lu/	‘school’
/latɕaru/	‘letter’
/sa:raŋgi/	‘sarangi’
/ko:rɕu/	‘court’
/ɖaivasu/	‘divorce’
/giravunɖu/	‘ground’
/ga:ru/	‘car’
/baʃu/	‘Bus’
/ʃɕilu/	‘steel’
/la:ʃɕu/	‘last’
/fəʃɕu/	‘first’
/sekkaŋɖu/	‘second’
/de:ɖu/	‘third’

4.1.v. Suppletion

Suppletion is the use of one word as the inflected form of another word when the two

words are not cognate. Example of suppletion in *Pania* include –

/puɭa/	‘child’
/makka:/	‘children’

4.2 Word Class

A word is a letter or a group of letters or a sound or a group of sounds that may be uttered in isolation having independent semantic or pragmatic content. A word is at phrasal level and a group of morphemes at morphological level. Words of a language are classified into groups as per their function in the language. The word classes can be open which regularly acquire new members by processes like borrowing and close which are almost unchanged.

Following are the word classes of *Pania* :

- a) Noun:** that class of words which is inflected for number, gender, case. It is the class of naming words.

Eg:

/mannaru/	‘ash’
/poŋɭu/	‘female’
/uɔɭumpu/	‘ant’
/karuɖi/	‘bear’
/cumai kinɕai/	‘cough’
/iɖi/	‘thunder’
/aijai/	‘father’

- b) Pronoun:** A grammatical class of words which are used as replacements for nouns and which serve deictic or anaphoric function.

Eg:

/na:nu/	‘I’
/niɔu/	‘you’
/na:m/	‘we’
/na:mu/	‘our’
/avən/	‘he’
/ava:ɭu/	‘she’
/atu/	‘it’
/ivera:/	‘they’

Adjective: A grammatical word class whose main function is to qualify a noun or noun phrase, providing additional information concerning the subject or object signified.

Eg:

/ajija:paʈa/	‘beautiful’
/a:hapate/	‘deep’
/paija:kkupcai/	‘raw’
/seʈuŋganalla/	‘thin’
/aʈiuʌa:/	‘wise’
/nallə:i/	‘good’
/nenipcai/	‘wet’
/sa:mertta:/	‘smart’
/eməpate/	‘naughty’
/niʌapate/	‘long’
/puddai/	‘new’
/bəijagai/	‘old’
/ceʈijai/	‘little’
/na:ŋa:/	‘shy’
/nalʌa puttivuʌa:/	‘wise’

d) **Postposition:** A part of speech placed before other words in composition and which expresses the relation it has to other elements in a sentence.

Eg:

/pacca kiʌi marat me:la/	‘The parrot is on the tree’
/na:nu enna birakoʌe:n/	‘I am in my house’
/pencil ba:fili uʌa/	‘Pencil is inside’

e) **Verb:** A part of speech which shows action in the word and which is inflected for tense, aspect and mood.

E.g:

/mutivettuncai/	‘to cut (hair)’
/to:jincai/	‘to worship’
/ka:ccijcai/	‘to cook’
/kudʌikijcai/	‘to drink’
/kala:kipcai/	‘to mix’
/buʌikijcaj/	‘to call’
/vajisa:jincai/	‘to scold’
/e:ŋgijcai/	‘to sigh’

/nanṭipaṭaiṇcai/	‘to thank’
/samberikiṇcai/	‘to earn’
/oṭṭicivaikintai/	‘to hide’
/ilacikkīṇcai/	‘to rest’
/kaṭaiṭaiṇcai/	‘to stop’
/kaṭikkuntai/	‘to bite’
/girintai/	‘cut (cloth)’
/ejikintai/	‘to win’
/paṭakintai/	‘to sing’
/suṭṭipo:ntai/	‘to go’

f) Adverb: It is that part of speech which isn’t usually inflected and which act as modifiers of the verb.

E.g: /nallana/ ‘neatly’ as in / ejiticana nallana ejitu / ‘Write the words neatly’

/teṭi/	‘kindly’
/poṭṭikiṇcai/	‘cruely’
/occa:paṭe/	‘loudly’
/paija:/	‘slowly’
/be:ga:/	‘fast (quick)’
/tappu/	‘badly’

/meḷḷa/ ‘slowly’ as in / meḷḷa paṭa/ ‘speak slowly’

g) Conjunction: That class of grammatical words which have the function of putting together two words, sentences or parts of sentences

E.g:

/um/	‘and’
/enta/	‘but’

h) Participle: A lexical item, showing some of the characteristics and functions of both verbs and adjectives.

Eg. /ivantanne na:nu innile kaṇḍa:j/ ‘This is the man whom I met yesterday’

/i na:ji tanne ninnala moṭṭaṇa kaṭicca:j/ ‘This is the dog that bit the boy’

I) **Interjection:** It is that class of grammatical words which are used to show exclamation or other emotional states of that speaker.

E.g:

/ettara uragara:puttaijo:/	‘How tall you have grown!’
/avan ceṭṭija: mottum kaṇakkala ka:jcum/	‘He seems still young!’
/etta oru alakuḷḷa ambeḷa iven/	‘What a beautiful temple it is!’

The above mentioned nine-word classes are broadly grouped into two categories

- 1) Declinable and
- 2) Indeclinable.

Declinable are those which are declined for number, gender, person, for example, noun, pronouns, adjectives, and verb. Indeclinable are postpositions, conjunctions, adverbs, and participle.

4.3 Noun Morphology

A noun is a member of syntactic class that includes words which refer to people, place, things, ideas or concepts, whose members may act as any of the following: Subject of Uerb, Objects of the Uerb, Indirect Object of the Uerb, or Object of a preposition or postposition. Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional / inflectional pattern in association with Gender, Number and Adjective etc.

The nouns in the language are marked by two numbers (singular and plural), three genders (i.e. masculine, feminine, and neuter); and seven case (nominative, accusative, dative, ablative, genitive, locative and instrumental).

4.3.i. Nouns

A) Internal Structure: *Pania* are agglutinating language. The nouns in the language are marked by two numbers (singular and plural). Nouns thus realized in *Pania* can be categorized into two broad classes, namely 1. Basic Nouns and 2. Derived Nouns.

a) Basic Noun

Basic Noun is those which are a class by itself as they are not derived from any other word class.

Eg:

/uṭṭumpu/	‘ant’
/kaluttu/	‘neck’
/vaḍi/	‘stick’
/paṇsa:ra:/	‘sugar’

/uppu/	‘salt’
/eηηε/	‘oil’
/pa:l/	‘milk’

The basic nouns can further be divided into i) *Mass nouns* and ii) *Count nouns*

- i. **Mass nouns:** Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form.

For example

/paṇsa:ra:/	‘sugar’
/uppu/	‘salt’
/eηηej/	‘oil’
/pa:lu/	‘milk’

- ii. **Count nouns:** Count nouns are those which can take some suffixes for indicating plurality.

For example

/mo:tira/	‘ring’
/paga/	‘fruit’
/muttai/	‘egg’

b) Derived Nouns

In *Pania* language some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways:

- i. By adding derivational suffix to other words;
- ii. By compounding words.

- i. **Derived nouns by adding derivational suffix:** In *Pania* some nouns can be derived from the verb or from any other noun by the addition of derivative suffixes

Uerb + noun forming suffix = Noun (verbal Noun)

/mele:ṇcai/ ‘to see’	+	/ṇcai/	=	/meleṇcen/ ‘seeing’
/succveṇcai/ ‘to go’	+	/ṇcai/	=	/po:ṇcen/ ‘going’
/baigaiḁma:ruṇcai/ ‘to come’	+	/ṇcai/	=	/veṇce:n/ ‘coming’

Adjective + noun forming suffix = Noun (Abstract Noun)

/santo:ʃ/ ‘happy’	+	/a/ ‘ness’	=	/santo:ʃa/ ‘happiness’
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- ii. **Derived nouns by Compounding:** A compounding word is defined as the combination of

two or more words to form a new word.

For example:

/naɖu/ ‘middle’	+	/viral/ ‘finger’	=	/naɖu viral/ ‘middle finger’
/pa:lu/ ‘milk’	+	/ka:ran/ ‘man’	=	/pa:luka:ran/ ‘milkman’
/kutira/ ‘horse’	+	/vaŋʃi/ ‘coach’	=	/kutira vaŋʃi/ ‘horse coach’

B) External Structure: The *pania* nouns are inflected for Gender, Number, and Case. This language has two genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives the details of *pania* gender – number – case system.

Gender

Gender in Pania is grammatically determined by two ways – Masculine and Feminine. Most of the Pania nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. The masculine noun tends to take / a: / ending as opposed to feminine noun with / i / ending. The word / ai / is male suffix to show the masculine gender, and / ri / ‘female’. Gender in this language is natural, not grammatical. Nouns are of masculine and feminine gender as exemplified in the following examples

<u>Masculine</u>		<u>Feminine</u>	
/mottai/	‘boy’	/moɖa:tti/	‘girl’
/kaŋɳa:la mottai/	‘bridegroom’	/kaŋɳa:la poŋɳu/	‘bride’
/koɳcumarija:tai/	‘lame (male)’	/koɳcumari/	‘lame (female)’
/ku:ʈʈuka:ran/	‘friend (he)’	/ku:ʈʈuka:ratti/	‘friend (she)’
/uɾaʎai/	‘husband’	/uɾa:ʈʈi/	‘wife’
/ka:lu verattavaru/	‘cripple (male)’	/ka:l illatta:j/	‘cripple (female)’
/vaʎarppu dantai/	‘step father’	/vaʎarppu da:jiv/	‘step mother’
/kannika:jicum sava:la/	‘cook (male)’	/kannika:jicum sai/	‘cook (female)’
/enna pe:ri/	‘son’s son’	/pe:ratti/	‘son’s daughter’

Both the masculine and feminine gender has number as we can see in the following example

<u>Masculine</u>		<u>Feminine</u>	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
/mottai/	/muttaima:ra/	/moɖa:tti/	/moɖattiga/
‘boy’	‘boys’	‘girl’	‘girls’

However, separate lexemes are also used to refer to gender distinction as we can in the following examples.

Masculine

/a:ŋu/ 'male'

/kannika:jicum sava:la/ 'cook (male)
(female)'**Feminine**

/poŋŋu/ 'female'

/kannika:jicumsai/ 'cook

Examples of common gender include

/a:ŋe/ 'elephant (male, female)'

/erumai/ 'buffalo (male, female)'

/a:tu/ / muttai/ 'goat (male, female)

/paŋŋai/ 'blind (male, female)'

We can further classify Paniya nouns denoting animate or non - animate, human or non - human to two genders - Masculine and Feminine.

Examples for Masculine Nouns

Animate and Human	Animate and Non – Human	Inanimate
/mottai/ 'boy'	/a:ŋ kapcu m ari/ 'calf (male)'	/toppi/ 'cap'
/ara:su/ / /ra:ʃ a:/ 'king'	/kottai:tu/ 'goat (male)'	/seruppu/ / /cu:vu/ 'shoe'
/kannika:jicum sava:la/ 'cook (male)'	/a:ŋ a:ŋe/ 'elephant (male)'	/aŋgu/ 'coat'

Examples for Feminine Nouns

Animate and Human	Animate and Non – Human	Inanimate
/moɽa:tti/ 'girl'	/poŋŋu kapcu mari/ 'calf (female)'	/kaŋŋuga:/ 'anklet'
/ra:ŋi/ 'queen'	/poŋŋa:tu/ 'goat (female)'	/kuppaija/ 'blouse'
/kannika:jicum sai/ 'cook (female)'	/poŋ a:ŋe/ 'elephant (female)'	/mu:kku ot̪i/ 'nose-ring'

An interesting example of gender difference is observed in *Pania* in the words where the suffix of the word changes its gender naturally. For example

Base term	/kanna:la/	'marriage and weeding'
Masculine	/kaŋŋa:la:katai/	'bachelor'
Feminine	/urana kattata moratti/ /kalja:ŋa kaŋkka:ta moɽa:ti/	'spinster'

a) Number

From the provided data it can be seen that there are two numbers in *Pania* language: singular and plural. Examples are as follows

<i>Singular</i>	<i>Plural</i>
/na:nu/ / /na:n/ ‘I’	/na:m/ /na:mu/ /‘we’
/mottai/ ‘boy’	/motɪŋga/ /motta ku:tta/ ‘boys’
/paivu/ ‘cow’	/paivina/ ‘cows’
/biṭe/ ‘house’	/biṭeka/ ‘houses’

Some plurality is indicated by adding numerals to it.

For Example

<i>Singular</i>	<i>Plural</i>
/nivu/ ‘you’	/niŋga iruvarum/ ‘you (two)’

Sometime a different lexeme is also used for plural formation

E.g.

Singular -	/puɭa/	‘child’
Plural -	/makka/	‘children’

b) Person

There are three persons in *Pania* language. There are: First person, Second person, and Third person

For example

All these persons have different concordial relationship with the verb, tense and moods. Tense markers also change according to different persons (first person, second persons, and third persons). Depending on the tense and moods these categories are distinguished.

Person	Singular	Plural
First	/na:n/ ‘I’	/na:ŋga:/ ‘we’
Second	/nivu/ ‘you’	/niŋga: iruvarum/ ‘you (two)’
Third	/avan/ ‘he’, /ava:ɭu/ ‘she’, /avai/ ‘it’	/avera/ ‘they’

The different concordial relationships are shown below:-

First Person: /singular/

/na:n kaṭaiku po:jncai/ / po:jnti/ / po:jncen/ ‘I go to the market’

/markers are - jncai , -nti,- jncen// (**present tense**).

/na:n kaṭaikku po:ji / po:jinten// ‘I went to the market’

/markers are – ji, -nten// (**past tense**).

/na:n kaṭaikku po:ve:n/ ‘I will go to the market’

/marker is - ve:n/ (**future tense**).

First Person: /plural/

/na:ŋga: se:rntu kaɬaikkʉ po:vʉŋco:m/ po:jito:m/ /

‘We go to the market’

/marker is - vʉŋco:m / - to:m/ (**present tense**).

/na:ŋga kaɬaikkʉ pojio:m/

‘We went to the market’

/marker is - jio:m/ (**past tense**).

/na:ŋga kaɬaikkʉ po:vʉo:m/

‘We will go to the market’

/marker is - vʉo:m/ (**future tense**).

Second Person: /singular/

/ni kaɬaikkʉ po:jŋcai / po:jnta /

‘You (sg) go to the market’

/markers are - jŋcai /-nta / (**present tense**).

/ni kaɬaikkʉ po:jivʉɬa /po:jijo:/

‘You (sg) went to the market’

/markers are - jivʉɬa / jijo:/

(**past tense**).

/ni: iʃku:lku po:vʉ/

‘You (sg) will go to the school’

/marker is - vʉ/ (**future tense**).

Second Person: /plural/

/niŋga: kaɬaikkʉ po:jŋceri / po:jnteri/

‘You (pl) go to the market’

/marker is - nteri/

(**present tense**).

/niŋga kaɬaikkʉ po:jivʉɬe:ri/

‘You (pl) went to the market’

/marker is - jivʉɬe:ri/ (**past tense**).

/niŋgaʃ sku:[ku po:vuntai / po:vʉri /

‘You (pl) will go to the school’

/markers are - vuntai /- vʉri / (**future tense**).

Third Person: /singular/

/avan kaɬaikkʉ po:jŋco:m / po:nto:/

‘He goes to the market’

/markers are - jŋco:m / nto:/ (**present tense**).

/avan kaɬaikkʉ po:jivʉɬɬa:/

‘He went to the market’

/marker is - jivʉɬɬa:/ (**past tense**).

/avan vajaluku po:jŋco:m / po:ntai / po:gum /

‘He will go to the field’

/markers are - jŋco:m / -ntai/ -um/ (**future tense**).

Third Person: /plural/

/ninga kaṭaikkū po:jiṇuṭe:ri/

‘You (pl) went to the market’

/marker is - jiṇuṭe:ri/ (**past tense**).

/avera a:ṇuga kaṭaikkū po:jiṇcaru/

‘They (men) go to the market’

/marker is - jiṇcaru/ (**present tense**).

/avare kaṭaikkū po:jiṇuṭṭa:ru/

‘They went to the market’

/marker is - jiṇuṭṭa:ru/ (**past tense**).

/avare ka:ṭuku po:ṇe:ru/

‘They will go to the jungle’

/marker is - ṇe:ru/ (**future tense**).

4.3.ii. Pronouns

A pronoun is a pro – form which function like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A language may have several classes of pronouns. *Paniya* dialect has the following types of pronouns.

1. Personal Pronoun
2. Demonstrative Pronoun
3. Reflexive Pronoun
4. Interrogative Pronoun
5. Indefinite Pronoun

1. Personal pronoun

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd, and 3rd).

Person	Singular	Plural
First	/na:n/ ‘I’	/na:mu/ ‘we’
Second	/niṇu/ ‘you’	/ninga iruvar/ ‘you (two)’
Third	/avai/, /avən/ ‘he’, /ava:ḷu/ ‘she’, /avai/ , /atu/ ‘it’	/a:ṭa/, /ivera:/ ‘they’

2. Demonstrative Pronoun

Demonstratives are deictic word that specify which entities a speaker refers to and differentiates those from others. The demonstrative pronoun in *Paniya* can be described in a two – tier system by taking the spatial distance into account like

- i. Proximate demonstrative pronoun that referring to the object nearer to the speaker.
- ii. Remote demonstrative pronoun that refers to the object away from the speaker.

Again, the demonstrative pronoun can be distinguished by two – tier numbers also like

- a) Singular
b) Plural

	Proximate	Remote
Singular	/ita:ne/, /itu/, /i:/ 'this'	/avara:ku/, /avai/, /a:/ 'that'
Plural	/averalla:/, /ivej/ 'these'	/avai:/, /avej/ 'those'

Examples: -

This –	/iven nalla kade/ /ivu bukkuna paṭi//	'This good story' /marker is /iven/. 'Read this book' /marker is /ivu/.
That –	/i kutirana viḷikkanu/ /avan avana katti/	'That horse is to be sold' /marker is /i/. 'That is his knife' /marker is /avan/.
These –	/ivan enna biṭeka/	'These are my houses' /marker is /ivan/.
Those –	/avan enna bukkuga/ /ai manusingga pelapaṭa uḷḷavaru/	'Those are my books' /marker is /avan/. 'Those men are strong' /marker is /ai/.

We can also classify Pania demonstrative pronouns in terms of distance as

Proximate	Remote
/iṅgu/, /u:ḍe/, /iṅga/ 'here'	/aṅge/, /aviṭa/, /a:ṭa/. 'there'

Example:-

Here –	/na:nu iṅgu veṇce:n/ /pulḷa iṅgu veṇco:/ /niṅga iruvarum iṅga veṇceri/	'I come here' 'The child comes here' 'You (two) are coming here'
There –	/pulḷa a:ṭa nikkiṇco:m/ /okka:lum aṅgu pojjaru/ /na:jvu a:ṭa niṇca:ṭulla/ /ava:ḷu a:ṭa nikkiṇca:ḷo/ /na:n a:ṭa po:ganum?/	'The child stands there' 'Everyone went there' 'The dog is standing there' 'she stands there' 'shall I go there?'

3. Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In *pania* language reflexive pronouns are:

/etta:ku nijivu po:pcai?/	‘Why are you going?’
/ninakku ettana makka ul[a:ru/.	‘How many children do you have?’
/ninakku ettana vajasata:/	‘How old are you?’
/eppa: nijivu e:untippe/	‘When do you get up?’

6. Indefinite Pronoun

The pronouns which denote some non – definite person or thing instead of definite person or thing are called *Indefinite pronouns*. The examples of indefinite pronoun in *Paniya* are –

Examples: -

Indefinite Pronoun (Singular) –

anybody	-/a:r ko:ṇattilum ipaṇieduppa paṭṭum/	‘Anybody can do this work’
anyone-	/niṅgaḷile a:r koṇḍu ippaṇieduppa paṭṭum/	‘Anyone can do this work’.
everyone	-/okka:lum aṅgu pojjaru/	‘Everyone went there’
everybody	-/okka:lum sabaikku varanum/	‘Everybody has to come for the meeting’
everything	-/okkamum ha:laji po:ja:/	‘Everything is lost’
no one -	/a:rna koṇḍum ikallina tu:kka paṭṭa/	‘No one can lift this stone’
none	-/avara ja:rum i kaṇṇatukku varana ka:ni/	‘None of them came for this marriage’
nobody	-/a:r ko:ṇattilum ipaṇieduppa paṭṭum/	‘Nobody can do this work’

4.3.iii Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages in *Pania* also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case in *pania* can be

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

1. Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In *Paniya*, the marker for nominative is /Ø/.

Example –

/pulɭa ta:ɭa viɭuntu/	‘The child falls down’
/ava:ɭu a:ɭa niɭcula:ɭo/	‘We stands there’
/na:n kaɭaiku po:ɭncen/	‘I go to the market’
/na:ji kuɭaikkupcum/	‘The dog barks’
/makesu ma:ɳge pagatuna tiɳca:nɖa/	‘Mahesh ate the mango’

In the above example /pulɭa/ ‘child’, /ava:ɭu/ ‘she’, /na:n/ ‘I’, /na:ji/ ‘dog’, /makes/ ‘Mahesh’, are the subjects in nominative case with no case marker attached. Thus, we see here the nominative case marker is null or absent.

2. Accusative Case

Accusative case is the case that marks certain syntactic function, usually direct object. In *Paniya*, the marker for Accusative is - /-a/, /na/.

Example –

/na:ɳga paivukala aɭainco:m/	‘We beat the cows’
/makka: mi:n puɭice:ru// /makka: mi:nuna puɭicar/	‘The children caught the fish’
/ve:ɭɭaik po:ja: ma:nina puɭica:/ /ve:ɭɭaika:ran ma:nina puɭica:/	‘The hunter caught the deer’

3. Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In *Paniya*, the marker dative is /-ku/, /-kke/, /-vu:ɭu / , /-kka/and / -le /.

Example –

/ena:kke/ , /e:ku/	‘to me’
/nama:vu:ɭu/	‘to us’
/appa:le/ , /vaikka/	‘to them’

4. Instrumental Case

This case is used to denote an instrument with which the action is performed. It is a case indicating that the referent of the noun. In *Paniya* the marker is / koɳɖu /.

Example –

/enna pe:na koɳɖu ejitu/	‘Write with my pen’
/marattana ko:ɭaɭi koɳɖu kottuɭɭaru/	‘The tree is cut with axe’
/tilaine kattiri koɳɖu vetɭiuɭɭaru/	‘The hair is cut with scissors’
/do:ɳina karumba kajiru koɳɖu kattɭiuɭɭaru/	‘The boat is tied to the Wore with rope’

5. Ablative Case

Ablative case is a case that expresses movement of the subject or the object from one place to another either in the spatial plane or on the temporal plane is expressed by the ablative case. In this language ablative case marker is /ilintu/, /-kuntu/.

Example –

/aven enna ʃ annalukkuntu ta:ʎa viʎunta:/	‘He fell down from my window’
/puʎʎa marattiʎiruntu paga paʎicca/	‘The child plucked the fruit from the tree’
/mo:gan kaɖailiruntu peɳci va:ŋgi vanda:/	‘Mohan bought the table from the market’

6. Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. The case expresses the meaning of belonging to or possession of something by the subject. In *pania*, the Genitive case markers are /-aʎa/, /-uʎa/, /-o:ʎa/ and /-na/.

Example –

/avarala makka:/	‘Their sons’ (marker is /-la/
/avaʎa kotte/	‘Her basket’ (marker is /-ʎa/
/niŋgaʎa bira/	‘Your (sg) house’ (marker is /-ŋgaʎa/
/niŋgaʎa birepaʎe/	‘Your (sg) houses’ (marker is /-ŋgaʎa/
/avaruʎa mage/	‘Their sons’ (marker is /-ʎa/
/enno:ʎa kaikaʎ/	‘My hands’ (marker is /-no:ʎa/
/uŋgaʎo:ʎa biʎa/	‘Your (sg) house’
/enna puʎʎe/	‘My child’ (marker is /-na/
/enna kaivuga:/	‘My hands’ (marker is /-na/
/avana bire/	‘His house’ (marker is /-na/
/avana birepaʎe/	‘His houses’ (marker is /-na/

7. Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In *Paniya*, the locative case markers are /-kku/, or /-tta/

Example –

/na:n ‘I’ kaʎaiku ‘to the market’ po:ʎncen ‘go’/	‘I go to the market’ (marker is /-kku/)
/avera iʃkulukku veʎce:ru/	‘They come to school’ (marker is /-kku/)
/na:n ɡiramattu ʃ iʋikinte:/	‘I live in the village’ (marker is /-ttu/)
/na:n kiramattiʎ ʃ iʋikinte:/	‘I live in the village’ (marker is /-iʎ/)

4.4 Verb Morphology

A verb is a member of the member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a class, govern the number and type of other constituents which may occur in the clause. Uerb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. In inflection languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender.

Uerb morphology deals with the forms and classification of verbs, and their pattern in association etc.

4.4.i. Types of verb: A verb denotes action. Different types of actions verb from the provide data are given below.

a) Physical Activity Verbs: List of different physical activity verb from the provided data is given below.

/naɖikiɲcai/	‘to act’
/kaɖikkiɲcai/	‘to bite’
/du:kkuɲcai/	‘to carry’
/aɖikiɲcai/	‘to destroy’
/taɖɖuɲcai/	‘to kick’

b) Instrument Verbs: List of different instrument verb from the provided data is given below.

/tuɲigirupca /	‘cut (cloth)’
/kujdo:ɲɖiɲcai/	‘dig (a hole)’
/muɖikiɲcai/	‘split (wood)’

c) Verbs of fighting: List of different verbs of fighting from the provided data is given below.

/taɭɭiɲcai/ /araɲcai/	‘to attack’
/baccɲcai/	‘to grab’
/nellanaraɲcai// ukaraɲcai/	‘to strike’
/vaɖuva:ɲcai/	‘to wound’

d) Music Verbs: List of different musical verb from the provided data is given below.

/kalikiɲcai/	‘to dance’
/pa:ɖiɲcai/	‘to sing’

e) **Motion verbs:** List of different motion verb from the provided data is given below.

/vante:ttupcai/ ‘to arrive (at a place)’

/bo||akudaiŋcai/ /ba:jkɪŋcai/ ‘to float’

/ka|a:kintai/ ‘to lift up’

/ni:ntai/ ‘to swim’

4.4.ii. **Classification of Uerb:** The *Paniya* verb stems can be classified into simple and compound verbs.

1. Simple Uerb

A simple verb is composed of mono – morphemic single root with or without a suffix. The verb is conjugated with aspect – gender – number – personal markers. The conjugational pattern of vowel ending and consonant ending verb roots are given below.

/po:/ ‘go’

/po:vupce:n / ‘go’ (1st person)	/na:n/ (I) / po:vupce:n / (go) ‘I go’.
/po:jnce/ ‘go’ (2nd person)	/ni/ (you. sg) /po:jnce/ (go) ‘You (sg) go’.
/po:jnco:m/ ‘go’ (3rd person)	/avan/ (he) /po:jnco:m/ (goes) ‘He goes’.
/po:jinten///po:ji/ ‘went’ (1st person sg)	/na:n/ (I) /po:jinten// /po:ji/ ‘I went’
/po:jinta/ ‘went’ (2nd person)	/ni/ (you sg.) /po:jinta/ ‘You went’.
/ po:jivutʃa:/ ‘went’ (3rd person)	/avan/ (he) / po:jivutʃa:/ (went)/ ‘He went’.

Compound Uerb

A Compound verb consists of more than one root and may include one or more suffixes. For example

Compound Uerb with root /-kɪŋcai/ and /-kkɪŋcai/

/va|ai/ ‘bend’ + /kɪŋcai/ ‘to do’ = /va|aikɪŋcai/ ‘to bend (stick)’.

/kaɖi/ ‘bite’ + /kkɪŋcai/ ‘to do’ = /kaɖikkɪŋcai/ ‘to bite’.

Compound Uerb with root /-ja:kkuntai/ and /-no:kuntai/

/ka:|i/ ‘empty’ + /ja:kkuntai/ ‘to do’ = /ka:|jja:kkuntai/ ‘to empty (a jar)’.

/reppe:r/ ‘repair’ + /no:kuntai/ ‘to do’ = /reppe:r no:kuntai/ ‘to repair (tool,etc)’.

Compound Uerb with root /-ŋcai/ and /-uŋcai/

/ba:nti/ ‘scratch’ + /ɲcai/ ‘to do’ = /ba:ntiɲcai/ ‘to scratch’.

/vi[ɭ]ik/ ‘sell’ + /ɲcai/ ‘to do’ = /vi[ɭ]ikkiɲcai/ ‘to sell’.

4.4.iii. *Inflection of Verb*

The verbs in *pania* can be studied with respect to their Transitivity, Finiteness, non – finiteness, negation, Causativization and Passivization.

i. **Transitivity:** The number of arguments that a verb takes is called its *transitivity*. Based on transitivity the verb stems can be further divided into three sub-classes. These are

- a) Intransitive
- b) Transitive
- c) Ditransitive

a) **Intransitive:** The verbs which do not take any object.

Example

/po:ɯɲce:n/ /po:/ ‘go’ /baigaikma:ɲɲcai/ /ɯeru/ / ‘come’ /kuraikiɲcai/ ‘bark’ etc

The examples of Intransitive verbal formation are:

/na:ɲi (dog) kuɳaikkɲɲcum / kuɳaikkum (barks)/ ‘The dog barks’

/na:n (I) po:ɯɲce:n/ / po:ɲite (go)/ ‘I go’

b) **Transitive:** The verbs which take an object.

Example

/tiɲcai/ , /tinna/ ‘eat’ /bo:ɲcai/ , /koɖu/ ‘give’ /mele:ɲcai/ , /ve[ɳ]ɲc/ ‘see’

The examples of Transitive verbal formation are:

/na:n (I) roɳɳi (bread) tiɲcen / tinɳe: (eat)/ ‘I eat bread’

/na:n (I) bakkina (bird) meleɲcen / ve[ɳ]ɲcai (see)/ ‘I see the bird’

c) **Ditransitive:** The verb has a subject, a direct object, and an indirect object

Example

/bo:ɲcai/ , /koɖu/ ‘give’

The example of Ditransitive verbal formation are:

/paisai be[ɭ]iɳa ta[ɳ]attiluntu e:ɳaika[ɭ]ukku paisa: koɖukkuntaru/

/e:laikaɣukku arasa:ŋgam paŋam koɣukkuntai/

‘Money was given by the Govt. to the poor’

ii. Finiteness

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verb in the language. Having the verb roots as the base both Finite and Non – finite verbal formations are realized in *Pania*. The components of finite verb are 1. Tense 2. Aspect and 3. Mood. In *pania*, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense.

The finite verbal formation is $\sqrt{\text{verb}} + \text{tense marker} \pm \text{aspect marker} + \text{personal marker}$. The formations of the verb /suɽipo:ntai/ ‘to go’ for three different persons and different tenses are given below.

iii. Tense:

Accordingly, verbs in *Pania* morphologically marked for having three-way opposition of tense as

- a. Present Tense
- b. Past Tense
- c. Future Tense

Following are the person wise tense formations in *pania* taking /po:/ ‘go’ as the model verb root.

Present indefinite

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ ‘I’	/po:jncen/ /po:jncai/ /po:ji/	/na:ŋga/ ‘we’	/po:jto:m/ /po:jnco:m/
Second	/ni/ ‘You (sg)’	/po:jnce/ /po:jncai/ /po:jnta/	/niŋga:/ ‘You (pl)’	/po:jncerijo/ /po:jnteri/
Third	/ava:lu/ ‘she’	/po:jnca:lu/ /po:nta:lu/	/avera/ ‘They’	/po:jnceru/ /po:nta:ɽo:/

The markers for singular and plural forms are as follows – /jncen/ /jncai/ and /ji/, /jnce/ /jncai/ /nta/, /jnca:lu/ /nta:lu/, /jnco:m/ /jto:m/, /jncerijo/ /jnteri/, /jnceru/ /nta:ɽo:/

Examples –

/na:n kaɽaiku po:jncen/
(I) (market) (go)

/na:n kaɽaiku po:jncen/ ‘I go to the market’

/na:ŋga okka:lum kaɽaiku po:jnco:m/ ‘We go to the market’

/na:ŋga iruvarum kaṭaikkū po:jj̥co:m/	‘We (two) go to the market’
/ni kaṭaikkū po:jj̥ce/	‘You (sg) go to the market’
/niŋga: kaṭaikkū po:jj̥cerijo/	‘You (pl) go to the market’
/avan kaṭaikkū po:jj̥co:m/	‘He goes to the market’
/ava:l̥um kaṭaikkū po:jj̥ca:l̥u/	‘she goes to the market’
/atu kaṭaikkū po:jj̥cu/	‘It goes to the market’
/a:ŋuga kaṭaikkū po:jj̥ceru/	‘They (men) go to the market’
/poŋŋugalum kaṭaikkū po:jj̥caru/	‘They (women) go to the market’

Past indefinite

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ ‘I’	/po:jj̥nten///po:ji/	/na:ŋga/ ‘we’	/ po:jj̥ito:m/
Second	/ni/ ‘You (sg)’	/po:jj̥inta///po:jj̥iṭa/	/niŋga/ ‘You (pl)’	/po:jj̥ite:ri/
Third	/ava:l̥u/ ‘she’	/po:jj̥iṭṭa:l̥o:/	/avare/ / /avar/ ‘They’	/ po:jj̥iṭṭe:ru /

The markers for singular and plural are as follows – /j̥nten// /yi/, /j̥inta// j̥iṭa/, /:j̥iṭṭa:l̥o:/, /j̥ito:m/, /j̥ite:ri/ and /j̥iṭṭe:ru/

Examples –

/na:n kaṭaikkū po:jj̥inten/

(I) (market) (go - past)

/na:n kaṭaikkū po:jj̥inten// /po:ji/ ‘I went to the market’

/na:ŋgaḷ okka:l̥um kaṭaikkū pojj̥io:m/ ‘We went to the market’

/na:ŋga iruvarum kaṭaikkū pojj̥ito:m/ ‘We (two) went to the market’

/ni kaṭaikkū po:jj̥inta// ///po:jj̥iṭa/ ‘You(sg) went to the market’

/niŋga okka:l̥um kaṭaikkū po:jj̥ite:ri/ ‘You(pl) went to the market’

/avan kaṭaikkū po:jiṇuṭṭa:/ ‘He went to the market’

/ava:ḷum kaṭaikkū po:jiṇuṭṭa:ḷo:/ ‘she went to the market’

/avare/avar kaṭaikkū po:jiṇuṭṭe:ru/ ‘They went to the market’

Simple future

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ ‘I’	/po:ve:n/	/na:ṇga/ ‘we’	/po:ṇo:m/
Second	/niji/ ‘You (sg)’	/po:ve/	/niṇḡaḷum/ ‘You (pl)’	/po:ṇeri// / po:ṇuntai /
Third	/ava:ḷum/ ‘she’	/po:va:ḷo/	/avara//avar/ ‘They’	/po:ve:ru// / po:ntaru /

The markers for singular and plural forms are as follows – /ve:n/, /ve/, /va:ḷo/, /ṇo:m/, /ṇeri/ and /ve:ru// /ntaru/.

Examples –

/na:n kaṭaikkū po:ve:n/

(I) (market) (go - future)

/na:n kaṭaikkū po:ve:n/ ‘I will go to the market’

/na:ṇgaḷ kaṭaikkū po:ṇo:m/ ‘We will go to the market’

/na:ṇga iruvarum kaṭaikkū po:ṇo:m/ ‘We (two) will go to the market’

/niji iḥku:l po:ve/ ‘You(sg) will go to the school’

/niṇḡaḷum iḥku:l po:ṇeri/ ‘You(pl) will go to the school’

/avan vaḷaluku po:gum/ ‘He will go to the field’

/ava:ḷum vaḷaluku po:va:ḷo/ ‘she will go to the field’

/atu kaṭaikkū po:ṇu/ ‘It will go to the market’

/avareṇ ka:ṭṭuku po:ve:ru/ ‘They will go to the jungle’

/avar iruvarum ka:ṭṭuku po:ve:ru/ ‘They (two) will go to the jungle’

iv. Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies is related with duration, perfection, habituality etc. Three aspects interpreted in different tenses. These are –

- i. Imperfective Aspect
- ii. Perfective Aspect
- iii. Habitual Aspect

i. Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Examples-

Present continuous markers for different persons for the verb /po:/ are –

Present Imperfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ 'I'	/po:ncen/	/na:ŋga/ 'we'	/po:ncō:m/
Second	/ni/ 'You (sg)'	/po:nce/	/niŋga/ 'You (pl)'	/po:nceri/
Third	/ava:lu/ 'she'	/po:nca:lu/ /pojinta:ɔ:/	/avar/ 'They'	/po:ncaru// /pojintaru/

The markers for singular and plural forms are follows- /ncen/, /nce/, /nca:lu/, /ncō:m/, /nceri/ and /ncaru/

Examples –

/na:n kaɖaikkū po:ncen/
(I) (market) (go – present cont)

/na:n kaɖaikkū po:ncen/ 'I am going to the market'

/na:n kaɖaikkū po:ncen/ 'I am going to the market'

/na:ŋga okka:lum kaɖaikk po:ncō:m/ 'We are going to the market'

/na:ŋga iruvarum kaɖaikk po:ncō:m/ 'We (two) are going to the market'

/ni kaɖaikk po:nce/ 'You (sg) are going to the market'

/niŋga kaɖaikk po:nceri/ 'You (pl) are going to the market'

/avan kaɖaikk po:ncō:m/ 'He is going to the market'

/ava:lu kaɖaikk po:nca:lu/ 'She is going to the market'

/atu kaɖaikk po:ncu/ 'It is going to the market'

/avar okka:lum kaḍaik po:ncaru/ 'They are going to the market'

/avar iruvarum kaḍaik po:ncaru/ 'They (two) are going to the market'

Past Imperfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ 'I'	/po:ja:nten/	/na:nga/ 'we'	/po:ja:nto:m/ /po:jaṭunto:m/
Second	/ni/ 'You (sg)'	/po:janta// /po:varunta:/	/niṅga/ 'You (pl)'	/po:janteri/
Third	/avan, ava:ḷu, atu/ 'he/she/it'	/po:ja:nta/ / /po:varunta:/ /po:ja:nta:ḷu/ / /po:jikoṇḍirunta:ḷu/ /po:ja:ntu// /po:jikoṇḍiruntu	/avara/ 'They'	/po:ja:ntaru/ /po:jikoṇḍiruntaru/

The markers for singular and plural forms are as follows - /ja:nten/, /janta/, /ja:nta/, /ja:nta:ḷu/, /ja:ntu/ and /ja:nto:m/, /janteri/, /ja:ntaru/

Examples: -

/na:n kaḍaikku po:ja:nten/
(I) (market) (go - past cont.)

/na:n kaḍaikku po:ja:nten/ 'I was going to the market'

/na:nga okka:lum kaḍaikku po:ja:nto:m/ 'We were going to the market'

/na:nga iruvarum kaḍaikku po:ja:nto:m/ 'We (two) were going to the market'

/ni kaḍaikku po:janta/ 'You (sg) were going to the market'

/niṅga okka:lum kaḍaikku po:janteri/ 'You(pl) were going to the market'

/avan kaḍaikku po:ja:nta/ 'He was po:varunta: going to the market'

/ava:ḷu kaḍaikku po:ja:nta:ḷu/ 'She was going to the market'

/atu kaḍaikku po:ja:ntu/ 'It was going to the market'

/avara okka:lum kaḍaikku po:ja:ntaru/ 'They were going to the market'

/avara iruvarum kaḍaikku po:ja:ntaru/ 'They (two) were going to the market'

Future Imperfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ 'I'	/po:ven/	/na:ŋga/ 'we'	/po:vo:m/
Second	/ni/ 'You (sg)'	/po:vɛ/	/niŋga/ 'You (pl)'	/po:veri/
Third	/avan, ava:lu, atu/ 'he/she/it'	/po:kum/ /po:va:lu/ /po:vɯ/	/avara/ 'They'	/po:veru/

The markers for singular and plural forms are as follows - /ven/, /vɛ/, /vɯ/, /vo:m/, /veri/, /veru/

Examples: -

/na:n kaɖaikkʊ po:ven/
(I) (market) (go – future cont.)

/na:n kaɖaikkʊ po:ven/	'I will be going to the market'
/na:ŋga okka:lum kaɖaikkʊ po:vo:m/	'We will be going to the market'
/na:ŋga iruvarum kaɖaikkʊ po:vo:m/	'We (two) will be going to the market'
/ni vajaɭukku po:vɛ/	'You(sg) will be going to the field'
/niŋga okkalum vajaɭukku po:veri/	'You(pl) will be going to the field'
/avan vajaɭukku po:kum/	'He will be going to the field'
/ava:lu vajaɭukku po:va:lu/	'She will be going to the field'
/atu vajaɭukku po:vɯ/	'It will be going to the field'
/avara okka:lum vajaɭukku po:veru/	'They will be going to the field'
/avara iruvarum vajaɭukku po:veru/	'They (two) will be going to the field'

Perfective Aspect

Perfective aspect is an aspect that express a temporal view of an event of state as a simple whole, apart from the consideration of the internal structure of the time in which it occurs. The examples in *Pania* are –

Present Perfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n/ 'I'	/po:jinten/	/na:ŋga/ 'we'	/po:jinto:m/
Second	/ni/ 'You (sg)'	/po:jinta/	/niŋga/ 'You (pl)'	/po:jiteri// /po:jiruntiri/
Third	/ava:lu/ 'she'	/po:jinta:lo/	/avar/ 'They'	/po:jintaru/

The markers for singular and plural forms are as follows – /jinten/, /jinta/, /jinta:lo/, /jinto:m/, /jiteri// /jiruntiri/ , and /jintaru/.

Examples –

/na:n kaḍaikkū po:jinten/
(I) (market) (go – pres. perfect)

/na:n kaḍaikkū po:jinten/	'I have gone to the market'
/na:ŋgaḷum kaḍaikkū po:jinto:m/	'We have gone to the market'
/na:ŋga iruvarum kaḍaikkū po:jinto:m/	'We (two) have gone to the market'
/ni kaḍaikkū po:jinta/	'You (sg) have gone to the market'
/niŋga okka:ḷum kaḍaikkū po:jiteri/	'You (pl) have gone to the market'
/avan kaḍaikkū po:jinta/	'He has gone to the market'
/ava:lu kaḍaikkū po:jinta:lo/	'She has gone to the market'
/atu kaḍaikkū po:jintu/	'It has gone to the market'
/avaravum kaḍaikkū po:jintaru/	'They have gone to the market'
/avar iruvarum kaḍaikkū po:jintaru/	'They (two) have gone to the market'

Past Perfective Aspect

Person	Singular	Uerb form	Plural	Uerb form
First	/na:n// /na:nu/ 'I'	/po:je:n// /po:jince:n/	/na:ŋga/ 'we'	/po:jo:m// /po:jince:m/

Second	/ni// 'nivu/ You (sg)'	/po:je// /po:jince/	/ningalum/ 'You (pl)'	/po:jeri// /po:jinceri/
Third	/ava:lu/ 'She'	/po:jija:lu/	/avar/ 'They'	/po:jijaru/

The markers for singular and plural forms are as follows– /je:n/, /je/, /jija:lu/ /jo:m// /jince:m/ , /jeri/ / /jinceri/ and /jijaru/.

Example

/na:n kaḍaikkū po:je:n/
(I) (market) (go – past . perfect)

/na:n kaḍaikkū po:je:n/	'I had gone to the market'
/na:ṅgaḷum kaḍaikkū po:jo:m/	'We had gone to the market'
/na:ṅga iruvarum kaḍaikkū po:jo:m/	'We (two) had gone to the market'
/ni kaḍaikkū po:je/	'You (sg) had gone to the market'
/ningalum kaḍaikkū po:jeri/	'You (pl) had gone to the market'
/avan kaḍaikkū po:ja:/	'He had gone to the market'
/ava:luṁ kaḍaikkū po:jija:lu/	'She had gone to the market'
/atu kaḍaikkū po:jivu/	'It had gone to the market'
/avara kaḍaikkū po:jijaru/	'They had gone to the market'
/avar iruvarum kaḍaikkū po:jijaru/	'They (two) had gone to the market'

Habitual Aspect

It describes an action which happens/ happened or will happen habitually or regularly.

Present Habitual Aspect – The finite verb ends with /kkum/, /ppo:m/

Example

/su:rija eppa:luṁ itatu kutikkum/ , /surijan kiḷakiḷ uticca:/	'The sun rises in the east'
'/na:ṅga eppa:luṁ/ eppo:luṁ paivina pa:l karappo:m/	'We milk the cows everyday'
/na:nu eppa:luṁ ombatu maṇikkū a:fiḱukku po:ven/	'I used to go to office at 9 o'clock'

/ni eppa:lum ombatu maṇikku a:ficukku po:və/	‘You (sg) used to go to office at 9 o’clock’
/ninga okka:lum eppa:lum ombatu maṇikku kaḍaikkku po:veri/	‘You (pl) used to go to office at 9 o’clock’
/na:ṅga eppo:lum ombatu maṇikku a:ficukku po:vo:m/	‘We used to go to office at 9 o’clock’
/avan eppa:lum ombatu maṇikku kaḍaikkku po:gum/	‘He used to go to market (bazaar) at 9 o’clock’
/ava:lu eppa:lum ombatu maṇikku a:ficukku po:va:lu/	‘She used to go to office at 9 o’clock’
/avara okka:lum eppo:lum ombatu maṇikku a:ficukku po:veru/	‘They go to field at 9 o’clock’
/avan to:ttattukku pillu vettiva pattu maṇikku po:gum/	‘It goes to the garden for grazing at 10 o’clock’

Past Habitual Aspect – The finite verbs ends with / -kku- + personal marker/

Example

/na:nu eppa:lum ombadu maṇikku a:ficukku po:ven/	‘I used to go to office at 9 o’clock’
/ni eppa:lum ombadu maṇikku a:ficukku po:və/	‘You(sg) used to go to office at 9 o’clock’
/ninga okka:lum eppa:lum ombadu maṇikku kaḍaikkku po:veri/	‘You(pl) used to go to shop at 9 o’clock’
/na:ṅga eppo:lum ombadu maṇikku a:ficukku po:vo:m/	‘We used to go to office at 9 o’clock’
/avan eppa:lum ombadu maṇikku kaḍaikkku po:gum/	‘He used to go to market (bazaar) at 9 o’clock’
/ava:lu eppa:lum ombadu maṇikku a:ficukku po:va:lu/	‘She used to go to office at 9 o’clock’

Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc. From the given data we have following types of moods in the *pania* language which are presented below.

a) Indicative Mood:

Most verbs in this language used are in indicative mood, which indicates the action.

Examples –

/na:ji (The dog) kuṛaikkun̄cum (barks)/	‘The dog barks’
/na:n (I) bakkina (bird) meleṇcen’ (see)/	‘I see the bird’
/na:ṇga (We) kutira (the horses) o:ṭṭuto:m (ride)/	‘We ride the horses’
/paiv̄u (The cows) pa:l (milk) tarum (give) /	‘The cows give milk’

b) Imperative Mood:

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person.

Examples –

/ni ikulna aṭukka va:/	‘(you) come near the school’
/ni i bukku paṭi/	‘(you) Read this book’
/ni a:ḍalla/ / /ni da:haiḷe/	‘(you) sit down’

c) Subjunctive Mood:

In the subjunctive mood, the sense is to suppose or desire an action.

Examples –

/avan (he) orattana nallana paṇi eḍutta:la (work hard) jejikkum (succeed)//
/avan (he) kaṣṭapaṭṭu paṇi eḍuttu (work hard) jeccuḷa: (succeed)/
‘If he works hard he will succeed’
/kutiraik paṛavaṇtala ajinum pa:ṭakkum/
(horse if) (wings had) (they) (would have flown)
‘If horse had wings they would have flown’

d) Optative Mood:

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in *pania*.

Example –

/avera (them) okka:lum bera (all come)/ / /avar (them) e[llaru vara:nu (all come)/

‘Let them all come’.

/ninga ja:ralum bo:kka bol[akku beri/ / /ninga[li pa:tipe:r po:j bol[la koṇḍu varanu/

‘Let some of you go and fetch the cow’

e) Potential Mood:

The potential action is expressed in potential mood. In this language the example of Potential mood is:

Examples

/na:n (I) bera: (may come)/ ‘I may come’.

/avan (He) bakkina (bird) kopcu gamo: (kill)/ ‘He may kill the bird’.

/na:nu(I) bente a:ganum (should come)/ / /na:nu(I) beranu (should come)/ ‘I should come’

f) Conditional Mood:

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously.

Examples

/na:n selappa aṭuntula ningakku mellai naḍantukkum/

‘If I am there, you will have (some) support’

/selappa na:n nila nandala vantala: na:lai vara:/

‘If I am well I will come tomorrow’

4.4.iv. Non – Finite

i. Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb.

Here is the process is: Uerb + noun forming suffix = Noun (verbal noun) / √ + non – finite marker/

Examples

/mele:jcai/ ‘to see’ + -cen = /mele:jcen/ ‘seeing’

/kuraiki:jcai/ ‘to bark’ + -kina = /kuṛaikina/ ‘barking’

/kuraikintai/ ‘to bark’ + -inta = /kuṛaikinta/ ‘barking’

ii. Infinitives

An infinitive form is to + the verb. Some verbs can take either the gerund of the infinitive with no loss of meaning.

Examples

/okka:lum kaṇḍippa mi:tṭiṅkə varanum/

‘Everybody has to come for the meeting’

/na:ṅga eppo:lum ombatu maṇikku a:fiçukku po:vo:m/

‘We used to go to office at 9 o’ clock’

iii. Gerund

Gerunds and infinitives are forms of verbs that act like noun. They can follow adjective and other verbs. Since it is a kind of noun, it may be the subject or object to some verb

Examples

/kuṛaikina na:ji kaḍikka/ ‘Barking dogs seldom bite’

/ni:ccal aḍikkipçai daṭikku nallai/ /ni:ntuçai taṭikku nallai/

‘Swimming is good for health’

iv. Participles

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal that can function as part of a verb phrase.

Examples

/viṭunta paga/ ‘fallen fruits’

/accaḍica pukku/ ‘printed books’

/ava:ḷ ta:ḷa viṭunta paga poṭukkuṇca:ḷu/ ‘She collected the fallen fruits’

/accaḍica pukku paṭippa: nalla sugə:/ ‘Printed books are easy to read’

4.4.v. Negation

Negation is a morph syntactic in which a lexical item denies or inverts the meaning of another lexical item or construction. In *Pania*, negative verbs are realized mostly by particles like /ni/, /ṭa:/, /la:/, /ka:ni/.

Examples

/ivan e:suva paṭṭa:/ /ivana ka:ni vaikaṇṭə:/ ‘This is not edible’

/aija:ḷ innu varuva ka:ni/ ‘That man has not come yet’

/ivai okkam nalla ku:tṭalla:/ ‘These are not good words’

/ivain paccata:i/ / /ivi paṭṭa:/

‘It is impossible’

4.4.vi. Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In *pania*, causatives verbs are –

Examples –

/na:n piḷḷak kaṇci u:ṭṭutte:n/

‘I feed the baby’

/na:nu siṣṭaruna koṇḍu kaṇci koḍuppcce:n/

‘I make the nurse feed the baby’

/na:n makkaḷa siripiccen/

‘I make the people laugh’

/na:n kutirana o:ṭṭipikkipce:/

‘I am making the horse run’

4.5 Adjectives

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive adjectives – These are noun phrase headed by the modifier noun. For example –

/nalla motṭai/

‘The good boy’

/cippi pulḷa/

‘The small child’

/maṇṇu kaiṇu/

‘Dirty hand’

/bolḷa kutira/

‘The white horse’

Predicative adjectives – These are linked via a copula or other connecting device to the noun or pronoun they modify.

For example

/avaru okka nalla palasa:lija:/

‘Those man are strong’

/a moṭa:tti soṇḍi/

‘That girl is deaf’

/a:ṭe iraṇḍu pu:cce:uḷḷə/

‘There are two cows’

4.6 Numerals

Pania exhibits numerals of both the Cardinal and the ordinal type:

Cardinal Numerals

/ontu/ //onnu/

‘one’

/a:ṭu/

‘six’

/iraṇḍu// /reṇḍu/

‘Two’

/e:jivu/

‘seven’

/mu:ɲu/	‘three’	/et̪tu/	‘eight’
/na:lu/	‘four’	/ompo:tu/	‘nine’
/aɲʒu/	‘five’	/pattu/	‘ten’

Ordinal Numerals – Ordinals are formed by adding inflectional suffixes /mottai/ to the cardinals.

For example

/onnamottai/ ‘first’ /reɲɖa mottai/ ‘second’ /mu:ɲa mottai/ ‘third’

Fractions: Fractions are formed by following ways.

For example

/oɲɛra// oɲara/ ‘one and a half’
 /oɲɛ:ka:lu/ ‘one and a quarter’
 /ka:lu/ ‘quarter’
 /pa:ti// /arə/ ‘half’
 /mukka:lu/ ‘three fourth’

Formation of numerals

one	ontu/onnu	two	iraɲɖu	three	mu:ɲu	four	na:lu
ten	pattu	twelve	panta:raɲɖu	thirteen	patimu:ɲu	fourteen	patina:lu
hundred	nu:ɽu	twenty	iruɒatu	thirty	muppatu	fourty	na:ppatu
five	aɲʒu	six	a:ɽu	seven	e:ʒiɒu	eight	et̪tu
fifteen	patinaɲʒu	sixteen	patana:ɽu	seventeen	patae:ʒiɒu	eighteen	pataneɲɖu
fifty	ambatu	Sixty one	aɽavatoɲɖu	Seventy one	eʒvatoɲɖu	eightyone	empatoɲɖu
nine	ompatu	Ninety- one	toɲutti oɲɖu				
ninteen	pattampo:tu						

From the above data we can see that the numerals one, two, three are formed by adding suffixes /nu/ next thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, have a uniform prefix /pat/. Again thirty – one, ninety – one is formed in the same formed in the following way –

/muppat/ '30' +	oḷḷu '1' =	/muppatoḷḷu/ '31'
/toḷutti/ '90' +	oḷḷu '1' =	/toḷutti oḷḷu/ '91'
/muppat/ '30' +	tompo:tu '9' =	/muppatompo:tu/ '39'

Classifiers

The classifiers is denoted by the use of cardinal numerals like /okka:lum/ to refer to a person.

For example

/avera okka:lum bera/ 'Let them all come'
 /-lum/ is also used to denote singularity as in
 /ivan okka: enna bire/ 'These are my houses'

/makkaḷ/ is sometime used to denote multitude.
 /makkaḷ aṅgu po:pce:ro/ 'The people go there'

4.7. Adverb

Adverb qualifies verb, adjectives and also an adverb. From the given data following example is collected.

/pepcime:l ka:ri (on the table) nillu (Stand)/ 'on the table'
 /ejiticana nallana (neatly) ejitu (write)/ 'Write the words neatly'
 /meḷḷa (slowly) paṛa (speak)/ 'Speak slowly'

In the above sentence the adverbs are /me:l/ 'on', /nallana/ (neatly) and /mella/ (slowly).

In this language adverbs occur before the verb. Here we have following three types of adverb. These are:

Adverb of Time: The time adverbials precede the verb.

For example

/innala/ 'yesterday'
 /na:la/ 'tomorrow'
 /na:nu avara po:gata mineliḷe po:jikkum/ 'He might have gone before I reached them'
 /suva:ca e:rja: vantu bashu o:ṭuva ka:ni/ 'From Tuesday midnight the buses stopped Working'

Adverb of Place: Place adverbials also precede the verb.

For example

/iṅgu (here) va: (come)/ ‘come here’. Here adverb of place is /iṅgu/ (here)

/ishkulna aṭukka va:/ ‘Come near the school’

/enna succina u:ṭeuḷḷavaru/ ‘My sister are here’

/na:n aṅgu po:ṭuṇce:n/ ‘I go there’

Adverb of Manner: Like all other adverbs this type also occurs before the verb.

For example

/melḷa (slowly) paṛa (speak)/ ‘Speak slowly’

Here the adverb of Manner is /mella/ (slowly)

/occa: ka:ṭṭa:ta ku:ṭṭa ku:ṭumi/ ‘Do not speak loudly’

/ejiticana nallana ejitu/ ‘Write the words neatly’

4. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentence in natural language and rules governing the order of combining the words to form sentence in a language. A syntactic category is a set of words and / or phrases in language which are a significant number of common characteristics. The classification is based on similar structure and sameness of distribution (the structural relationship between these elements and other items in a larger grammatical structure), and not on meaning. The syntax of pania is discussed below.

5.1. Word-Order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The word order in *pania* is of SOU (subject-object-verb) pattern.

Examples –

/na:n (I) bakkina (bird) melepcen (see)/	‘I see the bird’
/avan (he) bakkina (bird) melepcu:m (see)/	‘He sees the bird’
/na:ŋga (we) aŋgu (there) po:vupcu:m (go)/	‘We go there’
/enna (my) birakku (house) va: (come)/	‘Come to my house’
/mottai (boy) vi:jinta: (falls)/	‘The boy falls’

Sometime the object may be absent in simple sentence, as in the case of above sentences. It consists of subject /mottai/ (boy) and finite verb /vi:jinta:/ (falls).

5.2. Types of Sentences

A sentence is a grammatical unit that is composed of a phrase or more than a phrase. The sentences in *Paniya* be classified into

- i. Simple Sentence
- ii. Complex Sentence
- iii. Compound Sentence

The examples are given below according to the data –

5.2.i. Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses.

Examples –

/na:n (I) bakkina (bird) melepcen (see)/	‘I see the bird’
--	------------------

/na:n (I) roṭṭi (bread) tiṇcen (eat)/ 'I eat bread'

/na:ji (dog) kuṭaikkunṇum (barks)/ 'The dog barks'

The predicate may be a finite intransitive or transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate.

For example

/na:n (I) bakkaḷa (bird) mileṇcu (see)/ 'I see the bird'

/puḷḷa (boy) vi:ḷunto: (falls)/ 'The boy falls'

5.2.ii. Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses. In Pania, the connective used are (and, but, so, otherwise, hence)

Examples –

and – /pu:ccaijum na:jiyum u:ṭa uḷa/ 'Here is a cat and a dog'

/pagalu paṇi ira:vu uṭa:kku/ 'Work in the day and sleep at night'

but – /na:nu ninala vantaṇu:ṇa enta kana suga ka:ni na:n atukku varuva ka:ni/
'I would have come yesterday but due to my ill health I did not come'

/ra:mu kiruḷana varuv paṭaiṇca: kriḷna samaija ka:ni/
'Rama asked Krishna to come but Krishna had no time'

so – /enna mi:n vale ennaṇṇu kaṇṇetṭuppa paṭṭuva ka:ni atukkumoṭu pujai po:va ka:ni/
'I could not find my fishing net so I did not go to the river today'

otherwise – /enna paisana tiricci ta: illantala aḍi va:ṇḡḡpe// /ni vaṇḡi paisa taruva ka:ṇi aḍi
va:ṇḡuva/ 'You return the money otherwise you will get a beating'

hence – /belija malai pe:jiṇa ka:ni atai ṇṇu pulla la:va ka:ni/
'We did not receive the rain sufficiently hence the crops were not good.'

5.2.iii. Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone.

Examples –

/na:n (I) nalla (well) selappa nilanandala vantaḷa: (if) na:lai (tomorrow) vara: (come)/

'If I am well I will come tomorrow'

In the above sentence principle clause is /na:la (tomorrow) vara: (come)/ joined by the /selappa nilanandala vantala (if)/ with the subordinate clause /na:n (I) vara: (come)/

‘Although he was not hungry, he ate the meal’	/avan palla kattuva ka:ni ipce:l tipca:/
‘I will stay here until you come’	/ni varuva:la: na:n ivaḍakka/
‘He threw the ball as far away as he could’	/pantu avana koṇḍu ettara du:ra eṛija pattano attara du:ra eṛipca:/
‘If the police come then the thief will be caught’	/po:liḥka:ran vantunta kaḷḷana kuḍiṅgikkum/

5.3 Patterns of sentences

Sentences in *Pania* further be sub-classified into following patterns

- Statement Sentence
- Interrogative Sentence
- Imperative Sentence
- Exclamatory Sentence
- Optative Sentence
- Conditional Sentence
- Negative Sentence
- Causative Sentence
- Passive Sentence
- Obligatory Sentence

Statement Sentence – The sentence which affirms a statement.

Example in *Pania* include –

‘That girl is deaf’	/a moṭa:tti sovuḍi/
‘Those girls are beautiful’	/a:ta moṭattima:ru okka aija:paṭe uḷḷe:ru/
‘The dog barks at the cat’	/na:ji pu:ccana kaṇḍa: kuṭaikinto:m/
‘My sister is here’	/enna succina u:ṭeuḷḷavaru/
‘His children are young’	/avana makka nalla: uḷḷeru/
‘My name is Narayan’	/enna pe:ru na:rajanam/
‘I live in the village’	/na:n giramattu ḍḍivikinte:/

Interrogative Sentence – The sentence which indicate a question.

For example,

‘What is your name?’	/niṅgaḷa pe:r ettai/
‘Is she your sister?’	/ava:ḷ ninna succijo:/

‘Where are your children?’	/nina: makka e:ɖa/
‘What do you eat?’	/niŋga etta: tiŋteri/
‘How many children do you have?’	/niŋgakku ettana makka va:ru/

Imperative Sentence – The sentence which implies a request, a command, an advice etc.

For example,

‘Come after 4 O’clock’	/na:lu mani kaɟiccuka:mbe:ri/
‘Take your seat amongst the boys’	/muttaima:ra naɖuvil ulle/
‘Bring some water’	/o:m boɭla: koŋɖuvari/
‘Sit down’	/a:ɖalla/
‘Do not speak loudly’	/occa: ka:tta:ta ku:tta ku:tumi/
‘Read this book’	/i bukku paɟi/
‘Bring the book back’	/bukku tirici ettuba/
‘Go home’	/birakku po:/
‘Stand on the table’	/peɟcime: ka:ri nillu/

Exclamatory Sentence – The sentence which expresses an emotion and excitement.

For example,

‘How tall you have grown!’	/ettara uragara:puttaijo:/
‘He seems still young!’	/avan ceɟija: mottum kaŋakkala ka:ɟcum/
‘What a beautiful temple it is!’	/etta oru alakuɭla ambeɭa iven /
‘What a beautiful rainbow in the sky!’	/mo:ɖatt etta oru alagulla maija villu/

Optative Sentence – The sentence which expresses wish, hope, desire and a prayer.

For example,

‘I may come’	/na:n bera:/
‘He may kill the bird’	/avan bakkina koɟcu gamo:/
‘I should come’	/na:nu bente a:ganum/
‘He might have gone before I reach them’	/na:n aŋgu po:gata meninele avaru po:ɟi ippe:ru/
‘He may still come’	/avan innum bərum/

Conditional Sentence – When two actions are conditional by each other in a single sentence.

‘If I am well I will come tomorrow’	/selappa na:n nilanandala vāntala: na:lai vara:/
-------------------------------------	--

‘If I am there, you will have (some) support’	/na:n selappa aṭuntula ningakku mellai naḍantukkum/
‘He might have gone before I reached them’	/na:nu avara po:gata mineliḡe po:ḡikkum/
‘The paddy crops could have been very good if the rains were received in time’	/oṭṭa:la nalla ne:rattu maḡa peḡintaḡa nellu naṇcaḡikkum/
‘Neither he nor I went to the market’	/kaḍaḡikku avanum po:va ka:ni na:num po:va ka:ni/
‘Either you go or I shall to the field’	/paccuṭaḡa niḡi vaḡaḡukku ni po:valanta na:num po:ga:/

Passive Sentence – The sentence where the main action is expressed in passive is called passive sentence.

Active:

/na:n roṭṭi tiṇcen/ ‘I eat bread’

Passive:

/roṭṭi ennai koṇḍuta:na tiṇcai/ ‘Bread is being eaten by me’

/ibukku ennai koṇḍuta:na paṭikkḡicai/ ‘The book was being read by him’

Causative Sentence – The causative sentence is formed by suffixing causative markers to the verb which varies according to the person. When the subject causes some agent to do the action we get causative sentence. /e:n/ is found to be the causative marker here.

/na:n kutirana o:ṭṭipikkḡicce:/ pa:ḡipicce:n / ‘I am making the horse run’

/na:n piḡḡak kaṇci u:ṭṭutte:n/ ‘I feed the baby’

/na:n makkaḡa siripicce:n/ ‘I make the people laugh’

Negative Sentence – The sentence which expresses the negation are called so.

/ivaṇ e:suva paṭṭa:/ ‘This is not edible’

/tiḡin aḍukka po:ga:te/ ‘Do not go near the fire’

/ivaṇ paccata:i/ ‘It is impossible’

/niḡga paṭḡippaka:ni/ ‘You (pl.) are not reading’

Obligatory Sentence – The sentence which indicates obligations.

‘You should eat two bananas’ /niḡi ira:ḍu kula paga tiṇḡa:nu/

‘Anyhow you must come’ /enta ḡa:ṭṭa niḡi va:ra:nu/

‘That horse is to be sold’

/a kutirana biḷukkanu/

‘He should write a book’

/avan oru bukku ejita:nu/

5.4. Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the complete subject-predicate organization of a clause. The phrasal sub-division in *pania* as follows –

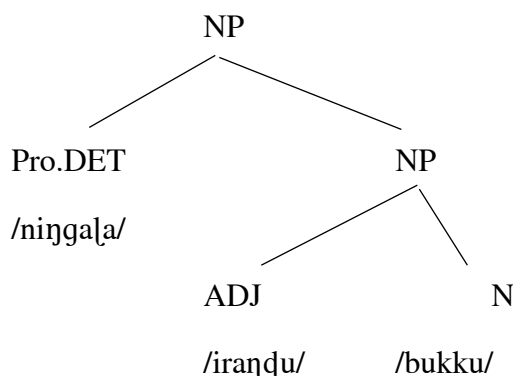
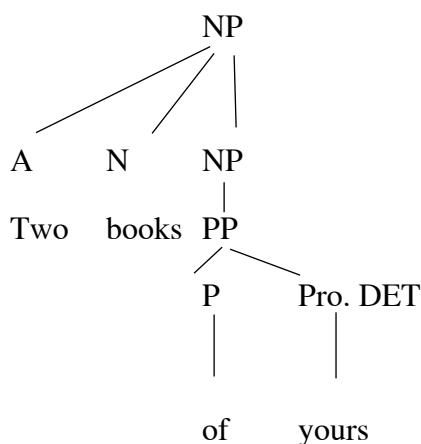
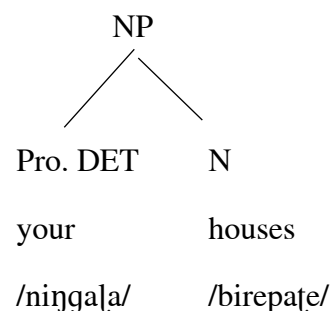
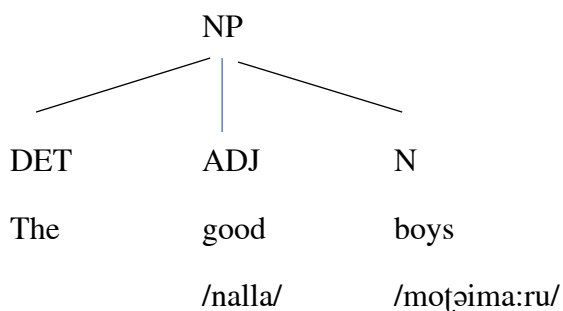
5.4.i. Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples – /niṅgaḷa iraṇḍu bukku/ ‘Two books of yours’

/nalla moṭəima:ru/ ‘The good boys’

/niṅgaḷa birepaṭe/ ‘your (sg) houses’



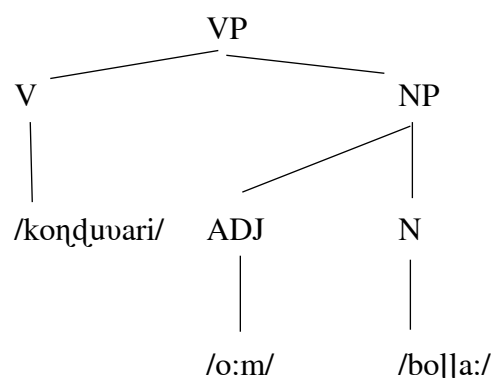
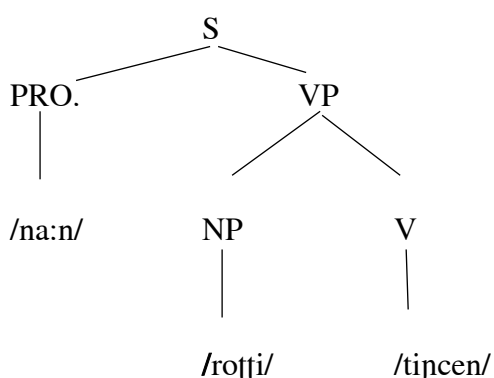
5.4. ii. Verb Phrase

A verb phrase (UP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In

addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb. The following underlined portions are denoted as verb phrase.

Examples

/na:n <u>rotti tɪncen/</u>	‘I eat bread’
/avan <u>bukku paɪkkunɕu/</u>	‘He reads a book’
/su:rija <u>eppa:lum itatu kutikkum/</u>	‘The sun rises in the east’
/o:m <u>bolɭa: koṇḍuvari/</u>	‘Bring some water’

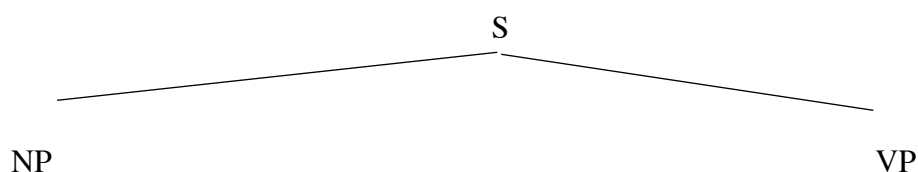


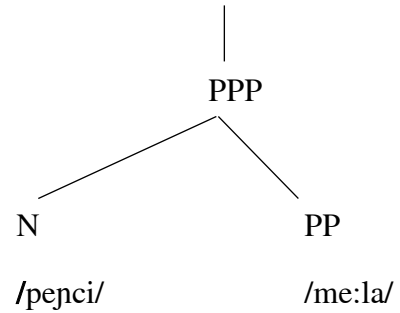
5.4.iii. Postpositional phrases

A postpositional is an adpostion that occurs after its complement. An adpostional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP). The following underlined portions are denoted as postpositional phrase.

Examples –

/bukku pepɕime:la/	‘The book is on the table’
/bukku pepɕinaɪikkulɭa:/	‘The book is below the table’
/na:ji enna:k <u>paikka</u> banta/	‘The dog came behind me’
/na:n maratuna to:ra uɭɭen/	‘I am far from the tree’





5.4.iv. Adverbial Phrase

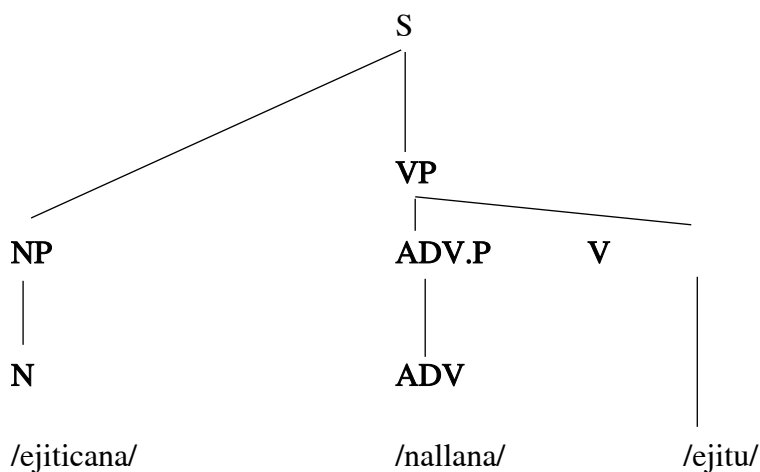
An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences.

An adverb phrase has an adverb that complements the verb.

Examples –

/occa: ka:tʃa:ta ku:tʃa ku:tumi/ ‘Do not speak loudly’

/ejiticana nallana ejitu/ ‘Write the words neatly’



5.5. Structure of clauses

5.5.1. Relative clause:

A relative clause is a kind of subordinate clause, one of whose arguments shares a referent with a main clause element on which the subordinate clause is grammatically dependent. Eg.

/innala oruttan sattu po:ja pa:tʃuka:ran/	‘The man who died yesterday was a singer’
/inna ku:tʃa koɖutta kurttaɪa enna su:ci/	‘The women who talked to you is my sister’
/iɪvantanne na:nu innile kaɳɖa:j/	‘This is the man whom I met yesterday’
/i na:ji tanne ninnala moɳəna kaɳɖa:j/	‘This is the dog that bit the boy’

/ia:la sarttu ta:ne innanala kattān po:ja:j/	‘This is the man whose shirt was stolen last night’
/ita[atta:na pajiou me:pcai/	‘That is the place where the cows graze’

5.5.2. Correlative clause

In this type of clause, a paired conjunction (such as not if. . . then, either...or, neither...nor) links balanced words, phrases, and clauses. The elements connected by correlative conjunctions are usually parallel, that is, similar in length and grammatical form. Correlative clause is an alternate device to embedded clause, where the counterpart of the embedded clause is presented as an antecedent or topic and the counterpart of the main clause is presented as a consequent or explanation. This requires that the relationship between the two clauses be expressed by a coordinating conjunction introducing the second clause. In Paniya, the formation is as follows:

/po:liʃka:ran vantunta ka[l]ana kuḍiṅgikkum/	‘If the police comes then the thief will be caught’
/niji maruntu kuṭicca ninna daṭi nepca:gum/	‘If you take the medicine (then) the disease will be cured’
/avan vanta[la na:n po:vutuve:n/	‘I will go if he comes’
/ni varuva:la: na:n iṇaḍakka/	‘I will stay here until you come’

5.6. Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. A passive sentence is created from an active sentence by i) bringing object to the subject position ii) putting subject to the object position iii) adding ‘by’ iv) changing the verb form to its participle form.

Example –

‘The money has been taken by me’	/paise enna koṇḍu eḍutta:j/
‘It is said that the man is not trust-worthy’	/aija:lu nallai ella okkarum paṭaijcaru/
‘Your coat is being stitched’	/niṅga[la ko:tu aḍipicca:nu[laru/
‘The bread is eaten by him’	/rotti avana koṇḍuta:na tiṇma:tte:n/
‘Money was given by the Govt. to the poor’	/paisai gaurmentuka:ru e:ṭaika koḍukkuntai/
‘The book was being read by him’	/ibukku ennai koṇḍuta:na paṭikkijcai/
‘Bread is being eaten by me’	/rotti enna koṇḍuta:na tiṇcai/

5.7. Negation

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence

Examples –

'This is not edible'	/ivan e:suva paṭṭa:/
'Do not go near the fire'	/tijin aḍukka po:ga:te/
'I should not have done the work'	/na:n paṇi etta:rin/
'He did not do the work'	/avan paṇi eḍuppa ka:ni/
'She has not done the work'	/ava:l paṇi eḍuppa ka:ni/
'They cannot do it'	/avarla koṇḍu paṭṭa:/
'You (sg.) must not remain here'	/nivu iviḍa ekə:nṭa:/
'You (pl.) are not reading'	/niṅga paṭippaka:ni/
'I shall not come tomorrow'	/na:la na:n vaṛatuippe:n/
'These are not good words'	/ivai okkam nalla ku:ṭṭalla:/
'I have nothing with me'	/ena va:ṭṭu oṇcu ka:ni/
'It is impossible'	/ivain paccata:i/

5.8. Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject cause someone or something else to do or be something. /e:n/ is the marker.

Examples –

'I feed the baby'	/na:n piḷḷak kaṇci u:ṭṭutte:n/
'I make the nurse feed the baby'	/na:nu siṣṭaruna ku:ṭa paṭaiṇcu ka:ṇcu puḷḷaikku kaṇcu u:ṭṭaavacce:n/
'I make the servant work in the field'	/na:nu vaja:lu paṇika:rana paṇi eḍuppicce:n/
'I make the people laugh'	/na:n makkaḷa siripiccen/
'I am making the horse run'	/na:n kutirana o:ṭṭipikkince:/

5. CONCLUSION

Based on the phonological, morphological and syntactic structure of Paniya Language/ Mother tongue, as presented in the foregone sections, this may be concluded that Paniya, most closely related to Malayalam and Tamil. Accordingly, Paniya/ Pania may be considered as a member of South Dravidian group of mother tongues of Paniya tribal community in India.

6. TEXT

Two friends and a Bear

Two friends, Ramu and Shyam walked through a forest. They promised each other that they would remain united in case of any danger. Once they were walking through a forest. A bear came on their way. Ramu climbed a tree. He told his friend, "I do not know how to climb a tree, please help me." But Ramu did not respond. Shyam did not know how to climb a tree. In fear and grief, Shyam lay down on the ground breathless. The bear came near the man lying on the ground. It smelt in his ears, and slowly left the place, because bears do not touch dead creatures. After the bear left, Ramu came down from the tree and asked his friend Shyam, "Friend, what did the bear tell you into your ears?" Shyam replied, "The bear advised me not to trust a friend who leaves you in times of trouble to save himself." Saying this Shyam walked in own way, leaving Ramu alone in the forest.

iranḍu ku:ttuka:rum oru karaḍijum

ra:mu sa:mum ku:ttuka:raru oru na:lu avara ka:ttu ku:ti naḍantu po:jaru. na:m iruvāru entaja:talum piriva pa:t ka:nipcu sattija sejtaru. ka:ttu ku:ti naḍantu po:ja:kku karaḍi minnelikku vanta: atena kaṇḍa ra:mu marattele pa:pci ka:rta: mara ka:ruva arijata sa:mu ra:muna ku:ta ennaij ku:ttikoṇḍu po ennaij ku:ttikoṇḍu po ajine ra:mu ke:ttanum ke:kka:ta kaṇakkanta. sa:mukku enta eṭuppəna ariṭvaka:ni. avan po:tticu ka:pcu mu:ccu nirtti ka:pcu setta kaṇakka kiṭantaṇḍa: karaḍi sa:muba:t vanta: vantu kanaja suvaḍu manappici no:kkuta: manappici no:kkuntan vaḷaisuḍu suviḥikant po:viṭa: ettaninala aven settala tiṇṇa: maratalantu melipcanta ra:mu maratṭularuntu iṭaṅka:pcu sa:muna ku:ta karaḍi inna suvaḍuk enna paṇaiṇca entu jo:ticca: aṇṇu sa:mu nallalna sejjataṭvanku:ta ku:ṭanaṭvāṇcu karaḍi paṇaiṇca: aṇṇu sa:mu ra:muna vuṭṭuka:l po:jiviṭa

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1.INTRODUCTION

The word Solaga also implied as Soliga Solaga, Sholaga and Shōlaga, means “forest” so the Solaga people are forest dwellers. The Solaga people are one among the limited remaining forest-residing tribal people in and around the forests in southern India. The members of this ethnic group inhabit the forest ranges of BR Hills, MM Hills, Bandipur (Karnataka), Chaamarajanagar district (Southern Karnataka), Satyamangalam forests and Erode district (Tamil Nadu). The Solagas exercise subsistence agriculture for their wherewithal.

The Soligas were dependent on hunting and shifting agriculture traditionally. The children learnt about forests and animals that their tribe worshiped. The indigenous cropping systems, animal rearing and other agriculture activities are in tune with the rituals of the tribes. The Solagas are also identified for their well familiarity on soil, the conservation of the nourishment of soil, soil fertility and biodegradable agricultural practices. The Solaga society is organized into five exogamous clans or kula, which are settled in an unceremonious hierarchy. Within each Solaga village, one man from each clan is designated to join a council that is accountable for flustering the difference of opinion among the members and preserving law and order.

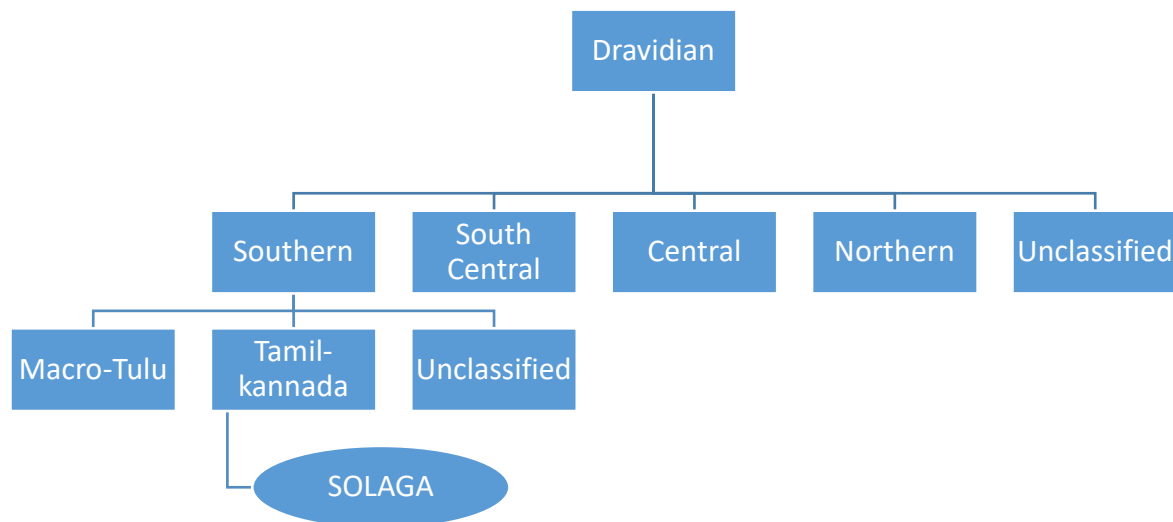
Solaga religion is an assortment of animist and Shaivite Hindu traditions, and includes several types of practices starting from the making of offerings to nature and to the natural forces. The solaga people also worship some Hindu gods. The holiest site in the religion is an ancient champaca tree, referred by the Solaga people as doḍḍa sampage which is spread in the vastness of evergreen rainforest. The Solaga people also celebrate Kannada festivals such as ‘the new year’, ayudha puje ‘navaratri festival, or dashera in northern India’ and Gaṇesh Chaturthi.

The Solaga worship five Kula devaru or five devatas one for each clan, and embrace a major festival for each deity every year. At the start of the agricultural season, Solaga farmers make offerings to the elephant god, seeking him to standby their lives and fields. Similarly, a festival called roṭṭi habba is held at the time of the ragi harvest, to thank various deities for a good crop. Other forest animals are also respected by the Solaga, for their association with various gods –Indian bison, sloth bear, tiger, Panthera tigers. A special type of song is sung by the members of the solaga community which includes names of several birds like bats, eagles as the people believe that they are part of God and hence forth is dedicated to them from dawn to dusk during the time of festivals.

1.1 Family Affiliation

Solaga is the language spoken as mother tongue by the Soliga ethnic group of India. The Solaga language is a Dravidian language related to Kannada and Tamil. Solaga is classified as

a Dravidian language more specifically South Dravidian. Dravidian language are split into five main categories namely Southern, South Central, Central, North and Unclassified. Solaga falls into the Southern category which is then split into the three categories. Tamil-Kannada, Macro-Tulu, and Unclassified. Solaga falls into the Tamil- Kannada category



The soliga can be further divided into five sub groups namely,

- The Soliga group of Male- This group mostly resides in Kannada
- The Soliga group of Urali- This group inhabits in the border areas of Tamil Nadu
- The Soliga group of Pujari- This group is mostly found in the Maleya Mahadeshwara Hills
- The Soliga group of Kadu- The group of Kadu resides near Bandipur Forest
- The Soliga Group of Baruda- The existence of this group is in the Heggadadevanakote Taluk and Kodagu.

1.2 Location

The linguistic data for this present study is collected from the Erode District of Tamil Nadu State.

1.3 Speakers Strength

The Solaga belongs to the Dravidian family. They are identifiable as a scheduled tribe. The population is 40,000 and is most closely related to Kannada with several Tamil influences. The 2001 Census of India reported that out of a total of 3.4 million individuals known as have its place to Scheduled Tribes only 749 were identified as ‘Soligaru’ which is the Kannada plural form of Solaga.

1.4 Bilingualism

Most of the people in the tribe were able to identify the fact that their language is changing or it is subjected to change. It has been noticed that the younger generation does not follow and use the language uttered by their elders. The phenomenon of Language attrition in favor of Kannada was predominant in all settlements of the tribe. This predominance has made its presence strongly in lowland villages, but is seen to be very less in interior villages. An instance of code switching is being witnessed in the Solaga people residing in certain lowland settlements as they are mostly switching to Kannada. Although in the hill top villages, children of school age (and young adults) speak little or no Solaga, but still possess an unreceptive comprehension of it. However the elderly members still hold an extended conversation in ‘pure’ Solaga, but recurrently switches between Kannada and Solaga. Henceforth the status of Bilingualism can be attributed to the Solaga people.

1.5 Present Study

The linguistic data for this language is collected from Mrs. Chithy, Sh.Moorthi & Sh.Konuran of Hasanoor Village, Sathimangalam Taluk, and Erode District of Tamil Nadu. Dr. Dhanavalli, Mr.Mummorthy, Mr.Mahesh, Mr.Gunaseelan & Ms U.Prema have submitted a brief grammatical sketch under MTSI project.

2 PHONOLOGY

Phonology is a branch of linguistics which studies the sound system of languages. The phoneme inventory of Solaga shows the distinctive sound units occurring in the Solaga speech. The phonological system of Solaga is presented below based on the data collected from the informant.

2.1 Phonemic Inventory

Segmental Phonemes

Phonetically vowels are the sounds articulated without a complete closure in the mouth or a degree of narrowing which would produce audible friction. The segmental vowel phonemes of Solaga are presented below.

The segmental phonemes of *Solaga* comprise of 14 vowels (including 6 long vowels) and 22 Consonants.

Vowel Sounds are occurred without any obstruction in the mouth.

Vowels

	Short			Long		
	Front	Central	Back	Front	Central	Back
Close	/i/		/u/	/i:/		/u:/
Close mid	/e/		/o/	/e:/		/o:/
Mid		/ə/			/ə:/	
Open Mid	/ɛ/		/ɔ/			
Open	/a/			/a:/		

Consonants:

While the uttering of the consonant sounds there is an obstruction in the mouth. The segmental consonants in Solaga is represented below.

	Bilabial	Labio-dental	Dental	Alveolar	Post Alveolar	Retroflex	Palatal	Velar
Plosive	/p/		/t/			/ʈ/		/k/
	/b/		/d/			/ɖ/		/g/
Nasal	/m/		/n/			/ɳ/	/ɲ/	/ŋ/

Trill				/ r /				
Tap/ Flap						/ ɾ /		
Fricative				/ s / / ʒ /	/ ʃ /			
Approximant		/ ʋ /				/ ɹ /	/ j /	
Lateral Approximant						/ ɭ /		

2.2 Diphthongs

A diphthong also known as a gliding vowel is a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel. It refers to two adjacent vowel sounds occurring within the same syllable. Technically the tongue moves from one point of articulation to other during the pronunciation of the vowel.

The diphthongs in solaga are

/ai/ /aa/ /ia/ /ua/ /ae/ /ea/ /au/ /eo/ /əi/ /o:i/ /ie/

2.3 Syllable Structure

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak is known as syllable. Syllables are often considered the phonological "building blocks" of words.

Syllabification is the separation of a word into syllables, whether spoken or written.

In Solaga syllabification has been done as.

Monosyllabic

Disyllabic

Polysyllabic words

2.3.1 Monosyllabic Pattern

Word with one syllable is called monosyllabic pattern

- | | | |
|--------|---------|--------|
| 1. CV | / bi: / | ‘hot’ |
| 2. CVC | / nej / | ‘ghee’ |
| 3. CVV | / mai / | ‘body’ |
| 4. CVV | / bau / | ‘bus’ |

5. CVV	/ rui /	‘to taste’
6. VCV	/ o|a /	‘oven (tandoor)’
7. VCV	/ a:ŋi /	‘fog’
8. VCV	/ e:fe /	‘how’

2.3.2 Disyllabic Pattern

Words with two syllables are called disyllabic pattern.

1. VV-CV	/auvɛ/	‘mother’
2. VC-CV	/ottu/	‘sun’
3. CV-CV	/ko:cu/	‘child’
4. CV-CV	/maɹa/	‘rain’
5. VV-CV	/i:atu/	‘to get (come and get)’
6. CV-CVV	/mania/	‘man’
7. CV-CCV	/cokki/	‘star’
8. CVC-CV	/gɔdɖi/	‘eunuch’
9. VC-VCV	/uɖuki/	‘spinster’
10. VC-VC-CV	/iɖatti/	‘wife’
11. CV-CV-CV	/giraga/	‘planet’
12. VC-VC-CV	/iɹuppu/	‘ant’
13. CV-VC-VC-V	/kaiko:cu/	‘baby’
14. CV-CV-CCV	/do:|akki/	‘bat’
15. CV-CV-CV-CV	/mu|ukatu/	‘to drown’
16. VC-CV-CV-CV	/uttiratu/	‘to surround’

2..3.3 Polysyllabic Pattern

Words more than three syllables are known as polysyllabic pattern. The examples are illustrated below.

1. VCV-VCV-VCC-CV	/iɖaitiattva/	‘widower’
2. CVC-CVV-CV	/munɖaici/	‘widow’
3. VCV-VCV-CV	/avaiko:cu/	‘twin’
4. VCC-VCV-CCV	/unnija:kki/	‘cuckoo’
5. CVV-CVC-VCV-CV	/nei:namaɹa|u/	‘sand’
6. CVC-VCV-VV-CV	/firade:a aba/	‘tune’
7. VCV-CVC-VCV-CV	/a:|icitavana/	‘to blow’
8. CVC-CVC-VCV-CV-CV	/kabbunata bo:ɖɖi/	‘pan’
9. CVC-VVC-VCV-CCV	/na:mu iraɖa:|u/	‘we two’
10. CVC-CVC-VCC-VCV	/maɖɖija:kkatu/	‘to kneel down’
11. CVC-CVV-CVC-VCV-CVC-CVC	/muntaika: fio:giputtan/	‘to overtake’
12. VC-CVC-VCV-CVC-VVC-VCV-C	/addatan a:ma:na uɹi:tivi/	‘to sing’

2.4 Phonemic Contrasts

2.4.1 Contrasts in Vowel

/ u / ~ / e /	/u <u>l</u> u/	‘worm’
	/e <u>l</u> u/	‘bone’
/ e / ~ / u /	/na:ne/	‘myself’
	/na:nu/	‘I’
/ a: / ~ / e /	/inta:/	‘from’
	/inte/	‘behind’
/ a / ~ / e /	/a <u>l</u> i/	‘there’
	/e <u>l</u> i/	‘where’
/ o / ~ / o: /	/o <u>l</u> a/	‘oven’
	/o: <u>l</u> a/	‘ear-ring’
/ a: / ~ / i /	/kuru <u>ʈ</u> a:/	‘blind (male)’
	/kuru <u>ʈ</u> i/	‘blind (female)’

2.4.2 Contrasts in Consonants

/ n / ~ / ŋ /	/a <u>v</u> ane/	‘he’
	/a <u>v</u> a:ŋe/	‘her’
/ k / ~ / b /	/ka: <u>l</u> u/	‘leg’
	/ba: <u>l</u> u/	‘life’
/ p / ~ / f /	/pe <u>ŋ</u> u/	‘back (of body)’
	/fi <u>nn</u> u/	‘joint’
/ k / ~ / m /	/kai/	‘hand’
	/mai/	‘body’
/ ʈ / ~ / t /	/ka <u>ʈ</u> i/	‘tumour’
	/ka <u>t</u> i/	‘knife’
/ n / ~ / p /	/na <u>l</u> i/	‘pomfret’
	/pa <u>l</u> i/	‘lizard’
/ p / ~ / k /	/pa <u>t</u> i/	‘mud’
	/ka <u>t</u> i/	‘knife’
/ t / ~ / m /	/ta <u>l</u> a/	‘head’
	/ma <u>l</u> a/	‘rain’

/ n/ ~ / v	/ni:ne/	‘yourself’
	/ni:ve/	‘yourselves’

2.5 Phonemic Distribution

2.5.1 Distribution of the Vowel Phonemes

Vowel	Initial	Medial	Final
/ i /	/inte/ ‘behind’	/si:mpa:lu/ ‘to sneeze’	/rusi/ ‘to taste’
	/i|eitare/ ‘or’	/kirisajate/ ‘to scream’	/pa|agətivi/ ‘to love’
	/i|li/ ‘here’		/ta:re|li/ ‘by’
Phoneme / i / occurs in word initial, medial and final position			
/ i:/	/i:ga|inta:/ ‘until’	/hi:vυ/ ‘pus’	
	/i:ru||i/ ‘onion’	/si:mpa:lu/ ‘sneeze’	
Phoneme / i:/ occurs in word initial, medial position			
/ u /	/uɖuki/ ‘spinste’	/nu:lu/ ‘thread’	/okka|u/ ‘family’
	/u|u/ ‘insect’	/kuridʒu/ ‘palanquin’	/enggicu/ ‘female’
			/kokku/ ‘beak’
Phoneme / u/ occurs in word initial, medial and final position			
/ u:/	/u:runa:jija/ ‘village’ council	/su:lu/ ‘breath’	
	(panchayat)	/du:ri/ ‘swing’	
	/u:tukaʈʈi/ ‘incense stick’	/ku:ttu/ ‘village show	
		(yatra)’	
Phoneme / u:/ occurs in word initial, medial position			
/ε/	-	/beʈʈa:/ ‘mountain’	/auve/ ‘mother’
		/dʒejnu/ ‘honey bee’	/tuŋɖakiavaʈε/ ‘dwarf’
Phoneme /ε/ occurs in word medial and final position.			
/ e /	/e|u/ ‘bone’	/keŋŋi/ ‘cheek’	/matuve/ ‘marriage’
		/kevi/ ‘ear’	/aʈike/ ‘cook’
		/beʈʈu/ ‘finger’	
Phoneme /e/ occurs in word initial, medial and final position.			
/ e:/	/e:na:/ ‘what’	/se:|a/ ‘sari’	
	/e:vaga/ ‘when’	/kasake:lu/ ‘broom’	
	/e:nu/ ‘louse’	/de:ppə:/ ‘lamp’	
Phoneme /e:/ occurs in word initial and medial position.			
/ɔ /	-	/hɔ|a/ ‘river’	
		/gɔɖɖi/ ‘eunuch’	-
		/sɔ||a/ ‘Mosquito’	
Phoneme /ɔ/ occurs in word medial position.			
/ o /	/oɖativi/ ‘to hit’	/toʈʈatu/ ‘big’	
	/obbane/ ‘to separate’	/ko||ə/ ‘valley’	-

	/onagijate/ ‘dry’		
Phoneme / o / occur only word initial and medial position.			
/ o: /	/o:nʈu/ ‘goat’ /o:tʈaiuʈu/ ‘snail’	ko:ʈatu/ ‘to offer’ /no:ʈine/ ‘to meet’ /bo:ʈe/ ‘low’	-
Phoneme / o: / occur only word initial and medial position.			
/ ə /	-	/agəʈu/ ‘day’ /ubəti/ ‘ember’ /məŋgə/ ‘son’	/santə/ ‘evening’ /kaŋdə/ ‘time’ /se:kkə/ ‘heat’
Phoneme / ə / occurs in word initial, medial and final position.			
/ ə: /	-	/toʈtə: kaʈʈu/ ‘rock’ /ba:ʈə:uʈʈu/ ‘roof’	/dʒinə:/ ‘date’ /tiŋgə:/ ‘moon’ /appaʈə:/ ‘papad’
Phoneme / ə: / occurs in word medial and final position.			
/ a /	/appa/ ‘father’ /aʈʈiga/ ‘necklace’	/dʒaʈʈi/ ‘trousers’ /idaga/ ‘brick’ /kamba:/ ‘pillar’	/ʃeʈa/ ‘echo’ /manisa/ ‘man’ /kacca/ ‘loin cloth’
Phoneme / a / occurs in word initial, medial and final position.			
/ a: /	/a:ddu/ ‘to use’ /a:deuʈu/ ‘cockroach’ /a:na/ ‘elephant’	/na:ji/ ‘dog’ /pa:ʈaiga:/ ‘cloth’ /pa:da/ ‘dress’	/ma:va:/ ‘father-in-law’ /tana:/ ‘cow’ /aʈuga:/ ‘squirrel’
Phoneme / a: / occurs in word initial, medial and final position.			

From the data we see that all the vowel phonemes except / o: / occur word initial and medial position. Similarly, all long vowel phoneme occur word initial, medial, and final position.

2.5.2 Distribution of the Consonantal Phonemes

Consonant	Initial	Medial	Final
/ p /	/pa:da/ ‘dress’ /po:tʈa/ ‘picture’ /padda:/ ‘paddy’	/a:pattu/ ‘danger’ /tappivattu/ ‘to miss (a target)’ /si:mpa:ʈu/ ‘to sneeze’	-
Phoneme / p / occur only word initial and medial position not in word final position.			
/ b /	/bisi/ ‘hot’ /baʈa:/ ‘strength’ /ba:na/ ‘arrow’	/kabuna:/ ‘wire’ /suttibeʈasu/ ‘siege’ /tambura/ ‘tambura’	-

Phoneme / b / occur only word initial and medial position not in word final position.			
/ t /	/toʈʈə: kaʎu/ ‘rock’ /tiŋgə:/ ‘moon’ /tiguŋi/ ‘bug’	/bo:ti/ ‘ash’ /ubəə/ ‘ember’ /patti/ ‘mud’	-
Phoneme / t / occur only word initial and medial position not in word final position.			
/ d /	/dikka: notʈi/ ‘fart’ /de:vara mena/ ‘worship woom’ /dombatafiarŋu/ ‘tomato’	/agadakaŋə/ ‘rope’ /kanda: mara/ ‘sandalwood’ /kaddə/ ‘field’	-
Phoneme / d / occur only word initial and medial position not in word final position.			
/t /	/ʈisoppu/ ‘tea’	/mutʈatu/ ‘touch’ /ka:tu/ ‘forest’ /huʈʈə/ ‘hill’	-
Phoneme / t / occur only word initial and medial position not in word final position.			
/d /	-	/gaŋɖicu/ ‘male’ /gaŋɖa:/ ‘husband’ /iɖatti/ ‘wife’	-
Phoneme / d / occur only word medial position not in word initial and final position.			
/ k /	/karati/ ‘bear’ /ka:ka/ ‘crow’ /katate/ ‘deer’	/ɖʒekuʎa/ ‘leech’ /surukki/ ‘mouse’ /korukka/ ‘spider’	-
Phoneme / k / occur only word initial and medial position not in word final position.			
/g /	/ga:ʈi/ ‘yak’ /gaɖɖa:/ ‘beard’ /guŋɖiga/ ‘chest’	/aʎuga:/ ‘squirrel’ /muŋgaiji/ ‘elbow’ /moga:/ ‘face’	-
Phoneme / g / occur only word initial and medial position not in word final position.			
/ s /	/simma:/ ‘lion’ /su:ɖʒi/ ‘needle’ /suŋŋa:/ ‘lime’	/de:varu seʎa/ ‘idol’ /urisatu/ ‘to blow’ /kuɖisatu/ ‘to clean’	-
Phoneme / s / occur only word initial and medial position not in word final position.			
/ʃ /	/ʃeʎa/ ‘echo’ /ʃaʈi/ ‘cold’ /ʃiraʎʎa:/ ‘tream’	/ka:ʎuʃi:ʎa/ ‘ock’ /e:ʃitavare/ ‘mercy’ /nekkijijatu/ ‘to pre’	-
Phoneme /ʃ / occurs only in word medial and not in final position.			

/dʒ /	/dʒudda:ge/ ‘neatly’ /dʒaɾa/ ‘fever’ /dʒaɾa/ ‘malaria’	/puɖʒa/ ‘arm’ /kaɖidʒə/ ‘wasp’ /ɦaridʒəka:ma:lə/ ‘jaundice’	-
Phoneme /dʒ / occurs only in word initial, medial and not in final position.			
/ m /	/mimcu/ ‘lightning’ /maɭa/ ‘rain’ /mania/ ‘man’	/dumbu/ ‘dut’ /amace:/ ‘new moon’ /kompu/ ‘horn’	-
Phoneme /m / occurs only in word initial, medial and not in final position.			
/ n /	/nejija:tavaru/ ‘advocate’ /naijaieɭuta/ ‘cae’ /nejija:laija:/ ‘court’	/e:na/ ‘affection’ /a:ɟitana/ ‘weapon’ /oppanta:/ ‘agreement’	/a:lakoɭavan/ ‘moneylender’
Phoneme /n / occur in word initial, medial and final position.			
/ɲ /	-	/aɲcukka/ ‘hreat’ /kuɲɖʒaɭu/ ‘to jerk’ /aɲcatu/ ‘to fear’	-
Phoneme /ɲ / occurs only in medial position.			
/ŋ /	-	/ra:ŋi/ ‘queen’ /a:rumuŋi/ ‘itar’ /kaŋɖa/ ‘bell’	-
Phoneme /ŋ / occur only in word medial position.			
/ ɳ /	-	/iɳgu/ ‘Ink’ /aɳgu/ ‘conch’	-
Phoneme /ɳ / occurs only in medial position.			
/v /	/vaatija:gi/ ‘rich’ /variɖa:/ ‘year’ /vara mi:nu/ ‘dried fish’	/e:vaga/ ‘ometime’ /uɐrumaɭu/ ‘turban’ /maduve/ ‘marriage’	-
Phoneme /v / occurs only in word initial, medial and not in final position.			
/ɭ /	-	/avaɭe/ ‘herelf’ /keɭake/ ‘under’ /ka:ɭi/ ‘air’	-
Phoneme /ɭ / occurs only in medial position.			
/ j /	/jo:aŋai ma:ɭatu/ ‘to think’	/katɭija:gatu/ ‘to freeze’ /baraijatu/ ‘to write’ /naigaijatu/ ‘to laugh’	-
Phoneme /j / occur in word initial, medial and not in final position.			
/l /	/lakku oɭata:kittu/ ‘paralyi’	/iɭli/ ‘here’	-

		/o|age/ 'in'	
		/ʃe|a/ 'echo'	
Phoneme /l/ occur in word initial, medial and not in final position.			
/r/	/rekka/ 'feather'	/ta:re|i/ 'by'	/aɦtuba:r/ 'foundation'
	/ratta:/ 'blood'	/i|eitate/ 'or'	
	/reji|u/ 'train'	/ni:ru aritate/ 'flood'	
Phoneme /r/ occurs only in word initial, medial and in final position.			
/ɽ/	-	/oɽaari/ 'pale'	-
		/teɽitijate/ 'open'	
		/eɽicatu/ 'addition'	
Phoneme /ɽ/ occur in word only medial position.			

From the above table it is clear that the most of the consonant phonemes are distributed at the Initial and medial positions and very few phonemes in the final position.

2.6 Clusters

2.6.1 Consonantal Clusters

A consonant cluster is a group of consonants which have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants that generally occurs in the medial position of a word. The occurrence of the consonant clusters is most frequently in the word medial position. A few examples of non-identical clusters are as follows-

/mb/	/ambinaka:ji/	'gourd'
/mp/	/kirampu/	'clove'
/tr/	/traccai/	'grape'
/kg/	/mukgano:ʔa kaɦɦa:ɦi/	'mirror'
/ɲc/	/apcukka/	'threat'
/rc/	/serccatu/	'to collect (scattered thing)'
/rg/	/sorga:/	'heaven'
/rs/	/da:re torsama/	'to guide (show the way)'
/ɦg/	/unɦgura:/	'ring'
/nd/	/mandu/	'and'
/nt/	/gantaija:/	'tax'
/td/	/etdatu/	'to get up (arise)'
/ɦɦ/	/ɦunɦa:ɦɦa:/	'hop-scotch (kitkit)'
/ɦd/	/daɦdana/	'punishment'
/mc/	/mimcu/	'lightning'
/dʒc/	/mudʒcu|u/	'pot'
/ɦɦ/	/onte dʒa:ɦɦiɦakki/	'flock of birds'
/dɦ/	/idɦre/	'narrow'

/ɽc/	/seɽcatu/	‘multiplication’
/ɲɔʒ/	/kuɲɔʒaɭu/	‘to jerk (pull suddenly)’
/dt/	/bidtana/	‘to sow (seed)’
/sd/	/firasde:sa saba/	‘assembly’
/ɳt/	/eɽiga ma:ʒaga baɳtijaɳaɭe/	‘to nurse (feed a baby)’
/ɳɖ/	/taɳɖikicuta:ru/	‘to punish’
/lk/	/suɭke:ɭatu/	‘to lie (utter falsehood)’
/ɽr/	/ja:ɽri/	‘drum (types of drum)’
/ɭv/	/siɭvaru/	‘aluminium’
/ɖt/	/giɳɖtivi/	‘to crush(oil seeds)’
/sɦt/	/asɦtuba:r/	‘foundation’

Tri-Consonantal Clusters

/ɳɖt/	/giɳɖtivi/	‘to crush (oil seeds)’
cct/	/saccturutama/	‘astrologer’
/mmb/	/kommbara paɳɦi/	‘to turn over’

2.6.2 Consonantal Gemination

The following are the example of some geminated (identical consonant clusters) consonants:

/-bb-/	/obbbane/	‘alone’
/-cc-/	/uccə/	‘urine’
/-kk-/	/mu:kku/	‘nose’
/-tt-/	/ɦotɦa/	‘stomach’
/-ɖɖ-/	/si:ɖɖa:/	‘epilepsy’
/-tt-/	/kattu/	‘neck’
/-dd-/	/u:ɖɖaɭu/	‘swelling’
/-ɭɭ-/	/ɦaɭɭu/	‘tooth’
/-ɭɭ-/	/beɭɭuɭɦi/	‘garlic’
/-mm-/	/amma:/	‘chicken pox’
/-nn-/	/ɦennu/	‘joint’
/-pp-/	/puppu/	‘salt’
/-ɳɳ-/	/beɳɳa/	‘butter’
/-ɽɽ-/	/kuɽɽukokku/	‘fist’

3. MORPHOLOGY

Morphology is the branch of linguistics that deals with words, their internal structure, and how they are formed. It deals with the identification, analysis and description of the structure of a given language's morphemes and other linguistic units.

3.1 Noun Morphology

A noun is a member of syntactic class that includes words which refer to people, place, things, ideas or concepts and whose members may act as any of the following: Subject of Verb, Objects of the Verb, Indirect Object of the Verb or Object of a preposition or postposition.

Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional / inflectional pattern in association with Gender, Number and Adjective etc.

The nouns in the language are marked by two numbers (singular and plural), three genders (i.e. masculine, feminine, and neuter); and seven case (nominative, accusative, dative, ablative, genitive, locative and instrumental).

3.1.1 Nouns

Internal Structure:

The nouns in the language are marked by two numbers (singular and plural). Nouns thus realized in Solaga can be categorized into two broad classes, namely 1. Basic Nouns and 2. Derived Nouns.

Basic Noun

Basic Noun is those which are a class by itself as they are not derived from any other word class

Eg	/iɽuppu/	‘ant’
	/kattu/	‘neck’
	/kokkoitinna/	‘stick’

The basic nouns can further be divided into

- i) Mass nouns and ii) Count nouns

Mass Nouns

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form.

Eg	/sakkara/	‘sugar’
	/puppu/	‘salt’

/eηηə/	‘oil’
/ħaɭu/	‘milk’

Count Nouns: Count nouns are those which can take some suffixes for indicating plurality.

For example

/unηgura:/	‘ring’
/ħaηηu/	‘fruit’
/muttə/	‘egg’

Derived Nouns

In *Solaga* language some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways:

- i. By adding derivational suffix to other words;
- ii. By compounding words.

Derived nouns by adding derivational suffix: In *Solaga* some nouns can be derived from the verb or from any other noun by the addition of derivative suffixes

Verb + noun forming suffix = Noun (verbal Noun)

/no:ʈitavare/	‘to see’	+	/tu/	=/no:duʈitu/	‘seeing’
/ħo:gatu/	‘to go’	+	/ta/	=/ħo:tata/	‘going’
/bara:tu/	‘to come’	+	/te/	=/bantate/	‘coming’

Adjective + noun forming suffix = Noun (Abstract Noun)

/sentakija/	‘happy’	+	/ate/	=	/sentakijate/	‘happiness’
/kadda/	‘dark’	+	/ɭa/	=	/kaddaɭa/	‘darkness’

Derived nouns by Compounding: A compounding word is defined as the combination of two or more words to form a new word.

For Example

/mattijata/	‘middle’	+	/bettu/	‘finger’	=/mattijata bettu/	‘middle finger’
/ħaɭu/	‘milk’	+	/ka:ra/	‘man’	=/ħaɭuka:ra/	‘milkman’
/kutira/	‘horse’	+	/ka:ɖi/	‘coach’	=/kutira ka:ɖi/	‘horse coach’

External Structure:

The *solaga* nouns are inflected for Gender, Number and Case. This language has two genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative,

ablative, genitive, locative and instrumental). The following description gives the details of *solaga* gender – number – case system.

Gender

Gender in *Solaga* is grammatically determined by two ways – Masculine and Feminine. Most of the *Solaga* nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. The masculine noun tends to take / a: / ending as opposed to feminine noun with / i / ending. The word / ai / is male, suffix to show the masculine gender, and / ri / ‘female’. Gender in this language is natural, not grammatical. Nouns are of masculine and feminine gender as exemplified in the following examples

MasculineFeminine

/ajinta/	‘boy’	/ʃaŋŋa ɬeŋŋu/	‘girl’
/matuvai ɠaŋɖu/	‘bridegroom’	/matuvai ɬeŋŋu/	‘bride’
/kai|i a:katitavən/	‘lame (male)’	/kai|i a:katitavə/	‘lame (female)’
/kaŋɖisera dʒo:ɖ/	‘friend (he)’	/ɬeŋŋusera dʒo:ɖi/	‘friend (she)’
/ɠaŋɖa:/	‘husband’	/idatti/	‘wife’
/ɠuŋɖan/	‘cripple (male)’	/ɠuŋɖi/	‘cripple (female)’
/totɖappa/	‘step father’	/totɖavə/	‘step mother’
/aɖike/	‘cook (male)’	/aɖike/	‘cook (female)’
/mum məŋgə/	‘son’s son’	/mum magə/	‘son’s daughter’

Both the masculine and feminine gender has number as we can see in the following example

Masculine		Feminine	
<i>Singular</i>	<i>Plural</i>	<i>Singular</i>	<i>Plural</i>
/ajinta/	/ajinana/	/ʃaŋŋa ɬeŋŋu/	/ɬeŋŋugə/
‘boy’	‘boys’	‘girl’	‘girls’

However, separate lexemes are also used to refer to gender distinction as we can in the following examples.

Masculine		Feminine	
/ɠaŋɖicu/	‘male’	/eŋgicu/	‘female’
/ɠuŋɖan/	‘cripple (male)’	/ɠuŋɖi/	‘cripple (female)’

Examples of common gender include

/a:na/	‘elephant (male, female)’
/emmə/	‘buffalo (male, female)’
/a:tu/	‘goat (male, female)’

/kuruṭaru/ ‘blind (male, female)’

We can further classify Solaga nouns denoting animate or non – animate, human or non – human to two genders – Masculine and Feminine.

Examples for Masculine Nouns

Animate and Human	Animate and Non – Human	Inanimate
/ajinta ‘boy’	/karu/ ‘calf (male)’	/aṭakkatoppi/ ‘cap’
/ra:ɖʒa:/ ‘king’	/o:nɭu/ ‘goat (male)’	/ɖʒo:ɖu/ ‘shoe’
/guṇɖan/ ‘cripple(male)’	/a:na/ ‘elephant (male)’	/sarəṭṭu/ ‘coat’

Examples for Feminine Nouns

Animate and Human	Animate and Non – Human	Inanimate
/ʃaṇṇa ɱeṇṇu/ ‘girl’	/karu/ ‘calf (male)’	/cejinukecca/ ‘anklet’
/ra:ṇi/ ‘queen’	/ɱeṇṇa:ṭu/ ‘goat (female)’	/raṇukka/ ‘blouse’
/guṇɖi/ ‘cripple (female)’	/ɱeṇṇa:na/ ‘elephant(female)’	/mu:kkupotṭu/ ‘nosering’

An interesting example of gender difference is observed in *solaga* in the words where the suffix of the word changes its gender naturally. For example

Base term	/maduve/	‘marriage and weeding’
Masculine	/eṇṇiga/	‘bachelor’
Feminine	/uɖuki/	‘spinster’

Number

From the provided data it can be seen that there are two numbers in *solaga* language: singular and plural. Examples are as follows

<i>Singular</i>		<i>Plural</i>	
/na:nu/	‘I’	/na:mu/	‘we’
/ajina/	‘boy’	/ajinaɖə:/	‘boys’
/tana:/	‘cow’	/tanaga/	‘cows’
/meṇa/	‘house’	/meṇaigə:/	‘houses’

Some plurality is indicated by adding numerals to it.

For Example

Singular		Plural	
/ni:nu/	‘you’	/ni:vu/	‘you (two)’

Sometime a different lexeme is also used for plural formation

E.g

/ko:cu/

‘child’

/ko:cugə:/

‘children’

Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages in *solaga* also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case in Solaga can be

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In *Solaga*, the marker for nominative is /Ø/.

Example

/ko:cu keɟakɛ bittatu/

‘The child falls down’

/ava: a||i nitijavaɟe/

‘She stands there’

/na:nu santaikka: fio:tivini/

‘I go to the market’

/na:ji ko|aitte/

‘The dog barks’

/mahesuna:|aikka bararə:/

‘Mahesh ate the mango’

In the above example

/ko:cu/

‘child’

/ava:/

‘she’

/na:nu/

‘I’

/na:ji/

‘dog’,

/makesu/

‘Mahesh’,

are the subjects in nominative case with no case marker attached. Thus, we see here the nominative case marker is null or absent.

Accusative Case

Accusative case is the case in nominative – accusative language that marks certain syntactic function, usually direct object. In *Solaga*, the marker for Accusative is /Ø/.

Example

/na:mu tanaka|a oɟata:kkino:m/

‘We beat the cows’

/ko:cuga mi:na equtta:ru/

‘The children caught the fish’

/bet̪taika:ra keɭeɭlam idittan/

‘The hunter caught the deer’

Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In *solaga*, the marker dative is /ku/, /ka/ and /ɖa/

Example

/nanaga/

‘to me’

/nammadaɳɖa/

‘to us’

/avariga:/

‘to them’

Instrumental Case

This case is used to denote an instrument with which the action is performed. It is a case indicating that the referent of the noun. In *solaga*, the marker is /ɭi /.

Example

/nanna pe:na taɭɭi baɾɛ/

‘Write with my pen’

/marava koɭaɭaɭɭi tari/

‘The tree is cut with axe’

/ku:daɭa kattariɭi kattaricu/

‘The hair is cut with scissors’

/do:ri e:ri meɭe kaɳɳi akkataɭɭi kaɭɭi piut̪ɭɭijate/ ‘The boat is tied to the shore with rope’

Ablative Case

Ablative case is a case that expresses movement of the subject or the object from one place to another either in the spatial plane or on the temporal plane is expressed by the ablative case. In this language ablative case marker is /-inta /.

Example

/ava:n nanna kiɖikkinta keɭakka bittuna/ ‘He fell down from my window’

/ɖɕuɭai tiɳgəɭinta maɭai barakatɛ/ ‘Rain starts from the month of July’

/na:ɭainta basuga o:tatiɭɭa/ ‘Tomorrow onwards the buses will not run’

/ko:cu maratinta anna kittatu/ ‘The child plucked the fruit from the tree’

Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. The case expresses the meaning of belonging to or possession of something by the subject. In *solaga*, the Genitive case marker /- na /

Example

/avara: magə:ga/

‘Their sons’ (marker is /-ra:/)

/ava:ja: puʈʈə:/

‘Her basket’ (marker is /-ja:/)

However, another variety has been found in use of second person forms as in –

/ninna: meŋa/

‘Your (sg) house’ (marker is /-nna:/)

/ninma: meŋaigə:/

‘Your (sg) houses’ (marker is /-inma:/)

/nanna: ko:cu/

‘My child’ (marker is /-nna:/)

/nanna: kaigə/

‘My hands’ (marker is /-nna:/)

/avana meŋa/

‘His house’ (marker is /-na/)

/avana:meŋaigə:/

‘His houses’ (marker is /-na:/)

Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In *solaga*, the locative case markers /-kka:/, /-ga/ or /-na/

Example

/na:nu santaikka ho:tivini /

‘I go to the market’ (marker is /-kka:/)

/avaruga ishkuʈuḡa bantavare/

‘They come to school’ (marker is /-ga/)

/na:nu u:rina batuvini/

‘I live in the village’ (marker is /-na/)

Post Position

A part of speech placed before other words in composition and which expresses the relation it has to other elements in a sentence.

Eg

/hina maratu me:[e ku:ttijate/

‘The parrot is on the tree’

/na:nu nanna menaiʈʈi ivini/

‘I am in my house’

Pronouns

A pronoun is a pro – form which function like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A language may have several classes of pronouns. *Solaga* dialect has the following types of pronouns.

1. Personal Pronoun
2. Demonstrative Pronoun
3. Reflexive Pronoun
4. Relative Pronoun
5. Interrogative Pronoun

6. Indefinite Pronoun

Personal pronoun

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd and 3rd).

Person	Singular		Plural	
First	/na:nu/	‘I’	/na:mu/	‘we’
Second	/ni:nu/	‘you’	/ni:vu/	‘you (two)’
Third	/avane/	‘he’	/avaruga:/	‘they’
	/ava:/	‘she’		
	/atu/	‘it’		

Demonstrative Pronoun

Demonstratives are deictic word that specify which entities a speaker refers to and differentiates those from others. The demonstrative pronoun in *solaga* can be described in a two – tier system by taking the spatial distance into account like

Proximate demonstrative pronoun that referring to the object nearer to the speaker.

Remote demonstrative pronoun that refers to the object away from the speaker.

Again, the demonstrative pronoun can be distinguished by two – tier **numbers** also like

a) Singular

b) Plural

	Proximate	Remote
Singular	/itu/ ‘this’	/atu/ ‘that’
Plural	/avaika|e/ ‘these’	/ave/ ‘those’

Examples

This –	/itu o|e frasəŋgə/	‘This good story’ /marker is /itu/
	/i pokka: ka|i/	‘Read this book’ /marker is /i/
That –	/a: kutira vi|ikkanu/	‘That horse is to be sold’ /marker is /a:/
	/atu avana: katti/	‘That is his knife’ /marker is /atu/
These –	/itu nanna: menaiga/	‘These are my houses’ /marker is /itu/
Those –	/ave nanna: pushtaka/	‘Those are my books’ /marker is /ave/
	/a: manisaga bari ba|atavaru/	‘Those men are strong’ /marker is /a:/

The demonstrative pronouns of Solaga can also be classified as in terms of distance as

Proximate	Remote
/i||i/ ‘here’	/a||i/ ‘there’

Example

Here – /na:nu il̩i bantivini/ ‘I come here’ /marker is /il̩i/
/ko:cu il̩i bə:ntatɛ/ ‘The child comes here’ /marker is /il̩i/
/ni:vu iraɖa:ɽu il̩i bantuɖutiri/ ‘You (two) are coming here’ /marker is /il̩i/

There –

/ko:cu eɭi nittitatu/ ‘The child stands there’ /marker is /eɭi/
/eɭlaruve aɭi ho:tavare/ ‘Everyone went there’ /marker is /aɭi/
/na:ji aɭi nittijate:/ ‘The dog is standing there’ /marker is /aɭi/
/ava: aɭi nitijavaɽe/ ‘She stands there’ /marker is /aɭi/
/na:nu aɭiga o:ɸa paita?/ ‘Shall I go there?’ /marker is /aɭiga/

Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In *solaga* language reflexive pronouns are:

Person	Singular	Plural
First	/na:ne/ ‘myself’	/na:ve/ ‘ourselves’
Second	/ni:ne/ ‘yourself’	/ni:ve/ ‘yourselves’
Third	/avaniga/ ‘himself’, /atuva no:ɽino/ ‘itself’	/tamaga ta:me/ ‘themselves’

Example

First person: /Singular/

/na:ne atuva eɭa tinne/ ‘I ate it myself’
/avane paɽa ma:ɽina/ ‘I made the kite myself’

First person: /Plural/

/na:magije aɭi o:tivi// ‘We went there ourselves’

Second person: /Singular/

/ni:ne ninna paɽaija: kukkanum/ ‘You wash the clothes yourself’

Third person: /Singular/

/avana pokkina avane o:tinan/ ‘He studied the lessons himself’
/atu sattadu/ ‘It died by itself’

Third person: /Plural/

/avare tamaga ta:me mena kattuɽaru/ ‘They built the house themselves’

Interestingly, *solaga* speakers employ three different forms for third person singular in accordance with gender. For example, masculine pronouns are marked by use of /avaniga/ ‘himself’, feminine pronouns are marked by use of /avaɽe/ ‘herself’ and /atuva no:ɽino/ ‘itself’ is used for inanimate things.

Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in Solaga can be classified into personal and impersonal forms with examples as:

who, whom (*personal*)

what, which (*impersonal*)

/e:ka/ 'why' - /e:ka ni:nu a||iga o:fiatu?/ 'Why are you going?'

/e:ra/ 'who' - /ava: e:ra?/ 'Who is he?'

/e:vana/ 'whose' - /e:vana kutiraija: atu?/ 'Whose horse is that?'

/e||i/ 'where' - /e||i ninna: ko:cuga?/ 'Where are your children?'

/ava: e:ra?/ 'Who is he?'

/e:vana kutiraija: atu?/ 'Whose horse is that?'

/ni:nu e:na tinnte?/ 'What do you eat?'

/e||i ninna: ko:cuga?/ 'Where are your children?'

/ni:nu e:va raila: iditta?/ 'Which train will you get?'

Indefinite Pronoun

The pronouns which denote some non – definite person or thing instead of definite person or thing are called *Indefinite pronouns*. The examples of indefinite pronoun in *solaga* are

Examples

Indefinite Pronoun (Singular)

anybody -

/a:rintave ika|asa ma:tave a:gati||a/ 'Anybody can do this work'

anyone -

/evano obba:n ika|asa ma:ta paitu/ 'Anyone can do this work'

everyone -

/e||aruve a||i ho:tavare/ 'Everyone went there'

everybody -

/e||aruve ku:ttakka bara:gu/ 'Everybody has to come for the meeting'

everything -

/e||ave dotadottu/ 'Everything is lost'

no one -

/obbaninta ika||a tu:kkave a:garatu/ 'No one can lift this stone'

none -

/avaru ja:ruve i matuvaikka baraka|ai i||a/ 'None of them came for this marriage'

nobody -

/a:rintave ika|asa ma:tave a:gati||a/ 'Nobody can do this work'

Adjectives

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive adjectives – These are noun phrase headed by the modifier noun. *For Example*

/oɰɛ ajina/	‘The good boy’
/oɰɛ ajinagə:/	‘The good books’
/koɭe kai/	‘Dirty hand’
/beɣe kutirə/	‘The white horse’

Predicative adjectives – These are linked via a copula or other connecting device to the noun or pronoun they modify.

For Example

/a: manisaga bari baɭatavaru/	‘Those men are strong’
/a: ɸeŋŋu kiɯɯɖu/	‘That girl is deaf’
/aɭɭi iraɖu tanaga ate/	‘There are two cows’

A) Numerals

Solaga exhibits numerals of both the Cardinal and the ordinal type:

Cardinal Numerals

/ontu/	‘one’	/a:ɽu/	‘six’
/eraɽu/	‘Two’	/e:ɭu/	‘seven’
/mu:ru/	‘three’	/eŋɽu/	‘eight’
/na:kku/	‘four’	/ompatu/	‘nine’
/aitu/	‘five’	/hattu/	‘ten’

Ordinal Numerals – Ordinals are formed by adding inflectional suffixes /mottai/ to the cardinals.

For example

/onta:vatu dʒa:ga:/	‘first’
/iraʃa:vatu dʒa:ga:/	‘second’
/mura:vatu dʒa:ga:/	‘third’

Fractions: Fractions are formed by following ways.

For Example

/ontuvarə/	‘one and a half’
/ontuka:|u/	‘one and a quarter’
/ka:|u/	‘quarter’
/arə/	‘half’
/mukka:|u/	‘three fourth’

Formation of numerals

/ontu/	One
/eraʃu/	Two
/mu:ru/	Three
/na:kku/	Four
/aitu/	Five
/a:ʃu/	Six
/e:|u/	Seven
/eʃʃu/	Eight
/ompatu/	Nine
/hattu/	Ten
/haniraʃu/	Twelve
/hatina:kku/	Fourteen
/hatinaitu/	Fifteen
/hata a:ʃu/	Sixteen
/hati e:|u/	Seventeen
/hatinenʃu/	Eighteen
/iruvatu/	Twenty
/muppatu/	Thirty

/ṇa:pəṭṭə/	Fourty
/aivatu/	Fifty
/aṭṭuṇat ontu/	Sixty one
/eḷḷuṇat ontu/	Seventy one
/empattuontu/	Eightyone
/tompatontu/	Ninety one
/nu:ṛu/	hundred

thirty – one, ninety – one is formed in the same formed in the following way

/mu:vatu	‘30’ + ontu	‘1’/	= /mu:vatuontu/	‘31’
/tompat	‘90’+ ontu	‘1’/	= /tompatontu/	‘91’
/mu:vatu	‘30’ + ompattu	‘9’/	= /mu:vatuompattu/	‘39’

Classifiers

The classifiers is denoted by the use of cardinal numerals like /eḷḷaruve/ to refer to a person.

For Example

/avaru eḷḷaruve baraḷi/ ‘Let them all come’

/-ḷi/ is also used to denote singularity as in ‘

/itu ontu menə/ ‘This is a house’

/itu nanna: menaiga/ ‘These are my houses’

/ḍḍanaga/ is sometime used to denote multitude.

/ḍḍanaga aḷḷi fi:tavare/ ‘The people go there’

3.1.2. Verbs

Types of verb: A verb denotes action. Different types of actions verb from the provide data are given below.

Physical Activity Verbs:

List of different physical activity verb from the provided data is given below.

/a:ṭṭatatu/	‘to act’
/kaṭṭijatu/	‘to bite’
/ettuḍḍakatu/	‘to carry’
/aḷḷaicikina/	‘to destroy’
/otaijatu/	‘to kick’

Instrument Verbs: List of different instrument verb from the provided data is given below.

/gi|atu/	‘cut (cloth)’
/to:ʃatu/	‘dig (a hole)’
/ʃi:|u/	‘split (wood)’

Verbs of fighting: List of different verbs of fighting from the provided data is given below.

/ta:ŋgesitu/	‘to attack’
/idita:kkina/	‘to grab’
/idita:kkina/	‘to strike’
/gaja:a:kijate/	‘to wound’

Music Verbs: List of different musical verb from the provided data is given below.

/a:ʈʈa: a:ɖutivi/	‘to dance’
/patanake|itivi/	‘to sing’

Motion verbs: List of different motion verb from the provided data is given below.

/bantuse:ritu/	‘to arrive (at a place)’
/te:|i|ate/	‘to float’
/tu:kki uʈaijatu/	‘to lift up’
/mi:ɖʒu/	‘to swim’

Finite Verbs

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verb in the language. Having the verb roots as the base both Finite and Non – finite verbal formations are realized in *solaga*. The components of finite verb are 1. Tense 2. Aspect and 3. Mood. In *solaga*, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense.

The finite verbal formation is $\sqrt{\text{verb}} + \text{tense marker} \pm \text{aspect marker} + \text{personal marker}$. The formations of the verb /suʈipo:ntai/ ‘to go’ for three different persons and different tenses are given below.

Tense

Verbs in Solaga morphologically marked for having three-way opposition of tense as

- a. Present Tense
- b. Past Tense
- c. Future Tense

Following are the person wise tense formations in *Solaga* taking /po:/ ‘go’ as the model verb root.

Present indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ ‘I’	/ho:tivini/	/na:mu/ ‘we’	/ho:tivi/
Second	/ni:vu/ ‘You (sg)’	/ho:tivε/	/ni:vu/ ‘You (pl)’	/ho:tiviri/
Third	/ava/ ‘She’	/ho:tavəɛ/	/avaru/ ‘They’	/ho:tavəre/

The markers for singular and plural forms are as follows – /tivini/, /tivε/, /tavəɛ/, /tivi/, /tiviri/, /tavəre/.

Examples

/na:nu santaikka: ho:tivini/
(I) (market) (go)

/na:nu santaikka: ho:tivini/	I go to the market
/na:mu santaikka: ho:tivi/	We go to the market
/na:mu iraɖa:ɽu santəikkə: ho:tivi/	We (two) go to the market
/ni:vu santaikka: ho:tivε/	You (sg) go to the market
/ni:vu santaikka: ho:tiviri/	You (pl) go to the market
/avan santaikka: ho:tavəne/	He goes to the market
/ava santaikka: ho:tavəɛ/	She goes to the market
/atu santaikka: ho:tatə/	It goes to the market
/avaru kandɪsaru santaikka: ho:tavəre/	They (men) go to the market
/avaru heɳɳugə santaikka: ho:tavəre/	They (women) go to the market
/avaru iraɖa:ɽu santaikka: ho:tavəre/	They (two) go to the market

Past indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ ‘I’	/ho:ne/	/na:mu/ ‘we’	/ho:nom/
Second	/ni:vu/ ‘You (sg)’	/ho:tɽute/	/ni:vu/ ‘You (pl)’	/ho:tɽatiru/
Third	/ava/ ‘She’	/ho:tɽuta/	/avaru/ ‘They’	/ho:kiputɽaru/

The markers for singular and plural are as follows – /nɛ/, /tʃute/, /tʃuta/, /no:m/ , /tʃatiru/ and /kiputtaru/

Examples

/na:nu santaikka: ɸo:nɛ/
(I) (market) (go-past)

/na:nu santaikka: ɸo:nɛ/	I went to the market
/na:mu santaikka: ɸo:no:m/	We went to the market
/na:muiɽa:ɸusantaikka: ɸo:no:m/	We (two) went to the market
/ni:nu santaikka: ɸo:tʃute/	You(sg) went to the market
/ni:vu santaikka: ɸo:tʃatiru/	You(pl) went to the market
/avan santaikka: ɸo:tʃuna/	He went to the market
/ava: santaikka: ɸo:tʃuta/	She went to the market
/avaru santaikka: ɸo:kiputtaru/	They went to the market
/avaru iraɽa:ɸu santaikka: ɸo:kiputtaru/	They(two) went to the market

Simple future

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ ‘I’	/ɸo:kitini/	/na:mu/ ‘we’	/ɸo:kitivi/
Second	/ni:vu/ ‘You (sg)’	/ɸo:gu/	/ni:vu/ ‘You (pl)’	/ɸo:tiviri/
Third	/ava/ ‘She’	/ɸo:tavaɽɛ/	/avaru/ ‘They’	/ɸo:tavaɽɛ/

The markers for singular and plural forms are as follows – /kitini/, /gu/, /tavaɽɛ/, /kitivi/, /tiviri/ and /tavare/

Examples

/na:nu santaikka: ɸo:kitini/
(I) (market) (go - future)

/na:nu santaikka: ɸo:kitini/	I will go to the market
/na:mu santaikka: ɸo:kitivi/	We will go to the market
/na:mu iraɽa:ɸu santaikka: ɸo:kitivi/	We (two) will go to the market
/ni:nu ishukuɭukka ɸo:gu/	You(sg) will go to the school
/ni:vu ishukuɭukka ɸo:tiviri/	You(pl) will go to the school

/avan kaddaikka: fio:tavane/	He will go to the field
/ava: kaddaikka: fio:tavaɛ/	She will go to the field
/atu santaikka fio:tate/	It will go to the market
/avaru ka:tika fio:tavare/	They will go to the jungle
/avaru iraɖa:ɽu ka:tika fio:tavare/	They (two) will go to the jungle

Person

There are three persons in *solaga* language. There are: First person, Second person, and Third person. All these persons have different concordial relationship with the verb, tense and moods. Tense markers also change according to different persons (first person, second persons, and third persons). Depending on the tense and moods these categorize are distinguished.

Person	Singular	Plural
First	/na:nu/ 'I'	/na:mu/ 'we'
Second	/ni:nu/ 'you'	/ni:vu/ 'you (two)'
Third	/avane/'he', /ava:/'she', /atu/'it'	/avaruga:/ 'they'

The different concordial relationships are shown below:-

First Person: /singular/

(present tense).

/na:nu santaikka: fio:tivini/ 'I go to the market' /marker is - ni/

(past tense).

/na:nu santaikka: fio:nɛ/ 'I went to the market' /marker is - nɛ/

(future tense).

/na:nu santaikka: fio:kitini/ 'I will go to the market' /marker is - kitini/

First Person: /plural/

/na:mu santaikka: fio:tivi/ 'We go to the market' /marker is - tivi/

(present tense).

/na:mu santaikka: fio:no:m/ 'We went to the market' /marker is - no:m/

(past tense).

/na:mu santaikka: fio:kitivi/ 'We will go to the market' /marker is - kitivi/ (future tense).

Second Person: /singular/

/ni:vu santaikka: fio:tivɛ/ 'You (sg) go to the market' /marker is - tivɛ/ (present)

/ni:vu santaikka: fio:tɽutɛ/ 'You (sg) went to the market' /marker is - tɽutɛ/ (past)

/ni:vu ishukuɽukka fio:gu/ 'You (sg) will go to the school' /marker is - gu/ (future)

Second Person: /plural/

/nivu santaikka: fio:tiviri/ 'You (pl) go to the market' /marker is - tiviri/ (present).

/ni:vu santaikka: fio:tɽatiru/ 'You (pl) went to the market' /marker is - tɽatiru/ (past).

/ni:vu ishukuɽukka fio:tiviri/ 'You (pl) will go to the school' /marker is - tiviri/ (future).

Third Person: /singular/

/avan santaikka: fio:tavəne/	‘He goes to the market’ /marker is - tavəne/ (present) .
/avan santaikka: fio:tʈuna/	‘He went to the market’ /marker is - tʈuna/ (pas) .
/avan kaddaikka: fio:tavane/	‘He will go to the field’ /marker is - tavane/ (future) .

Third Person: /plural/

/avaru kandisaru santaikka: fio:tavəre/	‘They (men) go to the market’ /marker is - tavəre/ (present tense) .
/avaru santaikka: fio:kiputʈaru/	‘They went to the market’ /marker is - kiputʈaru/ (past tense) .
/avaru ka:tika fio:tavare/	‘They will go to the jungle’ /marker is - tavare/ (future tense) .

Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc. From the given data we have following types of moods in the *solaga* language which are presented below.

Indicative Mood

Most verbs in this language used are in indicative mood, which indicates the action.

Examples:

/na:ji(The dog)ko[aitte(barks)/	‘The dog barks’
/na:nu (I)hakkija: (bird)no:qutivini i (see)/	‘I see the bird’
/a[li iraɖu ate (There two)(cows) tanaga/	‘There are two cows’

Imperative Mood

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person.

Examples

/ni ishkuɭu danɛ ba:/	‘(you) come near the school’
/ni i pokka: ka[li/	‘(you) Read this book’
/kiɖaka ku:ttu/	‘(you) sit down’

Subjunctive Mood

In the subjunctive mood, the sense is to suppose or desire an action.

Examples

/avan(he)senta:gi kejta:re (work hard) keddān (succeed)/

‘If he works hard he will succeed’.

Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in *solaga*.

Example

/avaru (them) e[[aruve bara]i (all come)/ ‘Let them all come’.

Potential Mood

The potential action is expressed in potential mood. In this language the example of Potential mood is:

Examples:

/na:nu (I) bartini (may come)/ ‘I may come’.

/avan (He) fiakkija: (bird) sa:jisatu (kill)/ ‘He may kill the bird’.

Conditional Mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously.

Examples:

/na:nu ontuka[uke a[[i nittita:re ninagsaṅgaṭakire/

‘If I am there, you will have (some) support’

/na:nu ontuka[uke senta kittita:re na:[aikka: barttini/

‘If I am well I will come tomorrow’

Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies is related with duration, perfection, habituality etc. *Solaga* three aspects interpreted in different tenses. These are –

- i. Imperfective
- ii. Perfective
- iii. Habitual

Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Examples

Present continuous markers for different persons for the verb /po:/ are –

Present Imperfective

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ ‘I’	/ho:tivini/	/na:mu/ ‘we’	/ho:tivi/
Second	/ni:vu/ ‘You (sg)’	/ho:tivε/	/ni:vu/ ‘You (pl)’	/ho:tiviri/
Third	/ava/ ‘She’	/ho:tavaɛ/	/avaru/ ‘They’	/ho:tavare/

The markers for singular and plural forms are follows-

/tivini/, /tivε/, /tavaɛ:/, /tivi/, /tiviri/, /tavare/

Examples

/na:nu santaikka: ho:tivini/

(I) (market) (go – present cont)

/na:nu santaikka: ho:tivini/	I am going to the market
/na:mu santaikka: ho:tivi/	We are going to the market
/na:mu iraɖa:ɟu santaikka: ho:tivi/	We (two) are going to the market
/ni:nu santaikka: ho:tivε/	You (sg) are going to the market
/ni:vu santaikka: ho:tiviri/	You (pl) are going to the market
/avan santaikka: ho:tavare/	He is going to the market
/ava: santaikka: ho:tavaɛ/	She is going to the market
/atu santaikka: ho:tata/	It is going to the market
/avarugə santaikka: ho:tavare/	They are going to the market
/avaru iraɖa:ɟu santaikka: ho:tavare/	They (two) are going to the market

Past Imperfective

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ 'I'	/ho:guʃiten/	/na:mu/ 'we'	/ho:guʃitom/
Second	/ni:vu/ 'You (sg)'	/ho:guʃite/	/ni:vu/ 'You (pl)'	/ho:guʃitiru/
Third	/avan, ava:, atu/ 'he/she/it'	/ho:guʃita/ /ho:guʃitu/ /ho:guʃitu/	/avaru/ 'They'	/ho:guʃitaru/

The markers for singular and plural forms are as follows

/ʃiten/, /varunta:/, /varanto:/, /varunta:ɔ:/, /varuntaru/ and /varunta:/

Examples

/na:nu santaikka: o:huʃiten/ (I)
(market) (go - past cont.)

/na:nu santaikka: ho:guʃiten/	I was going to the market
/na:mu santaikka: ho:guʃitom/	We were going to the market
/na:mu iraɖa:ɽu santaikka: ho:guʃitom/	We (two) were going to the market
/ni:nu santaikka: ho:guʃite/	You(sg) were going to the market
/ni:vu santaikka: ho:guʃitiru/	You(pl) were going to the market
/avan santaikka: ho:guʃitan/	He was po:varunta:/going to the market
/ava: santaikka: ho:guʃita/	She was going to the market
/atu santaikka: ho:guʃitu/	It was going to the market
/avaru santaikka: ho:guʃitaru/	They were going to the market
/avaruirad̪a:ɽu santaikka: ho:guʃitaru/	They (two) were going to the market

Future Imperfective

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ 'I'	/ho:guɖuiruttini/	/na:mu/ 'we'	/ho:guɖuiruttivi/
Second	/ni:vu/ 'You (sg)'	/ho:guɖive/	/ni:vu/ 'You (pl)'	/ho:guɖiri/
Third	/avan, ava:, atu/ 'he/she/it'	/ho:guɖavanə/ /ho:guɖavaɽ/ /ho:guɖatə/	/avaru/ 'They'	/ho:guɖəvare/

The markers for singular and plural forms are as follows - /uttini/, /dive/, /ku/, /atə/, /ttiv/, /dīri/ and /əvare/

Examples

/na:nu santaikka: fio:guḍuiruttini/
(I) (market) (go – future cont.)

/na:nu santaikka: fio:guḍuiruttini/	I will be going to the market
/na:mu santaikka: fio:guḍuiruttivi/	We will be going to the market
/na:muiṛaḍa:ṛu santaikka: fio:guḍuiruttivi/	We (two) will be going to the market
/ni:nu kaddaikka: fio:guḍive/	You(sg) will be going to the field
/ni:vu kaddaikka: fio:guḍiri/	You(pl) will be going to the field
/avan kaddaikka: fio:guḍavanə/	He will be going to the field
/ava: kaddaikka: fio:guḍavaṛ/	She will be going to the field
/atu kaddaikka: fio:guḍatə/	It will be going to the field
/avaru kaddaikka: fio:guḍəvare/	They will be going to the field
/avaruiṛaḍa:ṛu kaddaikka: fio:guttavarə/	They (two) will be going to the field

Perfective Aspect

Perfective aspect is an aspect that express that expresses a temporal view of an event of state as a simple whole, apart from the consideration of the internal structure of the time in which it occurs. The examples in *solaga* are –

Present Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ ‘I’	/fio:kiten/	/na:mu/ ‘we’	/fio:kito:m/
Second	/ni:vu/ ‘You (sg)’	/fio:kite/	/ni:vu/ ‘You (pl)’	/fio:kitəru/
Third	/ava/ ‘She’	/fio:kita:/	/avaru/ ‘They’	/fio:kitəru/

The markers for singular and plural forms are as follows

/ten/, /ite/, /kita:/, /kito:m/ and /əru/

Examples

/na:nu santaikka: fio:kiten/
(I) (market) (go – pres. perfect)

/na:nu santaikka: fio:kiten/	‘I have gone to the market’
/na:mu santaikka: fio:kitō:m/	‘We have gone to the market’
/na:mu iraḍa:ḡsantaikka: fio:kitō:m/	‘We (two) have gone to the market’
/ni:nu santaikka: fio:kite/	‘You (sg) have gone to the market’
/ni:vu santaikka: fio:kitōru/	‘You (pl) have gone to the market’
/avan santaikka: fio:kita:n/	‘He has gone to the market’
/ava: santaikka: fio:kita:/	‘She has gone to the market’
/atu santāikkə: fio:kitatu/	‘It has gone to the market’
/avarugə santaikka: fio:kitōru/	‘They have gone to the market’
/avaru iraḍa:ḡsantaikka: fio:kitōru/	‘They (two) have gone to the market’

Past Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:nu/ ‘I’	/fio:kiten/	/na:mu/ ‘we’	/fio:kitō:m/
Second	/ni:vu/ ‘You (sg)’	/fio:kite/	/ni:vu/ ‘You (pl)’	/fio:kitiru/
Third	/ava/ ‘She’	/fio:kita/	/avaru/ ‘They’	/fio:kitaru/

The markers for singular and plural forms are as follows

/ten/, /kite/, /kita/ and /kitō:m/, /kitiru/ and /kitaru/

Example

/na:nu santaikka: fio:kiten/

(I) (market) (go – past. perfect)

/na:nu santaikka: fio:kiten/	‘I had gone to the market’
/na:mu santaikka: fio:kitō:m/	‘We had gone to the market’
/na:mu iraḍa:ḡsantaikka: fio:kitō:m/	‘We (two) had gone to the market’
/ni:nu santaikka: fio:kite/	‘You (sg) had gone to the market’
/ni:vu santaikka: fio:kitiru/	‘You (pl) had gone to the market’
/avan santaikka: fio:kitan/	‘He had gone to the market’
/ava: santaikka: fio:kita/	‘She had gone to the market’
/atu santaikka: fio:kitatu/	‘It had gone to the market’
/avarugə santaikka: fio:kitaru/	‘They had gone to the market’
/avaru iraḍa:ḡsantaikka: fio:kita:ru/	‘They (two) had gone to the market’

Habitual Aspect

It describes an action which happens/ happened or will happen habitually or regularly.

Present Habitual Aspect

The finite verb ends with /tə/

Examples

/oddu mu:taɹu mu:titatə/	The sun rises in the east
/na:mu tanakaɭinta tinave fiaɭu kaɹativi/	We milk the cows everyday
/avarugə eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: o:tavare/	They go to field at 9 o'clock
/atu to:ɬata mejaka fiattu kaṇḍaikka o:tatə/	It goes to the garden for grazing at 10 o'clock

Past Habitual Aspect

The finite verbs ends with / -kku- + personal marker/

Examples

/na:vu eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: fio:tivini/	I used to go to office at 9 o'clock
/ni:nu eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: fio:tiviri/	You(sg) used to go to office at 9 o'clock
/ni:vu eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: fio:tiviri/	You(pl) used to go to shop at 9 o'clock
/na:mu eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: fio:tivi/	We used to go to office at 9 o'clock
/avan eva:kaɭuve ompatu kaṇḍaikka santaikka: fio:tavane/	He used to go to market (bazaar) at 9 o'clock
/ava: eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: fio:tavaɹa/	She used to go to office at 9 o'clock
/avarugə eva:kaɭuve ompatu kaṇḍaikka a:piɭkka: fio:tavare/	They go to field at 9 o'clock
/atu to:ɬata mejaka fiattu kaṇḍaikka fio:tatə/	It goes to the garden for grazing at 10 o'clock

Causative Aspect

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In *Solaga*, causatives verbs are –

Example

/na:nu kuciḡa iṭṭa: tinisitivini/	‘I feed the baby’
/na:nu mattina vaḡa se:ri kuciḡa iṭṭa: tinisini/	‘I make the nurse feed the baby’
/na:nu dḡanaṅḡaḡa naḡa:ṭusini/	‘I make the people laugh’

Negative Aspect

Negation is a morph syntactic in which a lexical item denies or inverts the meaning of another lexical item or construction. In *solaga*, negative verbs are realized mostly by particles like /tu/, /ḡa/

Examples

/itu aḡiḡa maṭaka a:ḡatiḡḡa/	‘This is not edible’
/a: a:ṭu innuve baraiḡḡa/	‘That man has not come yet’
/ituga oḡḡai ma:ttu iḡḡa/	‘These are not good words’
/itu a:ḡaitutu/	‘It is impossible’

Non-Finite Verbs

Infinitive

An infinitive form is to + the verb. Some verbs can take either the gerund of the infinitive with no loss of meaning.

Examples

/eḡḡaruve ku:ṭṭakka bara:ḡu/	‘Everybody has to come for the meeting’
/na:mu eva:kaḡuve ompatu kaṇḡaikka a:piḡkka: ho:tivi/	‘We used to go to office at 9 o’ clock’

Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb. Here is the process is: Verb + noun forming suffix = Noun (verbal noun) / √ + *non – fininte marker*/

Example

/no:ṭitavare/	‘to see’	+	-ten	=	/no:ḡuṭutini/	‘seeing’
/kaḡaijatu/	‘to bark’	+	-ka	=	/karijatiḡḡa/	‘barking’

Gerund

Gerunds and infinitives are forms of verbs that act like noun. They can follow adjective

and other verbs. Since it is a kind of noun, it may be the subject or object to some verb

Examples

/kutira be:gane o:titate/	‘Running is done by the horse’
/ko[aija: na:ji karijati]a/	‘Barking dogs seldom bite’
/mi:ɖʒa: oʃitare sarumakkə oʃijatu/	‘Swimming is good for health’

Reflexive Participles

A Reflexive participle is a word that shares some characteristics of both verbs and adjectives. Reflexive words show that the person who does the action is also the person who is affected by it

/maɖa:kkeja: ava: ti:kkida:/	‘She lifted the pot herself’
/ava:o kalikke:ja: ave:ne: kalittila:o/	‘He studied the lesson himself’
/ade: sattotto:/	‘It died by itself’
/fiaŋɲu a:tavaɖe/	‘Fallen fruits’
/accu o:tita pokku/	‘Printed books’
/ava: surita fiaŋɲu a:tavaɖe/	‘She collected the fallen fruits’
/accu o:tita pokku o:tata o:/	‘Printed books are easy to read’

Compound Verbs

A Compound verb consists of more than one root and may include one or more suffixes. For example

Compound Verb with root /-ma:tikku/ and /-satu/

/bakki/	‘bend’ + /satu/ ‘to do’	= /bakkisatu/ ‘to bend (stick)’
/kaɖij/	‘bite’ + /atu/ ‘to do’	= /kaɖijatu/ ‘to bite’

Compound Verb with root /-ja:kkuntai/ and /-no:kuntai/

/ka:li/	‘empty’ + /ma:tikku/ ‘to do’	= /ka:li ma:tikku/ ‘to empty (a jar)’
/senta:ki/	‘repair’ + /ma:tatu/ ‘to do’	= /senta:ki ma:tatu/ ‘to repair (tool, etc)’

Compound Verb with root /-ma:tatu/ and /-itivi/

/ga:ru/	‘scratch’ + /untai/	‘to do’	= /ga:ru ma:tatu/	‘to scratch’
/ma:r/	‘sell’ + /itivi/	‘to do’	= /ma:r itivi/	‘to sell’

Inflection of Verb:

The verbs in *solaga* can be studied with respect to their Transitivity, Finiteness, non – finiteness, negation, Causativization and Passivization.

Transitivity

The number of arguments that a verb takes is called its *transitivity*. Based on transitivity the verb stems can be further divided into three sub-classes. These are

- a) Intransitive
- b) Transitive
- c) Ditransitive

Intransitive

The verbs which do not take any object.

Example

/ho:gatu/	‘go’
/bara:tu/	‘come’
/ka|aijatu/	‘bark’

The examples of Intransitive verbal formation are:

/na:ji(dog) ko|aitte(barks)/	‘The dog barks’
/na:nu (I)ho:gatu (go)/	‘I go’

Transitive

The verbs which take an object.

Example

/tinntivi/	‘eat’
/koḍa:tu/	‘give’
/no:ṭitavare/	‘see’

The examples of Transitive verbal formation are:

/na:nu (I) totṭija: (bread) tinttivini/ (eat)/	‘I eat bread’
/na:nu (I) haḱkija: (bird) no:ḍutivini (see)/	‘I see the bird’

Ditransitive

The verb has a subject, a direct object, and an indirect object

Example

/koḍa:tu/ ‘give’

The example of Ditransitive verbal formation are:

/dotṭa e:laikaḷika gavurumentu kottatu/
‘Money was given by the Govt. to the poor’

Adverbs

Adverb qualifies verb, adjectives and also an adverb. From the given data following example is collected.

/meḷane (slowly) ma:ttaṭu (speak)/ ‘Speak slowly’

/me:ttugaḷa: senta:ke (neatly)ḥaṭa:kku(write)/ ‘Write the words neatly’

In the above sentence the adverbs are

/meḷane/ ‘slowly’

/me:ttugaḷa:/ ‘(neatly)’

In this language adverbs occur before the verb. Here we have following three types of adverb. These are: the place adverbials.

For example

Adverb of Time:

The time adverbials precede the verb.

For Example

/ninna/ ‘yesterday’

/na:ḷa/ ‘tomorrow’

Adverb of Place

Place adverbials also precede the verb.

For Example

/iḷḷi (here)ba: (come)/ ‘come here’. Here adverb of place is /inḡu/ (here)

Adverb of Manner

Like all other adverbs this type also occurs before the verb.

For Example

/meḷane/ ‘slowly’ /ma:ttaṭu/ ‘speak’ ‘Speak slowly’

/me:ttuga[a: senta:ke (neatly)faʔa:kku(write)/ ‘Write the words neatly’

Here the adverb of Manner is /meʎane/ (slowly) and /me:ttuga[a:/ (neatly)

H) Interjection

It is that class of grammatical words which are used to show exclamation or other emotional states of that speaker.

Eg

/e:su uʔʔa: ni: beʎarite/ ‘How tall you have grown!’

/avan innuve eʎasa:ki toritavane/ ‘He seems still young!’

The above mentioned nine-word classes are broadly grouped into two categories

- 1) Declinable and
- 2) Indeclinable.

Declinable are those which are declined for number, gender, person, for examples, noun, pronouns, adjectives, and verb. Indeclinable are postpositions, conjunctions, adverbs, and participle.

4. SYNTAX

Syntax is the study of the principles and rules for constructing phrases and sentence in natural language and rules governing the order of combining the words to form sentence in a language. A syntactic category is a set of words and / or phrases in language which share a significant number of common characteristics. The classification is based on similar structure and sameness identical pattern of distribution (the structural relationship between these elements and other items in a larger grammatical structure), and not on meaning. The syntax of *solaga* is discussed below.

4.1 Word-Order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The word order in *solaga* is of SOV (subject-object-verb) pattern.

Examples:

/na:nu (I) fiakkija: (bird) no:ɖutivini (see)/	‘I see the bird’
/ava:n (he) fiakkija: (bird) no:ɖutavane (see)/	‘He sees the bird’
/na:mu (we)alliga (there) fio:tivi (go)/	‘We go there’
/nanna: (my)menaikka(house) ba:(come)/	‘Come to my house’
/ajina (boy) bittitu (falls)/	‘The boy falls’

Sometime the object may be absent in simple sentence, as in the case of above sentences.

It consists of subject /ajina/ (boy) and finite verb /bittitu/ (falls).

4.2 Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the complete subject-predicate organization of a clause. The phrasal sub-division in *Solaga* as follows –

Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples

/nanna: fiesaru naravuna/	‘My name is Narayan’
/oŋe ajinagə:/	‘The good boys’
/ninma: meŋaigə:/	‘your (sg) houses’

Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples

/na:nu tottija: tinttivini/	‘I eat bread’
/avan pukka: kaḷittavane/	‘He reads a book’
/oddu mu:ṭaṇu mu:titatə/	‘The sun rises in the east’

Postpositional phrases

A postpositional is an adposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP).

Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

Examples

/kutira be:gane o:ṭitate/	‘Running is done by the horse’
/pushtakka maḍṣai me:ḷe maṭakijate/	‘The book is down the table’

Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

Examples

/oṭṭe ajina/	‘The good boy’
/nimma iraḍu pukkuga/	‘Two books of yours’

Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences.

An adverb phrase has an adverb that complements the verb.

Examples

/sattake mattaṭa pe:ḍa/	‘Do not speak loudly’
/me:ttuga[a: senta:ke ḥaṭa:kku/	‘Write the words neatly’

4.3 Types of Sentences

A sentence is a grammatical unit that is composed of one or more clauses. The sentences in *solaga* be classified into

- i. Simple Sentence
- ii. Complex Sentence
- iii. Compound Sentence

The examples are given below according to the data

Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses.

Examples

/na:nu (I) ḥakkija:(bird) no:ḍutivini(see)/	‘I see the bird’
/na:nu (I) totṭija: (bread)tinttivini (eat)/	‘I eat bread’
/na:ji(dog) koḷaitte(barks)/	‘The dog barks’

The predicate may be a finite intransitive or transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate.

Example

/meḷane (slowly)ma:ttaṭu (speak)/	‘Speak slowly’
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Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses. In *Solaga*, the connective used are (and, but, so, otherwise, hence)

Examples

and	/kottive na:jive ilḷi ate/	‘Here is a cat and a dog’
	/aḥaḷu keḷasa iruṭu keṭaija:tu/	‘Work in the day and sleep at night’

- but** /na:nu ninna dʒina bantiren atara nanaga usarui[a atarinta barai][a/
 ‘I would have come yesterday but due to my ill health I did not come’
 /ra:ma kirushana bara ke:ʒinan a:tara baraga ottui][a/
 ‘Rama asked Krishna to come but Krishna had no time’
- so** /na:ni nanna mi:nu ba[a do[atatu enta:ki intu a[akka o:fiati][a/
 ‘I could not find my fishing net so I did not go to the river today’
- otherwise** /ni:nu do[tta tirukuci kutairare ni:nu e:da tinnutiva/
 ‘You return the money otherwise you will get a beating’
- hence** /ve[ija majai peijaratu kaṇḍu nellu tiṇḍava ka:ṇi/
 ‘We did not receive the rain sufficiently hence the crops were not good.’

Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone.

Examples

/na:nu ontuka[uke senta kittita:re na:[aikka: barttini/
 ‘If I am well I will come tomorrow’

In the above sentence principle clause is

	/na:[ai/	‘tomorrow’
	/ba:/	‘come’
joined by the	/ontuka[ike/	‘if’ with the subordinate clause
	/na:nu/	‘I’
	/ba:/	‘come’

Sentences in *solaga* further be sub-classified into-

- Statement Sentence
- Interrogative Sentence
- Imperative Sentence
- Purposive Sentence
- Potential Sentence

- f. Conditional Sentence
- g. Negative Sentence
- h. Causative Sentence
- i. Passive Sentence

Statement Sentence

The sentence which affirms a statement

/na:nu fiakkija: no:ɖutivini/ 'I see the bird'

Interrogative Sentence

The sentence which indicate a question like –

/ninna hesaru e:na/ 'What is your name?'

Imperative Sentence

The sentence which implies a request, a command, an advice etc

/nina: maga[a kaɾa/ 'Call your daughter'

Purposive Sentence

The sentence which expresses a purpose like –

/a: kutiraija: marakku/ 'That horse is to be sold'

Potential Sentence

When the potentiality is expressed in a sentence, it thus called

/na:nu bartini/ 'I may come'

Conditional Sentence

When two actions are conditional by each other in a single sentence.

/kutiraika rekkai avaika a:ɽi o:ɸipuɽatu/
'If horses had wings they would have flown'

Passive Sentence

The sentence where the main action is expressed in passive is called passive sentence.

/toɽɽija: na:ne tintuɽuvini/ 'Bread is being eaten by me'
/pushtagava ava:n o:tuɽida:n/ 'The book was being read by him'

Causative Sentence

The causative sentence are formed by suffixing causative markers to the the verb which various according to the person. When the subject causes some agent to do the action we get causative sentence.

/na:nu kutiraija: o:ɽisipuɽutini/ 'I am making the horse run'

Negative Sentence

The sentence which expresses the negation are called so.

/itu aɖiga maɽaka a:gati||a/ 'This is not edible'
/kiccana danɖe o:ga be:ɽa/ 'Do not go near the fire'

Structure of Phrases

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complete subject-predicate organization of a clause. The phrasal sub-division in *Solaga* as follows

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A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

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Postpositional Phrases

A postpositional is an adposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP).

Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

Examples

/kutira be:gane o:ɬitate/	‘Running is done by the horse’
/pushtakka maɟai me:ɭe maɬakijate/	‘The book is down the table’

Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase

consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

Examples

/oḷḷe ajina/

‘The good boy’

/nimma iraḍu pukkuga/

‘Two books of yours’

Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences.

An adverb phrase has an adverb that complements the verb.

Examples

/sattake mattaṭa pe:ḍa/

‘Do not speak loudly’

/me:ttugaḷa: senta:ke fiaṭa:kku/

‘Write the words neatly’

5. TEXT

Two friends and a bear

/erəʃi cinetidəvəri ondi kəraʃi/.

Tow friends ramu and shyamu walked through a forest.

/ra:muʊə sa:muʊə erəʃi cinettəka:rɪʊə ka:ʃiddarije nəʃiddəʃiddari/

They promised each other that they would remain united in case of any danger.

/ibbəriʊə e:ʊə a:boddi bəndəriʊə piriccəkɪləndi cəttijə maʃɪn katɪdarili
jogaga a:ga kəraʃi bəndəkiddi/

Ramu climbed a tree. Shyamu did not know how to climb a tree.

/ra:mu: be:gəne məra e:rɪna so:miga məra e:rədi koddillə/

He told his friend “I do not know how to climb a tree please help” but Ramu did not respond.

/məra e:rədi nəppilə e:rəda to:rikkəʃi ra:mu ədi kəŋəʊeʃdə/.

In fear and grief Shyam lay down on the ground breathless.

/samigəjnə maʃɪʃəndi koddilə əŋcəʃi nəʃiddəʃi cu:ləpʃiddəʊə nələdəkəʃiddəʊə/.

The bear came near the man lying on the ground it smelt in his ears and slowly left the place, because bears do not touch dead creatures.

/ʃa:minadəŋʃə kəkkəraʃi bənda kiddi sa:mu kəʃiddirəga kəraʃi bəndi/
muccinoddi ko:ʃtoddə e:kkəndərə cəttəvəra kəraʃi mʊʃtəgɪda/

After the bear left Ramu came down from the tree and asked his friend Shyam, “friend what did the bear tell you into your ears”?

/kəraʃi odamelə ra:mu bəndi məra uligi sa:mu: bəndi kelidəvənə cinettəka:ra: kəraʃi/ bəndi
nɪnə kiʊikkə e:ne:liddi/.

Shyam replied, the bear advised me not to trust a friend who leaves you in times of trouble to save himself.

/əvənə kəndiʃi kaʃɪnə pʊʃtəʃakki sa:mɪ darije oʃtʃona/.

Saying this shyam walked in own way leaving ramu alone in the forest.

/to:mɪ axadidda kaləʃtəli udəva:tə mənɪcənə nəmbabəʃəndi kəraʃi e:ləddi/.

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1. INTRODUCTION

1.1. Toda Tribe

People of the Toda Tribe live in the Nilgiri District of Tamil Nadu state. Todas are a small community who lives on the isolated Nilgiri plateau. They live in coexistence with the Kotas, Kurumbas and Badagas. Todas are known by several names like Tudas, Todovas, Tudavans, Toras and Todargal. Whereas Toda people identify themselves as 'al jot'. The Government of India has identified Toda tribe as one of the primal tribes of India. J.W. Brecks in 1873 in his book 'Primitive Tribes and Monuments of the Nilgiris' mentioned that Todas believe that their ancestors always inhabited the Nilgiris and they do not have any knowledge of migration from some different place. Various speculations have been made over the years on the origin and migration of the Toda of Nilgiris. According to some researchers, Todas have descended from Ravana, some opine that they were descended from Pandavas. Another version is that they are the surviving Pallava race who took refuge in the Nilgiri Region soon after their fall. Some scholars believe that they are migrated long ago from Rome or Sumatra. According to P.K. Nambiar, previous history and migration of Todas are uncertain and lost in antiquity. They do not have any legend or literature of their own. Toda songs describe the current local events and do not throw any light on their past.

Todas used to lead a pastoral life by shifting their residential settlements from one place to another along with their families and buffaloes in search of grazing lands, water and water-bound shola forests. As lacto-vegetarian people they were completely dependent on milk and milk products of buffalo. During the last years of British rule, most of Toda families got their cultivatable land from Government. Due to unavailability of grazing lands in and around higher altitudes of their habitat they have finally settled down permanently. They started rearing buffaloes in and around the area of their settlements or 'mund's. Gradually new settlers from plains started to inflow around their munds and on cultivatable lands owned by non-tribal communities, various crops started to be cultivated. In this way modernity entered into their lives through the purchase of milk by others and embroidered shawls by tourists. Formal education in schools and the market economy contributed to transition from their traditional occupational activities to a modern type of mixed economy.

It is believed that the name Toda has been originated from the sacred 'Tud' tree. They used to live in unique half-barrel-shaped houses. Their settlement or 'munds' are uni-ethnic villages where only Toda people live. The places Todas chose for their permanent 'munds' are good pastures with a shola and running water nearby. In Nilgiri district, Todas live in 69 settlements. A typical Toda settlement comprises three to nine dwelling huts, one to three dairy huts which are their temple ('trieri' in Toda), at least one buffalo pen (circular open shelter), one or more calf sheds and sometimes also a separate calf pen. Toda huts are usually built together, in a row or a line and a single hut or line of houses is usually surrounded by a low-level stone fence with a narrow entrance.

Toda people are comparatively fair in colour, tall, strong-built and well-shaped. Women of this tribe maintain striking type of hairstyles. The traditional garment of a Toda is known as 'put kuli', is of thick white cotton cloth with red and blue stripes which is embellished further with embroidery. It is thrown like a shawl around the body by men and women. Simple jewellery is worn by both men and women.

The Todas are vegetarians and do not eat meat, eggs, or fish (although some villagers do eat fish). The buffalos are milked in a holy dairy. Buffalo milk is used in a variety of forms: butter, butter milk, yogurt, cheese and also drunk plain. Rice is a staple, eaten with dairy products and curries. A typical meal consists of rice, either boiled in buttermilk and served with butter, or cooked in water and eaten with spiced vegetables. The meal is usually followed by a glass of buttermilk or a glass of coffee, prepared with milk and sweetened with *jaggery*, a type of brown sugar. The Todas are vegetarians and consume no meat, although in the past the flesh of the sacrificed buffalo calf was ritually consumed.

Toda society is a patrilineage i.e. a descent groups whose membership is based upon a rule of patrilineal descent. The Toda community is divided into two endogamous groups, namely Tharthazoll, Thevelioll. In Toda society, the clan is a definite unit in the social organization with a certain amount of power in regulating its own affairs. Moreover, clan system is territorial. Each clan owns a number of munds (Toda settlements) and takes its name from the chief of these munds. The members of a clan have many common rights and privileges which bind them together.

Endogamy and exogamy both types of marriages are commonly practiced among Todas. Monogamy is an ideal norm. Residence after marriage is patrilocal. Divorce, remarriage of divorcee, widow, and widower is permissible. Inheritance follows the male line and the succession right develops upon the eldest son.

Culture

The forced interaction with other people with technology has caused a lot of changes in the lifestyle of the Toda. They used to be primarily a pastoral people but now, they are increasingly venturing into agriculture and other occupations. They used to be strict vegetarians but now, some people eat meat. Although many Toda people abandoned their traditional distinctive huts for houses made of concrete, in the early 21st century, a movement developed to build the traditional barrel-vaulted huts. From 1995 to 2005, forty new huts were built in this style, and many Toda sacred dairies were renovated. Each has a narrow stone pit around it and

the tiny door is held shut with a heavy stone. Only the priests may enter it. It is also used for storage of sacred buffalo milk.

Toda settlements in the Nilgiri district

The Registrar of Geographical Indication gave GI status for this unique embroidery, a practice which has been passed on to generations. The status ensures uniform pricing for Toda embroidery products and provides protection against low-quality duplication of the art.

The Nilgiri District is located between 11° N to 12°N and 76°15' E it is a part of Tamil Nadu state and also a part of the Western ghats, chain of mountains. The Nilgiri district is a hilly area of 2549 sq. kms., with an average elevation of 6500 ft. The district is bound on the west by Kerala, on the north by Karnataka and on the southeast by Coimbatore district of Tamil Nadu.

According to the traditional Toda folklore, humans and their buffaloes were created by the god Ōn (*Ō:n*). One day, Ōn and his wife went up to a plateau at the top of the Kundah Range in the Nilgiris. He set up an iron bar stretching from one end of the plateau to the other. Ōn stood at one end of the bar and brought out 1,600 buffaloes from the earth. Hanging on to the tail of the last buffalo was a man, who was the first Toda. Ōn's buffaloes were the ancestors of the Todas' sacred herds. Ōn took a rib from the right side of the man's body and created the first Toda woman from it. Ōn's wife stood at the other end of the iron bar and brought forth 1,800 buffaloes, from which all the Todas' secular buffaloes are descended.

Toda deities in general seem to be anthropomorphic developments of hill spirits, i.e., they are described or thought of as human. They live very much like the Todas, residing on the high peaks of the Nilgiris and tending their herds of buffalo.

Religion

The Toda religion centers on the sanctity of the buffalo. Todas have a pantheon of deities, out of them immense importance has been given to buffalo dairies. Toda dairies and their herds are assigned varying degrees of sanctity, each level being subject to more elaborate and complex ritual practices. Temple-dairies and their sacred herds of buffalo form the focus of Toda ritual life. In each Toda settlement, weekly observances are kept to honor its dairy, and special ceremonies are performed when necessary to restore its ritual purity. The naming of a female buffalo, the first milking of a temple buffalo, or the giving of salt to buffaloes all require specific rituals. Buffalo-sacrifice continues to be performed at Toda funerals.

The most important goddess of the Todas is Tökisy (*Tö-kisy*). Modern Todas believe that she, rather than her brother 'Ön', created the Todas and their buffaloes. The Todas revere the "gods of the mountains," said to reside on the Nilgiri peaks, and the gods associated with the sacred dairies. Today, many traditional Todas worship Hindu deities, such as Shiva, Marriamman, and Aiyappan, and participate in pilgrimages to Hindu sacred places.

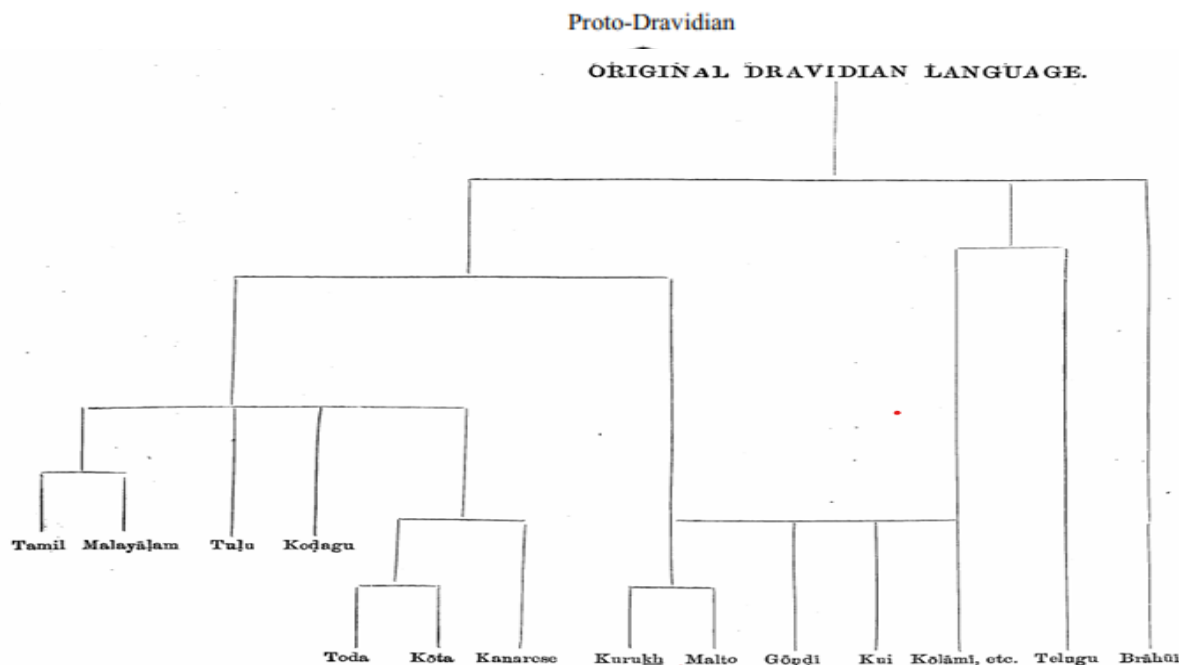
These days many Todas are accepting the Christian religion. A small community of Toda Christians has also been formed.

1.2. Family Affiliation of Toda Language

Toda language belongs to the Dravidian family of languages. It can be traced to proto-Dravidian roots. It splits off from South Dravidian, after Kannada and Telugu, but before Malayalam. In modern linguistic terms, the aberration of Toda results from a disproportionately high number of syntactic and morphological rules, of both early and recent derivation, which are not found in the other South Dravidian languages (It comes under Proto-South Dravidian family which includes Tamil, Malayalam, Irula, Kodagu, Kurumba, Kota Badaga, Kannada, Koraga, Tulu. Toda and Kota languages share many common features and vocabulary. According to Sir G.A. Grierson's '*Munda and Dravidian Languages*' Volume-4 of Linguistic Survey of India, Toda is a language from Dravidian group and has a close affinity with Kanarese (Kannada) language. He did not provide detailed information regarding the Toda language. He referred to Bishop Caldwell's brief note on Toda language mentioning that 'Toda, properly Tuda, is the language of the Tudas or Tudavars, primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. It is now regarded as certain that the Tudas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were... The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nilgiris for about

800 years...”

Grierson’s classification of Dravidian Language family



Source: The Dravidian Languages by Badriraju Krishnamurti (Page No. 21)

Other languages used by Toda Tribe

People of Toda tribe live in close proximity to Kota Tribe and Badaga in The Nilgiris area. Therefore, Toda people are familiar with Kota and Badaga languages. However, as Tamil is the official language of the state, it is used as the lingua franca of the region.

1.3. Speakers’ Strength

Toda speakers are less than 10,000 in number. Therefore, number of Toda speakers are not published in Census 2011 data. However according to Census 1961, Toda was spoken by a total of 760 speakers. Out of them, 755 speakers were available in Tamil Nadu and 5 of them were from Maharashtra. As per Census 2011, Toda tribe has a total of 2,002 population, out of them 1,509 (Male- 720, Female- 789) are from the Nilgiris district.

1.4. Sociolinguistic Information

Language use in different domains-

a) **Home** - Toda is predominantly used in home domain. Speakers use it to communicate with their family members and neighbours. Outside their localities or ‘munds’, they use Tamil as lingua franca for general and official conversation.

b) **School** – Toda is not used as a medium of instruction at any level of education and it is not taught as a subject also.

c) **Mass Media** – In Mass Media, Toda is not used generally. These days a monthly magazine named ‘Key stone’ is published. This magazine mostly contains news of marriages and deaths.

d) **Administration & Judiciary** - In Administration and Judiciary sector, Toda is not used. Tamil and English are used for official work.

e) **Script** – Toda is mostly an oral or unwritten language. These days Tamil or Roman scripts are used for writing in Toda.

1.5. **Basis of the Report**

Toda has been surveyed under the Mother Tongue Survey of India (MTSI) Project of Ministry of Home Affairs of Government of India in 2014. The linguistic data has been collected in audio-visual mode from Udagamandalam taluka of Nilgiri district of Tamil Nadu from eight informants. These data have been transcribed and analysed by Ms. Malini, Mr. M. Ramesh Kumar, Dr. V. Alagumuthu of Central Institute of Indian Languages, Mysore.

These four sets of transcription and analysis are consolidated by eminent Professors. Moreover, a fresh survey has also been conducted in Nilgiri district by inhouse linguist in order to supplement the MTSI survey results for preparing the Linguistic Survey of India, Tamil Nadu volume. Informant’s name is Ms. Jayantra and she is of 38 years of age. She has done MA, B.Ed in English Literature. Currently she is working as a teacher in school.

2. PHONOLOGY

2.1 Introduction

Phonology is the study of how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features and rules which specify how sounds interact with each other. Phonemic analysis helps in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environment.

The Phonological system of Toda is presented below based on the data collected from the informant of Tamil Nadu during the field investigation. The phonemic inventory of Toda consists of 39 segmental phonemes. Out of 39 segmental phonemes there are 9 vowels and 30 consonant phonemes.

2.2 Phonetic Vowel Chart

	Front	Central	Back
Close	i		u
Near close			m
Close mid	e		o
Mid		ə	
Open mid			ɔ
Near open	æ		
Open	a		

2.3 Phonemic Contrast

A phoneme is the smallest contrastive unit in the sound system of a language which causes meaning differences. Minimal pairs in the data exemplify the phonemic contrast available in the language. Examples of phonemic contrasts in Toda are as follows.

2.3.1 Contrast in Vowel

/æ/ ~ /ə/	/gæɾ/	‘pond’	-	/gəɾ/	‘bear’
/ə/ ~ /æ/	/gæɾ/	‘pond’	-	/gəɾ/	‘bear’
/a/ ~ /i/	/allu/	‘there’	-	/illu/	‘here’
/ə/ ~ /ɔ/	/ədm/	‘and’	-	/ɔdm/	‘that’
/ɔ/ ~ /a/	/ɔn/	‘I’	-	/an/	‘elephant’
/a/ ~ /e/	/aɟ/	‘worm’	-	/eɟ/	‘today’
/e/ ~ /a/	/er/	‘bull’	-	/ar/	‘house’

/ u / ~ / a /	/uc/	‘needle’ -	/ac/	‘insect’
/ ə / ~ / a /	/gəʔ/	‘stone’ -	/gaʔ/	‘field’
/ o / ~ / a /	/mocchi/	‘chair’ -	/macci/	‘cot’
/ a / ~ / a /	/paʔ/	‘milk’ -	/paʔ/	‘roof’

2.3.2 Distribution of Vowels

Vowel	Initial		Medial		Final	
/i/	/idm /	‘this’	/nijæ/	‘yourself’	/uqm vi/	‘if’
	/ipoʔm/	‘week’	/dojirm/	‘brave’	/adætoni/	‘itself’
	/idm /	‘this’	/titsaru/	‘fever’	/ədəgəji/	‘or’
	/it/	‘barley’	/gittər/	‘sitar’	/nəɖi/	‘acting’
	/id/	‘flour’	/dib/	‘copper’	/boʊkori/	‘flute’
/e/	/eʔu/	‘thunder’	/oʔev/	‘bad’	/uʔce/	‘into’
	/eʔb/	‘ant’	/meli/	‘hungry’	/mukkije/	‘over’
	/ebuʊ/	‘leech’	/neji/	‘ghee’	/ækm ʃtəɳije/	‘to confirm’
/æ/	/ætci/	‘to dwell’	/bæji/	‘thick’	/oʃtijæ/	‘soft’
	/æjisərsertu/	‘to cry’	/næb/	‘fire’	/uttijæ/	‘little’
	/æʔəkiji/	‘east’	/bær/	‘rock’	/nijæ/	‘yourself’
/a/	/aʔək/	‘alone’	/paɖɔ:l/	‘day’	/bã/	‘rain’
	/aɳil/	‘squirrel’	/nari/	‘jackal’		
	/aɖi/	‘pot’	/paʔi/	‘lizard’		
			/sarmən/	‘alluminium’		
/ə/	/əfiʃk/	‘yawn’	/dəm/	‘cow’	/gm gʰə/	‘she’
	/ədm /	‘and’	/nərv/	‘vein’	/paɳiʋəgə/	‘kindly’
	/ədə:m/	‘they’	/fəlm /	‘bangel’	/agmə/	‘rope’
/u/	/uʃər/	‘alive’	/pudi/	‘ash’	/kəʔu/	‘mud’
	/uʔdkaj/	‘palm’	/purə:n/	‘centipede’	/eʔu/	‘thunder’
	/uʃtci/	‘chicken pox’	/ebuʊ/	‘leech’	/bobu/	‘hawk’
/o/	/oʔev/	‘bad’	/somærd/	‘smart’	---	
	/oʃtijæ/	‘soft’	/kosm /	‘mosquito’		
	/osti:t/	‘health’	/kort/	‘dwarf’		
/m/	---		/bm kəl/	‘cough’	/sinm /	‘tusk’
			/km n/	‘loin cloth’	/fəlm /	‘bangal’
			/dm və:r/	‘forest’	/fərm /	‘to gossip’
/ɔ/	/ɔpʃʈi aʃ/ ‘dung bug’		/mɔgvi/	‘blunt’	/mɔ/ ‘sell’ /fɔ/ ‘come’	
	/ɔsterb/ ‘handkerchief’		/kəʔ/	‘umbrella’		
	/ɔhviɔʔ/ ‘enemy’		/kəʔu/	‘mud’		

2.3.3 Phonemic Consonant Chart

There are altogether 30 consonant phones. The phonemic chart of all the consonants of Toda is presented below:

	Bilabial		Labio-dental	Dental		Alveolar	Retroflex		Palatal		Velar		Glottal	
	vl	vd		vl	vd		vl	vd		vl	vd	vl	vd	
Plosive	p	b		t	d		ʈ	ɖ			k	g		
				tʰ	dʰ		ʈʰ	ɖʰ			kʰ	gʰ		
Affricate									c	ɟ				
Nasal		m			n									
Trill							r							
Tap, Flap						r		ɽ						
Fricative	f			θ		s	z					h		
Approximant			ʋ					j						
Lateral approximant							l	ɭ						

2.3.4 Phonemic Contrast

A phoneme is the smallest contrastive unit in the sound system of a language. A study of minimal pairs in the data exemplifies the phonemic contrast available in the mother tongue. These are used to demonstrate that two sounds exist as two separate segmental phonemes in the language. Examples of consonantal segments in Toda are as follows:

/ b / ~ / k /	/eɾb/	‘ant’	-	/eɾk/	‘under’
/ r / ~ / n /	/bi:r/	‘sun’	-	/bi:n/	‘father’s father’
/ ɭ / ~ / r /	/fəɭm /	‘bangel’-		/fərm /	‘to gossip’
/ g / ~ / n /	/gæɾ/	‘pond’	-	/næɾ/	‘paddy’
/ ɭ / ~ / t /	/jəɭm /	‘where’	-	/jə:tm /	‘which’
/ ʃ / ~ / b /	/næ:ʃ/	‘shade’	-	/næb/	‘fire’

/ m / ~ / b /	/mi:n/	‘Fish’ -	/bi:n/	‘father’s father’
/ k / ~ / t /	/enkm /	‘to me’-	/entm /	‘my’
/ ʃ / ~ / ɫ /	/fəʃtm /	‘to hide’-	/fəɫtm /	‘to leave’
/ n / ~ / c /	/a:n/	,elephant’-	/a:c/	‘insect’
/ r / ~ / c /	/a:r/	‘house’-	/a:c/	‘insect’
/ c / ~ / n /	/a:c/	‘insect’-	/a:n/	‘elephant’
/ n / ~ / r /	/a:n/	‘elephant’-	/a:r/	‘house’
/ g / ~ / b /	/bo:g/	‘blood’-	/bo:b/	‘snake’
/ t / ~ / b /	/ti:r/	‘breath’-	/bi:r/	‘sun’
/ p / ~ / t /	/pi:r/	‘stomach’-	/ti:r/	‘breath’
/ b / ~ / p /	/bi:r/	‘sun’ -	/pi:r/	‘stomach’
/ n / ~ / m /	/na:v/	‘tongue’-	/ma:v/	‘deer’
/ ɾ / ~ / ʃ /	/næɾ/	‘paddy’ -	/næ:ʃ/	‘shade’
/ t / ~ / v /	/tiriktɔcci/	‘to remove’ -	/tirikvɔcci/	‘to return’

2.3.5 Distribution of Consonants

Consonant	Initial	Medial	Final
/p/	/puɖʰən/ ‘fresh’	/ipo:ɾm/ ‘week’	/i:p/ ‘fly’
	/peɾnæɪ/ ‘empty’	/kepm / ‘hill’	/ki:p/ ‘broom’
	/pəʋan/ ‘old’	/təpʃi/ ‘to escape’	/eɾʋəlæp/ ‘rain hat’
	/pəlu/ ‘blouse’	/uppumo:v:ist/ ‘danger’	/ke:p/ ‘broom’
	/pəɾ/ ‘coat’	/se:mpeʃe:m/ ‘state’	
/b/	/bæji/ ‘thick’	/kabankuɖi/ ‘strong’	/næb/ ‘fire’
	/biddijæ/ ‘smartly’	/ebuʋ/ ‘leech’	/bo:b/ ‘snake’
	/bær/ ‘rock’	/kiʃbiɫu/ ‘mouse’	/puɖəʃb/ ‘heel’
/f/	/fəkcɪ/ ‘to pain’	/gə:fgɔt/ ‘cheek’	/u:f/ ‘back(of body)’

Consonant	Initial	Medial	Final
	/fəljɪstɪ/ ‘curved’ /fæ:l/ ‘finger’	/əfɪʃk/ ‘yawn’ /afərsɪmi/ ‘to frighten’	/pəf/ ‘kick’ /kəf/ ‘sing’
/θ/	---	/iθam/ ‘these’ /aθam/ ‘those’	/unboθ/ ‘nine’ /æboθ/ ‘fifty’ /murəθ/ ‘third’
/t/	/tappɪjæ/ ‘badly’ /tana:ʊ/ ‘mother’ /tio:kt/ ‘fart’	/km kētar/ ‘mare’ /naɖətm / ‘to walk’ /fəɖtm / ‘to leave’	/pi:rɪst/ ‘sunset’ /tio:kt/ ‘fart’ /sɪlɪt/ ‘urine’
/tʰ/	---	/kʊəʰjʊr/ ‘claw’ /pəʰtʰ jʊdʌm/ ‘bed’ /ku:tʰɪpɛʃ/ ‘wheat’	/suʊtʰi/ hammer
/d/	/dʒʊ/ ‘pillar’ /duvɛ:l/ ‘towel’ /daɾk/ ‘plate’	/pudi/ ‘Ash’ /ɛɾdōm/ ‘buffalo’ /ti:bid/ ‘sneeze’	/gɔ̃d/ ‘cat’ /ti:bid/ ‘sneeze’ /donbad/ ‘beef’
/dʰ/		/dɪdʰkaɾutu/ ‘forest festival’	/bɪ:dʰ/ ‘flesh’ /pɪdʰ/ ‘seed’ /kacɪdʰ/ ‘education’
/t/	/tæʃvɪcci/ ‘to release’	/gɔ:ɾɛ/ ‘horn’ /ɪʃtɾi/ ‘soap’ /ni:tɾm / ‘to step over’	/kəɾɔɾ/ ‘child’ /enɔɾ/ ‘husband’ /ʃa:kiɾ/ ‘blouse’
/ɖ/	/ɖæ:ttətm/ ‘to swim’ /ɖəp pɪrts/ ‘pack in to a box’	/kɔ̃:ɖar/ ‘yak’ /ke:ɖɪt/ ‘death’ /maɖuperi/ ‘turban’	/ɪɖ/ ‘flour’ /tuɖ/ ‘war’

Consonant	Initial	Medial	Final
/k/	/kep m / ‘hill’	/orakal/ ‘fog’	/a|ək/ ‘alone’
	/kəɾu/ ‘mud’	/həkɔji/ ‘to admit’	/eɾk/ ‘under’
	/kə:k/ ‘crow’	/solki fi/ ‘to roar’	/aɾɔ:ɾk/ ‘heat’
/k ^h /	/k ^h əvəvi gub/ ‘spinster’	/bɛʃk ^h ə:c/ ‘moth’	/amok ^h / ‘he’
		/ti:rk ^h u|j/ ‘comb’	
		/ek ^h u/ ‘steel’	
/g/	/go|ə:l/ ‘bachelor’	/a:g m ə/ ‘rope’	/bo:g/ ‘blood’
	/gɔd/ ‘cat’	/tægəɖ m vi/ ‘weak’	
	/go:rm/ ‘curry’	/fəɖiɖi/ ‘far’	
/g ^h /	/g ^h ɛ:r/ ‘dead body’	/pāg ^h ə/ ‘tobacco’	/mɔg ^h / ‘son’
		/gɔ:g ^h ə/ ‘female’	/guɖ ^h / ‘daughter’
/h/	/həɖ ^h / ‘slope’	/rehəɖvəɾt/ ‘day’ /erəhə/ ‘ground’	---
	/həɾsni/ ‘to feel’		
	/hoɟittu/ ‘to scream’		
/m/	/mu.ɟi/ ‘clever’	/omm / ‘we’	/dojirm/ ‘brave’
	/meli/ ‘slowly’	/paɖəmm / ‘picture’	/ədə:m/ ‘they’
	/madəɭk/ ‘before’	/paɾma:rk/ ‘south’	/ipo:ɾm/ ‘week’
/n/	/nu:ɟi/ ‘towards’	/idm nə:rm/ ‘yet’	/bo:n/ ‘sky’
	/nəb/ ‘fire’	/ɔ:ɾinɔ/ ‘whom’	/a:n/ ‘elephant’
	/nəɾti/ ‘nature’	/ɔ:nm / ‘myself’	/mi:n/ ‘fish’
/s/	/surəŋgə m/ ‘cave’	/ubə:sdəɾr/ ‘asthma’	/a|vəɾs/ ‘to stop’
	/se:li/ ‘sari’	/nəuɾusə m/ ‘midnight’	/idm nas/ ‘out of’
	/sinvil/ ‘ring’	/pi:rpirst/ ‘sunset’	/a|vəɾs/ ‘to stop’

Consonant	Initial	Medial	Final
	/si:rɔ:j/ 'cuminseed' /sɔkke:r/ 'sugar'		
/ʃ/	---	/dɔʃttm / 'to guide' /næʃt/ 'to weave' /eʃvi/ 'to tell'	/ægi:ʃ/ 'how' /ðmkæʃ/ 'to us' /ɔd̥m dɔ:ʃ/ 'without'
/z/	---	/kəzvar/ 'rock'	/kəz/ 'stone' /itz/ 'five' /næz/ 'shade'
/c/	---	/fɔ:ci/ 'pain' /ætci/ 'to dwell' /maɾcim/ 'again' /tecɿ/ 'to thread' /i:ci:/ 'to become' /pɔ:rnmɿcuc/ 'fog'	/ĩɾc/ 'rat' /piɾc/ 'tiger' /u:c/ 'needle' /mutɿkæc/ 'widow' /kʰɔ:c/ 'air'
/ʒ/	/ʒa:kiɿ/ 'blouse' /ʒa:kkæɿ/ 'blouse'	/pi:kʒi/ 'to joke' /tiɿæʒi/ 'climb' /eʒikittm / 'to hang up' /ra:ʒa:li/ 'vulture' /ɔʒæɿt/ 'to fighten' /ɔʒɔ:ʃ/ 'brave' /rɔ:ʒmɔ:/ 'prince'	/eʒ/ 'today' /moʒ/ 'buttermilk' /a:væʒ/ 'steam'

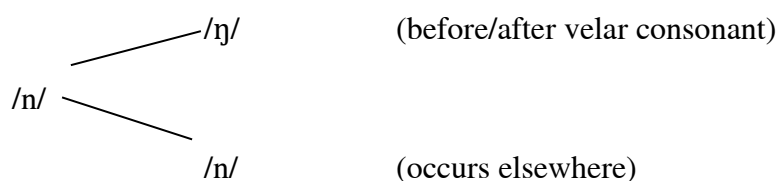
Consonant	Initial	Medial	Final
/r/	/rɑ:ŋ/ 'queen'	/ni:ru/ 'water'	/duvə:r/ 'still'
	/ro:ʃ/ 'king'	/na:rəi/ 'crane'	/bi:r/ 'sun'
	/ra:ni go/ 'princess'	/bærc/ 'life'	/dʰər/ 'valley'
/ɾ/		/murʃt/ 'to break (stick)'	
/ɾ/	---	/eɾu/ 'thunder'	/gæɾ/ 'pond'
		/puɾə:/ 'pigeon'	/gə:ɾ/ 'bear'
		/eɾmǝŋ/ 'sand'	/næɾ/ 'paddy'
/l/	---	/malerijə/ 'malaria'	/paɔ:l/ 'day'
		/se:li/ 'sari'	/peruvel/ 'fast'
		/kũɖlm / 'hut'	/kujil/ 'Cuckoo'
/l/	---	/nǝɭi/ 'stream'	/na:l/ 'date'
		/a:lər/ 'through'	/uɭñə:l/ 'spring'
		/fəlm / 'bangal'	/a:l/ 'male'
/ɭ/	---	/ki:ɭm / 'bolt'	
		/paɭvi/ 'to love'	/pʰaɭ/ 'flood'
		/e:ɭi/ 'poor'	/ikiɭ/ 'earthworm'
		/kəɭvi/ 'wasp'	/pʰɭ/ 'silver'
		/u:ɭ/ 'onion'	
/v/	/vafk/ 'pestle'	/kivi/ 'ear'	/oɭev/ 'bad'
	/vɛki:t/ 'to rest'	/kuɭvi/ 'wasp'	/kɛv/ 'pus'
	/væsərti/ 'to dislike'	/pervərtu/ 'to kiss'	/ma:v/ 'deer'
/j/	/jurcci/ 'to plead'	/kukɔji/ 'not'	/uɖɭkaj/ 'palm'
	/jɛ:tm / 'which'	/əɖəɔji/ 'or'	

Consonant	Initial	Medial	Final
	/jəlm / 'where'	/bæji/ 'thick'	

2.4 Major Allophonic Distribution

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme's allophones are all alternative pronunciation for a phoneme, the specific allophone selected in a given situation is often predictable. The data show the following allophonic variation –

Phoneme /n/ has two allophones /n/, /ŋ/



Examples:

/nətɪ/ 'nature'

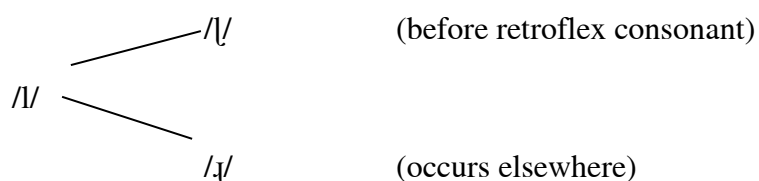
(this /ŋ/ in other places acts as a separate phoneme)

/sɪŋgəm/ 'lion'

/ʊŋɡɪft/ 'to grab'

/æ:ŋɡvɪʃɪ/ 'to sigh'

Phoneme /l/ has two allophones /ɭ/, /l/



/nɔɭi/ 'stream'

/a:ɭər/ 'through'

/fəɭm / 'bangel'

/ki:ɭm / 'bolt'

/pɑɭvi/ 'to love'

/e:ɭi/ 'poor'

/kɔɹʊi/ ‘wasp’

/u:ɹ/ ‘onion’

2.5 Diphthongs

From quality point of view, vowel sounds are of two types: monophthong and diphthong. Monophthongs are pure vowels and diphthongs are gliding vowels. A vowel which does not change in quality may be called a monophthong and a vowel sound continually changing quality may be called a diphthong. Diphthong refers to the vowel where there is a single noticeable change in quality during a syllable. Somewhat depending upon the mood of speaker it may be realized as either diphthong or vowel cluster. It refers to more than one adjacent vowel sounds occurring within a word. There are some vowel clusters realized in Toda language. When two vowel sequences are pronounced in a single syllable then it is called a diphthong. Such as

Diphthongs	Initial	Medial	Final
/ai/	/aɪjæc/ ‘at’	/ai ñɔɹ/ ‘five hundred’	
/əu/	---	/ʊəʊʊə:l mi:n/ ‘pomfret’ /pəʊʊn/ ‘new’	/gæɹəʊ/ ‘storm’
/əi/	---	/pə:ləivənəm/ ‘desert’ /be:rvəit/ ‘blind’ /nurəi i:rəl/ ‘lung’	/na:rəi/ ‘Crane’ /modələi/ ‘crocodile’ /nəttəi/ ‘snail’
/əo/	---	/oɭləoɭə:r/ ‘fast’	---
/iu/	---	/mɔ:jiuɟmi/ ‘to drown’	---
/io/	---	/iddm ɬm valliɔɹə/ ‘college’ /pɔɭɭio:ɖərm / ‘school’ /pɔɭɭio:ɖə di:ɾm/ ‘school bag’	---
/ei/	---	/peida:mm / ‘weight’	---
/æa/		/ud ^h æaɹʊ/ ‘equal’ /uɔdæaɹʊ/ ‘flat’	
/æi/	---	/pæijdəl/ ‘fat’ /pæijdəsmɔ̃g ^h / ‘fat man’ /pæijdəs gm g ^h / ‘fat woman’	---

2.6 Consonant Sequences

Consonant Cluster:

A consonant cluster is a group of consonants (CC) which have no intervening vowel and that combination of consonants which come in a single syllable. Consonant clusters are type of Consonant sequences It may occur at initial position (onset) as well as final position (Coda) of the syllable. Consonant clusters of Toda are given below.

For example,

/kt/	/tiokt/	‘fart’
/pʈ/	/pʈm stu/	‘full’
/ʃk/	/kəʃk/	‘eagle’
/ʃm/	/biʃm/	‘venom’
/ʃb/	/pudəʃb/	‘heel’
/ʃd/	/madm kəʃd/	‘treatment’
/rd/	/somærd/	‘smart’
/rt/	/kort/	‘dwarf’
/ʈc/	/iʈc/	‘rat’
/ʈn/	/kuʈn/	‘monkey’
/ʈʈ/	/eʃkəʈʈ/	‘hiccough’
/ʃʈr/	/iʃʈri/	‘soap’
/ʈt/	/oʈtkeʃtm /	‘to crush’

In Toda there are two types of consonant combinations which have no intervening vowel. They are (a) Heterogeneous consonant consequences and (b) Homogenous consonant sequences.

a) Heterogeneous consonant consequences

A consonant cluster is a group of consonants (CC) which have no intervening vowel and that combination of consonants occur in different syllables.

/kt/	/tio:kt/	‘fart’
/ks/	/pa:tuka:ksi/	‘to repeat’
/kc/	/tiŋkci/	‘sprain’

/kʃ/	/pi:kʃi/	‘to joke’
/km/	/məikmm /	‘faint’
/kʊ/	/ɛʔəkʊi:cci/	‘to fall down’
/gm/	/mi:gməʊ/	‘joint’
/gm/	/a:gmə/	‘rope’
/gʊ/	/mi:kməgʊərtm /	‘to keep’
/sd/	/arkəsɔərn/	‘foundation’
/sn/	/enfaʔəʔkisni/	‘to be able’
/sm/	/auɔə:mservismi/	‘to approve’
/sk/	/o:riskuʃə:lm /	‘some one’
/sʊ/	/baʔpm mkisʊismi/	‘to rebel’
/ʃp/	/a:ʃpittiri/	‘hospital’
/ʃd/	/madm kɛʃd/	‘treatment’
/ʃt/	/diviʃtivi/	‘pimple’
/ck/	/parckoji/	‘out’
/ct/	/pactm :rttm /	‘to leak (as a pot)’
/cp/	/nərcpəŋɔəcci/	‘to nurse’
/ʃk/	/gə:ʃkm ʃtm /	‘building’
/ʃʊ/	/mɔə:ʃvi/	‘to fade’
/rk/	/pe:rkəʔt/	‘diarrhoea’
/rk ^h /	/ti:rk ^h ɔəʔ/	‘comb’
/rg/	/u:rgɔə:ji/	‘pickle’
/rm/	/mirmgəʔɔəʔr/	‘claw’
/rʊ/	/be:rʊit/	‘blind’
/ʔd/	/eʔdɔəʔm/	‘buffalo’
/ʔc/	/ʔʔc/	‘rat’
/ʔt/	/ki:ʔtik/	‘spoon’

/ɾn/	/kuɾn/	‘monkey’
/ɾm/	/gɔɾmogəi/	‘elbow’
/ɳd/	/koɳdo:vi/	‘cataract’
/ɳm/	/kaɳmun/	‘face’
/ɳv/	/kutməɳvəit/	‘to turn back’
/nb/	/mi:nbob/	‘moth’
/nk/	/mɛ:nkɔt/	‘wood pecker’
/nd/	/ku:rm ndɔɽtu/	‘ring finger’
/ns/	/si:nsaɽɽi/	‘pan box’
/mp/	/ɳottəmpuskiɽtu/	‘to strike’

b) Homogeneous consonant sequence (Gemination)

These sequences consist of sound combination that does not differ in their place and manner of articulation. Gemination refers to the occurrence of two same consonants at one place. Gemination literally means "twinning". Homogeneous consonant clusters consist of sound sequence that does not differ in their place and manner of articulation. The first consonant of the such clusters is usually unreleased. It appears from the available data that there are 15 homogenous consonant clusters in Toda. They are as follows-

-kk-	/pakkɛn/	‘full’
-gg-	/paggətti/	‘division’
-cc-	/kaɽicciti/	‘subtraction’
-ʃʃ-	/eʃʃt/ to say/	‘tell’
-ʃʃ-	/dibiʃʃi/	‘to taste’
-tɽ-	/otɽəkəm/	‘camel’
-dɽ-	/maɽɽm /	‘head’
-tt-	/kattirik/	‘scissors’
-dd-	/meddi/	‘methi’
-bb-	/kabbɔɽ/	‘jaggery’
-pp-	/appəɽm/	‘papad’
-ll-	/ɛɽm nillm /	‘to slip’

-l-	/kuɭlaji/	‘to deny’
-ŋŋ-	/kaŋŋaɪ/	‘mirror’
-nn-	/innær/	‘yesterday’
-mm-	/ammm /	‘our’
-ɽɽ-	/paɽɽəm/	‘cockroach’
-ʋʋ-	/ʋəʋʋə/	‘bat’
-rr -	/kɔrrəkurt/	‘to punish’
-ɸ-	/ʋɸəri/	‘cucumber’

2.7 Basic Syllabic Structure

A syllable is a unit of organization for a sequence of spec sounds. A syllable is typically made up of a syllable nucleus (i.e., vowel) with optional initial and final margins (i.e., consonants). A syllable which ends with a vowel is called open syllable whereas a syllable ending in a consonant is called closed syllable. A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns. So according to the structure of syllable two types of syllables are found in Todalanguage. These are as follows,

A syllable is a unit of organization for a sequence of speech sounds. In most theories of phonology, the general structure of a syllable (σ) consists of three segments onset, nucleus, coda. The syllable is usually considered right-branching, i.e. nucleus and coda are grouped together as a "rime" and are only distinguished at the second level. A coda-less syllable of the form V, VV, CV, CVV, CCV, etc. is called an open syllable (or free syllable), while a syllable that has a coda i.e. VC, CVC, CCVC, CVCC, CCVCC etc. is called a closed syllable (or checked syllable).

The basic syllabic structure of Toda mother tongue is as follows
Onset The onset is the consonant sound or sounds at the beginning of a syllable, occurring before the nucleus. Most syllables have an onset. However, in Toda, Onset is optional.
Nucleus The nucleus is usually the vowel in the middle of a syllable. Generally, every syllable requires a nucleus (sometimes called the peak), and the minimal syllable consists only of a nucleus, as in the Todaword /a/ ‘come’ or /ai/ ‘this’. The syllable nucleus is usually a vowel, in the form of a monophthong, diphthong. It is obligatory in Toda.
Coda The coda comprises the consonant sounds of a syllable that follow the nucleus, which is usually a vowel. It is optional inToda. Therefore the basic syllabic structure in Toda is i.e. V, VV, CV, VC, CVV, CVC, CCV, CCVC, CVCC, CCVCC.

Open Syllable : A syllable which ends with a vowel is called open syllable. Example

Words	Syllabic Structure	Gloss
/a/	/V/	‘come’
/ti/	/CV/	‘she’
/sui/	/CVV/	‘needle’

Closed Syllable: A syllable ending in a consonant is called closed syllable. Example

Words	Syllabic Structure	Gloss
/ɪt/	/VC/	‘brick’
/tel/	/CVC/	‘oil’
/ʃant/	/CVCC/	‘sober’

Syllabic Pattern

Again, the words of this language may consist of monosyllable or more than that. For example,

- a) Monosyllabic
- b) Disyllabic
- c) Trisyllabic
- d) Tetrasyllabic

(a) Monosyllabic Pattern A monosyllabic contains a single syllable.

Words	Syllable Structure	Gloss
/kol/	CVC	‘leg’
/ni/	CV	‘you’
/uc/	VC	‘needle’
/dʒʊ	CVC	‘pillar’
/dəm/	CVC	‘cow’
/hɔdʰ/	CVC	‘Slope’
/mɪʃ/	CVC	‘moustache’
/dʰər/	CVC	‘valley’
/eɾu/	VCV	‘thunder’
/kɔɾ/	CVC	‘umbrella’
/kip/	CVC	‘broom’
/ɔn/	VC	‘I’
/eɾi/	VCV	‘poor’

(b) Disyllabic Pattern

A word that consists of two syllables is called a Disyllable and is said to be disyllabic.

Words	Syllable Structure	Gloss
/pa.ɹi/	CV-CV	‘ceiling’
/oʃ.id/	VC-VC	‘to fear’
/eʃ.vi/	VC-CV	‘to tell’
/en.oʃ/	VC-VCC	‘husband’
/kaʃ.ti/	CVC-CV	‘tumour’
/ki.nəi/	CV-CVV	‘mother’s sister’s husband’
/æg.iʃ/	VC-VC	‘how’
/ʊɛ.kit/	CV-CVC	‘to rest’
/həʃ.ni/	CVCC-CV	‘to feel’
/aɣ.mə/	VC-CV	‘rope’
/iʃt.tm /	VCC-CV	‘to become’
/tert.vi/	CVCC-CV	‘open’
/do.donm/	CV-CVCC	‘sandalwood’

(c) Trisyllabic Pattern

Words	Syllable structure	Gloss
/mict.me.gəm/	CVCC-CV-CVC	‘dust’
/mmg.gm .nəʃ.tu/	CVC-CV-CVC-CV	‘upwards’
/gə.ʃəʊ.kəl.mm /	CV-CVC-CVC-CV	‘winter’
/mad.dəʌt.kəʊs/	CVC-CVCC-CVCC	‘autumn’
/koʃ.tu.gərc.ci/	CVC-CV-CVCC-CV	‘pale’
/ʊp.pmm.kəʃt.mi/	VC-CVC-CVCC-CV	‘hard’
/uʃ.ti.ji/	VC-CV-CV	‘to thank’
/dud.ɔu.tu/	CVC-CV-CV	‘to wake up’
/daʃt.km .pəʃm/	CVCC-CV-CVCC	‘coat’
/gəʃ.mo.gəi/	CVC-CV-CVV	‘elbow’
/bɔʃ.bor.ʃəm/	CVC-CVC-CVC	‘bird’
/a.ʃə.gm /	V-CV-CV	‘beak’
/pʊl.mə.ʃi/	CVC-CV-CV	‘sparrow’
/rə.ʃə.ʃi/	CV-CV-CV	‘vulture’
/sə.gə.ʃi/	CV-CV-CV	‘bug’
/beʃ.ka.ban/	CVC-CV-CVC	‘butterfly’
/mirm.go.ʃɹ/	CVCC-CV-CVCC	‘claw’
/i.ʃa.km /	V-CV-CV	‘feather’
/æŋg.vi.ʃi/	VCC-CV-CV	‘to sigh’
/paʃ.ʃim.pəʃ/	CVC-CVC-CVCC	to greet

(d) Tetrasyllabic

Words which have four syllables are called tetrasyllabic words. The example of tetrasyllabic words are as follows.

Words	Syllable Structure	Gloss
/pi.cə.dʒæ.təɪt/	CV-CV-CV-CVVC	‘to annoy’
/mɪ.ɡ ^h .ə.vət.ɡm ɡ ^h /	CV-CV-CVC-CVC	‘bride’
/kɔj.kən.ŋa.ti/	CVC-CVC-CV-CV	‘spectacles’
/ka.ban.va.rəm/	CV-CVC-CV-CVC	‘tool’
/pɒf.ku.dɪ.jal/	CVC-CV-CV-CVC	‘rich’
/pu.nərm.boc.ci/	CV-CVCC-CVC-CV	‘other’
/dən.bɒt.ki.sərt/	CVC-CVCC-CV-CVCC	‘sober’
/ud ^h .mar.ti.jəm.ʁ/	VCCVCCVCCVCC	‘equal’
/ɪf.nətm.vi/	VC-CV-CV-CV	‘to die’
/i.dm.tm.vɔɪr/	V-CV-CV-CVCC	‘high tide’
/du.vɔɪ.ko.faj/	CV-CVC-CV-CVC	‘cattle’
/ku.rm.n.dɔɪ.tu/	CV-CVC-CVC-CV	‘ring finger’
/neɪ.ku.ti.ʁ.ʁu/	CVC-CV-CVV-CV	‘Heart’
/nu.rəi.i.rəl/	CV-CVV-V-CVC	‘lung’
/mo.dal.keɪ.vi/	CV-CVC-CVC-CV	‘to warn’
/pe.rm.ŋ.gə.jəm/	CV-CVC-CV-CVC	‘asafoetida’
/pa.ka.vɔɪtm /	CV-CV-CVC-CV	‘to talk’
/ki.ti.kærm /	CV-CV-CVC-CV	‘to scold’
/bi.ʁ.dʒuttm /	CV-CV-CVC-CV	to insult

(e) Pentasyllabic

Those words that have five syllables are called pentasyllabic words. The example of pentasyllabic words are as follows.

Words	Syllable Structure	Gloss
/o.mə.və.dʒi.jəm/	V-CV-CV-CVV-CVC	‘we all’
/a.dən.tə.və.tm m/	V-CVC-CV-CV-CVC	‘these’
/or.is.ku.ʁ.lm /	VC-VC-CV-CV-CV	‘some one’
/nɔd.se.ri.jər.ti/	CVC-CV-CV-CVC-CV	‘season’
/oɪtm.kis.vɔɪtm /	VCC-CV-CVC-CVC-CV	‘neatly’
/ga.ɪtm.ku.tm /	CV-CV-CV-CV-CV	‘narrow’
/və.və.dʒm.mafk.mi/	CV-CV-CV-CVCC-CV	‘to heat’
/mo.jik.mi.vi.ʁi/	CV-CVC-CV-CV-CV	‘to faint’
/dm.və.ɪt.paɪ.am/	CV-CV-CVC-CV-CVC	‘cooking pot’
/km.ti.mæ.ri.jəm/	CV-CV-CV-CV-CVC	‘chick’

/mak.ka.so.ləm.id/	CVC-CV-CV-CVC-CV	‘corn flour’
/pe.rad.ma.ri.ci/	CV-CVC-CV-CVC-CV	‘cholera’
/kaŋ.də.mi.ru.gəm/	CVC-CV-CV-CV-CVC	‘rhinoceros’
/kil.ma.ri.ku.tm /	CVC-CV-CV-CV-CV	‘nest’
/al.ar.ti.t.səs.mɔ̃g ^h /	VC-VC-CVC-CVC-CVC	‘widow’
/kaŋ.də.mi.ru.gəm/	CVC-CV-CV-CV-CVC	‘rhinoceros’
/kak.kə.və.lip.pu/	CVC-CV-CV-CVC-CV	‘epilepsy’
/au.dəm.ser.vi.s.mi/	VV-CVC-CVC-CVC-CV	‘to approve’
/id.du.tə.duc.ci/	VC-CV-CV-CVC-CV	‘small pox’
/no.jir.bm .sars.tm /	CV-CVC-CV-CVCC-CV	‘to complain’
/meɖ.dm .km t.tm c.ci	CVC-CV-CVC-CVC-CV	‘to mend’
/mæ.ɟk.vət.tm .kæc.ci/	CVCC-CVC-CV-CVC-CV	‘to polish’

(f) Hexasyllabic

Those words that have six syllables are called hexasyllabic words. The example of hexasyllabic words are as follows.

Words	Syllable Structure	Gloss
/ka.ra.tu.mu.rə.tu/	CV-CV-CV-CV-CV-CV	‘roughly’
/a.vɔn.vac.ci.ec.cit/	V-CVC-CVC-CV-CV-CVC	‘mother’s mother’
/a.vɔ.dm .se.ri.su.ti/	V-CV-CV-CV-CV-CV-CV	‘false’
/baɭ.pm m.kis.vi.s.mi/	CVC-CVC-CVC-CVC-CV	‘to rebel’
/a.vɔ.tm .kis.vəs.kis.mi/	V-CV-CV-CVC-CVC-CVC-CV	‘to refuse’
/voc.cis.nuɖ.ses.mi/	CVC-CVC-CVC-CVC-CV	‘to find’
/san.de.gəm.pa.tm t.tm /	CVC-CV-CVC-CV-CVC-CV	‘to doubt’
/mu.dəl.ki.jə.mo.dəc.ci/	CV-CVC-CV-CV-CV-CVC-CV	‘to praise’
/næɲ.km t.sut.ma.ri.ci/	CVC-CVC-CVC-CV-CV-CV	‘acidity’
/bæ.lm .vi.fə.kat.mi/	CV-CV-CV-CV-CVC-CV	‘leucoderma’
/i.dm k.km .sa.ma.nəm/	V-CVC-CV-CV-CV-CVC	‘tongs’
/nɔ.dm .rm .ma.rm .vi.fi/	CV-CV-CV-CV-CV-CV-CV	‘weather’
/nɔ.dm .rm .ma.rm .vi.fi/	CV-CV-CV-CV-CV-CV-CV	‘weather’
/u.ba.jɔ.gə.mis.tiv/	V-CV-CV-CV-CVC-CVC	‘to wed’
/ek.səm.ma.du.kis.ti/	VC-CVC-CV-CV-CVC-CV	‘attempt’
/aŋ.ŋo.nu.də.və.it/	VC-CV-CV-CV-CV-VC	‘brother’
/bæ.lm .vi.fə.kat.mi/	CV-CV-CV-CV-CVC-CV	‘leucoderma’
/pe.ra.təv.ka.rə.təv/	CV-CV-CVC-CV-CV-CVC	‘mother’s sister’
/pa.la.kai.jo.tə.aŋ.ən/	CV-CV-CVV-CV-CV-VC-VC	‘step brother’
/pa.təm.kɔ.ŋə.su.vic.ci/	CV-CVC-CV-CV-CV-CVC-CV	‘to miss’
/vɔn.nɔn.kɔ.ŋə.su.vic.ci/	CVC-CVC-CV-CV-CV-CVC-CV	‘to need’
/mu.dəl.ki.jə.mo.dəc.ci/	CV-CVC-CV-CV-CV-CVC-CV	‘to praise’
/a.və.dj.jəm.je.ta.vətt/	V-CV-CV-CVC-CV-CV-CVCC	‘to discuss’

2.8 Suprasegmental features

The supra segmental features include Tones, Length and Nasalization. They are realised with the vowels. A feature of speech sound, whose domain can be more than a single segment, is referred to as a suprasegmental. Under this heading length, stress and intonation can be discussed.

2.8.1 Vowel length

A term used in Phonetics to refer to the physical duration of a sound or utterance, and in Phonology to refer to the relative durations of sounds and syllables when these are linguistically contrastive. Sometimes the term is restricted to phonological contexts, the phonetic dimension being referred to as ‘duration’. Phonologically long and short values are conventionally recognized, for Vowels.

/a: /	/a:vərt/	‘to speak’
/i: /	/bi:kd/	‘to lie’
/e: /	/pɪte:ʃdi/	‘to instruct’
/o: /	/bo:tətm /	‘to swell’
/u: /	/ku:bid/	‘to mutter’
/æ: /	/æ:sdm d/	‘to tell’
/ə: /	/mɪdəlkiʒə:st/	‘to feel’
/ɔ: /	/bɔ:ʒməd/	‘to translate’
/m: /	/ɛɾknm :ʒ/	‘downwards’

2.8.2. Nasalization

Nasalization is a way of pronouncing sounds characterized by resonance produced through the nose in course of which the velum is lowered, so that some air escapes through the nose during the production of the sound by the mouth. In Toda nasalization occurs with or without the influence of nasal consonants. Nasalization is not phonemic in Toda. But some words with nasal vowels are found in this language. No minimal pair could be formed to establish nasalization as phonemic in Toda. In Toda nasalization occurs with or without the influence of nasal consonants.

The nasalized consonants are m, ñ, ɲ, ŋ , ŋ̃.

/m /	/macci/	‘cot’
/ñ /	/soñəlm /	‘window’
/ɲ /	/perm ɲgəjəm/	‘asafoetida’

/ ñ /	/mættiñi/	‘staircase’
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The nasalized vowels areã, ã, õ, ù, ï, ã, ê, õ, ã.

/ ã /	/gãɾɔt/	‘small’
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/ ã /	/ẽʃudi/	‘to encourage’
-------	---------	----------------

/ õ /	/põʃvi/	‘ripe’
-------	---------	--------

/ ù /	/kũɖlm /	‘hut’
-------	----------	-------

/ ã /	/pagã/	‘smoke’
-------	--------	---------

/ ê /	/vẽkit/	‘to rest’
-------	---------	-----------

/ ï /	/pĩnnm /	‘after’
-------	----------	---------

/ õ /	/põkitm /	‘to cough’
-------	-----------	------------

/ ã /	/ãʃt/	‘good’
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2.8.3 Tone

By analyzing the collected spoken data of Toda, it could be assumed that it is a non-tonal language. No tones are found in this language which would cause meaning difference.

2.8.4 Stress

The matter of stress is not quite clear

- (a) Stress is on the first syllable except when it doesn’t have /a/ and the second syllable does.
- (b) Stress is barely perceptible.
- (c) Stress typically falls on the penultimate syllable of a word, however, if the penultimate vowel in a word with more than two syllables is schwa, stress falls on the preceding syllable.

3. MORPHOLOGY

3.1 Introduction

Morphology deals with words and their declensional pattern as well as verbs and their conjugational pattern. Morphology of Toda is discussed under Noun, Verb, Adjectives and Adverbs. Toda is an agglutinating type of language. That means, here words are formed by adding syllables or letters (i.e. affixes) or different postpositions to the stem and different endings are used to form different types of words. For example /g^hər/ ‘house’ is a word and /g^həre/ ‘houses’ also is a word which is a combination of /g^hər/ ‘house’ + /- e/ (plural marker).

3.2 Word Formation Process

The words in Toda may consist of a single free morph or more than one free morph or a combination of free and bound morphs. The various combinations are as follows.

One free morpheme /pənni/ ‘dew’

One free and a bound morpheme /pənni keṭukkum/ ‘ice’ here /pənni keṭukkum/ is made up of one free morpheme /pənni/ ‘dew’ and a bound morpheme /keṭukkum/

/gm g^həm/ ‘girl’ is a word and /gm g^həm/ ‘girls’ also is word which is a combination of /gm g^h/ ‘girl’ + /əm/ (plural marker).

free morpheme - /gm g^h/ ‘girl’ - /gm g^həm/ ‘girls’

Bound morpheme - /əm/ (plural marker).

Word formation is the creation of a new word or lexeme from an existing one or entirely different one. The common word formation processes present in Toda are as follows. There are a few types of word formation found in Toda language such as, Affixation, Derivation, Compounding and Reduplication.

Affixation

Affixes are added with the root or base or allomorph of a root or base, i.e., a morpheme. According to the collected data only a few prefixation processes are found in this language. Some processes of Suffixation are also available. A large number of words in Toda are being derived from other existing words by using prefixes or suffixes.

Prefixation

/moji/	‘Ink’
/moji kuṭu/	‘ink pot’

Suffixation

- /kəṭəṭm / ‘child’ + /əm/ ‘suffix’ > /kəṭəṭəm/ ‘children’
- /mṣq^h/ ‘boy’ + /əm/ ‘suffix’ > /mṣq^həm/ ‘boys’

- /anər/ 'House' + /əm/ 'suffix' > /anərəm/ 'houses'

Reduplication

The word is also being formed by repetition of the identical form. This is a productive process of word formation. Reduplication may be complete or partial. Examples of Reduplication in Toda are as follows

/aɭək aɭək viʃi/	'to disappear'
/gɔɾə gɔɾt/	'punishment'
/kels kelst/	'to work'
/ʃir ʃirm /	'to sprinkle'
/pupuci/	'to bloom'

Compounding

A compound is a lexeme that consists of more than one stem. Compounding is the word formation that creates compound lexemes by the process of derivation. The meanings of the words interrelate in such a way that sometimes a new meaning comes out which is very different from the meanings of the words in isolation.

/meɭk/	'wax'	+ /vatt/	'candle'	> /meɭk vatti/ 'wax candle'
/moji /	'ink'	+ / kuɽu /	'pot'	> /moji kuɽu / 'inkpot'
/km jiɽi/	'cock'	+ /kūrt/	'fight'	> /km jiɽi kūrt/ 'cock-fight'
/aʃk/	'rice'	+ / id/	'flour'	> / aʃk id / 'rice flour'
/vəŋɽi/	'coach'	+ /gətər/	'horse'	> /gətər vəŋɽi/ 'horse coach'

Borrowing

In Toda some words are taken from English, Tamil, Kannada, Malayalam and due to extensive usage, they are nativized.

For Example – (from English)

/narʃ/	'nurse'
/peppar/	'newspaper'
/bəs/	'bus'
/kappi/	'coffee'

For Example – (from Tamil)

/eləkkaj/	'cinnamon'
/mundiri /	'cashew'
/kattirikaji/	'brinjal'
/pugəi vaŋɽi/	'train'
/vəŋɽəkəɽi/	'lady's finger'
/sunnamm /	'lime'

For Example – (from Kannada)

/bɛ̃.ɭm li/	‘garlic’
/pu koʃ/	‘cauliflower’
/min/	‘fish’

For Example – (from Malayalam)

/uɭi/	‘onion’
/paɭɳaɳi/	‘pea’

Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate. Examples of suppletion in Toda include

/eʃt/	‘bull’	+ /uɣm dɛʃt/ ‘fight’	> /erm km ɬm ttu/ ‘bull fight’
/km jiɬi/	‘cock’	+ /uɣm dɛʃt/ ‘fight’	> /km jiɬi kũrt/ ‘cock-fight’
/kalɕviɬm ɬm /	‘to disarrange’	- /arkitm /	‘to arrange’
/iʃttm /	‘to pull’	- /kiʃtɛtm /	‘to pull out (tooth)’
/kaʋəl katərn/	‘police station’	> /gadpal/	‘police’

3.3. Word

A word unit is the smallest element that may be uttered in isolation having independent semantic or pragmatic content. A word is a unit which is a constituent at the phrase level. This stands in contrast to morpheme which is the smallest meaningful unit in the grammar of a language. There are open word classes, which constantly acquire new members, and also closed word classes, which acquire new members quite infrequently. Words are grouped into classes on the basis of their form and function, i.e., on the basis of their phonological, morphological and syntactic properties. The word class set up with nouns, verbs, adverbs, adjectives, postpositions, particles and function words. The nouns and verb formed with morphological rules and the rest of the word classes with syntactic reason. The pronouns also form a sub-class of nouns as they too are declined for case. Affixation (Prefixation and Suffixation), Derivation, Reduplication and the compounding are prominent morphological processes for the formation of the words. They are treated under derived nouns.

Based on morphological and syntactical structure the word classes of Toda are divided into following classes

- [1] Noun
- [2] Pronoun
- [3] Adjective
- [4] Verb

- [5] Adverb
- [6] Postposition
- [7] Conjunction

Out of these eight-word classes the nouns, pronouns, adjectives and verbs are based on morphological ground where as rest are based on syntactic ground.

Noun

Noun is a part of speech which denotes a person, place, thing, animal or idea. Actually, any word relates it referent to the actual entity of the world. a part of speech, inflected for case, denoting a tangible or intangible entity, referring to objects in the non-linguistic world or to concepts which are considered as forming entities parallel to real-world entities. For example

/kəɾəvæ/	‘pant’
/t̪həl/	‘moon’
/kɾʊ/	‘ear’
/nəl̪/	‘land’
/dat/	‘fire’
/surəm/	‘cave’

Pronoun

A grammatical component referring to earlier mentioned noun and functions as an anaphoric or deictic category. Pronoun is a form or a word which substitutes for a noun. Pronoun may Personal, Demonstrative, Relative, Interrogative, Indefinite and Reflexive in nature. For example,

/ɔ /	‘I’
/mɔh/	‘he’
/ku/ or /kʰɔ/	‘she’
/alər/	‘they’

Adjective

Adjective is a part of speech which has the main syntactic role to qualify a noun or noun phrase and gives more information about the object. It qualifies noun or noun phrases and provides additional details about it. A grammatical constituent, the main syntactic role of which is to qualify a noun or noun phrase, providing additional information concerning the subject or object signified. Examples

/pitt̪ivi /	‘clever’
/t̪ukt̪m /	‘heavy’
/ull̪iɔt̪ə/	‘honest’
/puɾenm /	‘new’

/dojem/ ‘big’.

Verb

A part of speech inflected for person, tense (sometimes for number) signifies activity or process. Verb is a part of speech which denotes an action or action process, whether ongoing, completed or undergone. It is a part of speech without case inflection, but inflected for tense, person and number. For example

/uʈʈ/	‘run’
/ʈɪʈ//	‘to eat’
/pɔnʈæʈ//	‘work’
/kɔʈʈ/	‘to give’
/micvəst/	‘to cover’.

Adverb

Adverb is a part of speech without inflection that is a modifier of a verb. it is a word that changes or qualifies the meaning of the verb. For example

/uʈʈkæʃvi/	‘neatly’
/kæciʈ/	‘loudly’
/meli/	‘slowly’
/milli/	‘kindly’

Postposition

Postposition is a part of speech placed after noun or pronoun in a sentence to refer to its position or relation with it. A part of speech placed before other words in composition and which expresses the relation it has to other elements in a sentence. For example,

/ɪʃ/	‘from’
/uriskətmɔ/	‘near’

Conjunction

Conjunction is a part of speech that joins two sentences. It functions as a connector which joins two syntactic elements of equal rank. It connects words, phrases, clauses or sentences together and binds together the discourse and filling gaps in its interpretation. In Todalanguage the conjunctions are

/ivilim/	‘but’
/ɔrinim/	‘so’
/alər/	‘and’

3.4 Declinable and Indeclinable

The Toda word classes can be broadly divided into two types declinable and indeclinable, depending upon the nature of their own. Those word class which decline for number, gender, person etc. are referred to as Declinable category. The entire declinable category will be further elaborated under the heading Noun Morphology and Verb Morphology.

Those which do not decline for number, gender, person etc are indeclinable category, such as, postpositions, conjunctions, adverbs, participles, interjections.

3.5 Noun Morphology

Noun Morphology deals with the nominal and pronominal forms and classifies them along with their declensional and inflectional affixes in association with Gender, Number, and Case etc. In this connection we will discuss here following aspects which the nouns of this language exhibit two numbers (singular and plural), two genders (masculine, and feminine), and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

A noun is a member of a syntactic class that includes words which refer to people, places, things, ideas, or concepts, whose members may act as any of the following subjects of the verb, objects of the verb, indirect object of the verb, or object of a preposition or postposition. Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/inflectional pattern in association with Gender, Number, and Adjective etc. The nouns in the language are marked by two numbers (singular and plural), two genders (i.e. masculine, and feminine); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). Thenounsinthelanguagearemarkedbytwonumbers(singularandplural), three genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

Noun

The Noun is a word class which takes number, gender and case markers. The nouns functions as a subject or an object in a construction and it denotes person, place, thing etc. Depending upon the forms, nouns may be categorized into three that are Basic, derived and diminutive. Analysing data we can see both basic and derived nouns in Todabut there is not a clear-cut evidence for diminutive.

3.5.1. Internal Structure

Toda is an agglutinating language. The nouns in the language are marked by two numbers (singular and plural). Nouns thus realised in Toda can be categorized into two broad classes namely i) Basic nouns and ii) Derived nouns

i) Basic nouns

Basic Nouns are those which are a class by itself as they are not derived from any other word class. The examples are

/dm vər/	‘forest’
/bær/	‘rock’
/eɾmǣŋ/	‘sand’
/niru/	‘water’
/kɔɾu/	‘mud’

The basic nouns can further be divided into a) Mass nouns and b) Count nouns.

a) Mass nouns

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form. For example

/tɪtkɔ/	‘fuel’
/eŋŋɔɪ/	‘oil’
/næʃ/	‘paddy’
/bɔʃ/	‘milk’
/vajtʋæɪ/	‘water’

b) Count nouns

Count nouns are those which can take some suffixes for indicating plurality. For example,

/pɔmmm /	‘fruit’
/muɾ/	‘egg’
/tɔnm/	‘cow’
/kɪɪ/	‘ear’
/mɔc/	‘cot’
/dori/	‘knife’
/min/	‘fish’

Apart from this there is another subdivision to identified nouns in this language. These are illustrated below

Animate and Inanimate

Animate Noun

/mɔ̃g ^h /	‘boy’
/mɔ̃g ^h əvətgm g ^h /	‘bride’
/gm g ^h əm/	‘woman’
/kəɾɔ̃t/	‘child’

Inanimate Noun

/bir /	‘sun’
/bɔɾ min/	‘star’
/tɪkaɭ/	‘moon’
/beɾmad/	‘cloud’
/niru/	‘water’

Human and Non-human

Human Noun

/mɔ̃g/	‘son’
/dəngɔ̃ɭ/	‘friend’
/gɔ̃g/	‘daughter’
/tanav/	‘mother’
/ejijəi/	‘father’

Non-human Noun

/eɾb/	‘ant’
/sæɖm /	‘ball’
/gəɾ/	‘bear’
/er/	‘bull’
/gɔ̃d/	‘cat’
/min/	‘fish’

ii) Derived Nouns

If it contains more than one morpheme by means of roots taking one or more affixes then it is called derived noun. In Toda language some nouns are derived either from the verb

or adjective or from another noun. The derived nouns are formed in two ways i) By adding derivational suffix to other words; ii) By compounding words.

Derived nouns are formed by adding derivational suffix. In languages some nouns can be derived from the verb or from any other noun by the addition of derivative suffixes. But in Todalanguage from the available data we have some instances of noun which are derived from verbal bases. These are called verbal noun. These are as follows

Words are formed from verbal base to Noun (verbal Noun)

- Noun + Noun forming suffix = Noun

/muttec / + /pɔn/ = /muttecɔn/ ‘cobbler’

/kepkaespɔn / + /pɔn/ = /kepkaespɔn/ ‘coppersmit’

/kɔres/ + /pɔtm / = /kɔrespɔtm / ‘gardener’

- Noun + Noun = Noun

/kɔŋ/ ‘eye’ + /kɔŋŋɔti/ ‘mirror’ = /kɔŋkɔŋŋɔti/ ‘spectacles’

/nir/ ‘water’ + /km ʃ / ‘room’ = /nirætkm ʃ/ ‘bathroom’

/kɔl/ ‘leg’ + /mut / = /kɔlmut/ ‘knee’

/eluv/ + /kɔtm / = /eluvkɔtm / ‘skeleton’

- Noun + Verb = Noun

/neln/ ‘land’ + /nəlɪkc/ = /nelnəlɪkc/ ‘earthquake’

- Verb + Noun = Noun

/itt/ ‘boiling’ + /kɔllm / ‘stone’ = /ittɪkɔllm / ‘brick’

Derived nouns by Compounding

A compound word is defined as the combination of two or more words to form a new word. For example,

/muttec / + /pɔn/ = /muttecɔn/ ‘cobbler’

/kepkaespɔn / + /pɔn/ = /kepkaespɔn/ ‘coppersmit’

/kɔres/ + /pɔtm / = /kɔrespɔtm / ‘gardener’

3.5.2. External Structure

The Toda nouns are inflected for Number, Gender, and Case. This language has two genders (i.e. masculine, feminine); and seven cases (nominative, accusative, dative, ablative,

genitive, locative and instrumental). The following description gives the details of Todagender, number, and case system.

As it is matter of fact that in noun morphology we deal with the form of noun and their declensional pattern in association with gender, number and case etc. In Toda we can see that nouns are getting inflected for gender, number and case. The pattern of inflection can be observed as in follows

Number

In the Toda language, numerals are nouns in that they occur with case suffixes. Numerals are commonly used when counting and when enumerating an entity of collection of items, in the environment typically preceding or following a noun. Examples of plural marker affixed to the noun are as follows.

Singular	Plural
/adənər/ they-GEN house ‘Their house’	/adənər-əm/ they-GEN house-PL ‘Their houses’
/bælt ketarm / white horse ‘The white horse’	/bælt ketar-əm / white horse- PL ‘The white horses’
/idm d̥m mæjin/ large tree ‘The large tree’	/idm d̥m mæjin-əm / large tree –PL ‘The large trees’
/ul̥li gm g ^h / good girl ‘The good girl’	/ul̥li gm g ^h əm/ good girl-PL ‘The good girls’

Gender

A grammatical gender is a system of noun classification. The nouns in Toda are inflected by two genders as male and female. Gender differentiation is determined by adding suffixes to the stem or by using two completely separate lexemes.

In Toda, the suffix /-n/ is used to indicate male gender in case of human nouns and the suffix and /-əi/-v/ in case of non-human nouns, the suffix /-n/ is used to indicate female gender in case of human and the suffix /-v/ and /-l̥/ in case of non-human nouns Example of male and female gender by using different suffixes are as follows.

Male	Female
/ejjəi/ ‘father’	/ tanav/ ‘mother’
/an/ ‘elephant’	/an/ ‘elephant’
/ʒ̥tu/ ‘goat’	/ʒ̥tu/ ‘goat’

/bəijɔɹ/	‘daughter-in-law’s father’	/bəijɔɹ/	‘daughter-in-law’s mother’
/tirtkeʃt/	‘cook’	/tirtkeʃt/	‘cook’
/dald mɔ̃g ^h /	‘lean’	/dald gm g ^h /	‘lean’

Example of male and female by using different lexemes are as follows.

Male		Female	
/enoɹɿ/	‘husband’	/dɔ̃fmaɹ ^h /	‘wife’
/mənʃnɪm/	‘man’	/gm g ^h əm/	‘woman’
/goɹəl/	‘bachelor’	/k ^h əvi gm b/	‘spinster’
/dɔ̃fmiarti aɹɿɿ/	‘widower’	/alartiʃsəs mɔ̃g ^h /	‘widow’
/gəɹ rɔ̃nm/	‘prince’	/gəɹ rəɹi/	‘princess’
/mɔ̃g ^h əvət mɔ̃g ^h /	‘bridegroom’	/mɔ̃g ^h əvət gm g ^h /	‘bride’
/mɔ̃g ^h /	‘boy’	/gəɹ gɔ̃g ^h /	‘girl’
/mɔ̃g ^h /	‘son’	/gɔ̃g ^h /	‘daughter’

3.5.3. Case

The case defines the relationship between the noun and the predicate in a sentence. Case is a relationship between the noun and the verb in a sentence, where verb controls the relation. The seven cases that are found in Toda are Nominative, Accusative, Instrumental, Dative, Ablative, Genitive and Locative.

Nominative Case

The nominative case (NOM) is one of the grammatical cases of a noun or other part of speech, which generally marks the subject of a verb or the predicate noun or predicate adjective, as opposed to its object or other verb arguments. Generally, the noun "that is doing something" is in the nominative, and the nominative is the dictionary form of the noun.

/məheʃ mədənbum əsguse/

Mahesh -NOM the mango eat.PST

‘Mahesh ate the mango’

/ɔ̃ɿ kilməɹ noɿʃni/

I-NOM bird see-PST

‘I saw the bird’

/ramm mokkəl vərɪji/

ram-NOM book that shyam-DAT give-SFP

‘Ramu will not come tomorrow’

Accusative Case

The accusative case (ACC) of a noun is the grammatical case used to mark the direct object of a transitive verb. In Toda, no overt case marker is used to express the accusative case.

/em tonman pus me/

We cow.PRL.ACC beat.PRS

‘We beat the cows’

/karɔɖaŋ min vətʃi/

the children fish.ACC catch.PST

The children caught the fish

Instrumental Case

The instrumental case (INS) is a grammatical case used to indicate that a noun is the instrument or means by or with which the subject achieves or accomplishes an action. The noun may be either a physical object or an abstract concept. The instrumental case is marked by the marker /-ar/, /-ət/ as in the following examples.

/ram en pənar nisən siɽ vərʃi/

ram me pen.INS letter write.PST

‘Ram wrote the letter with my pen’

/en pənar pər/

my pen.INS write.PRS

‘Write with my pen’

/menə məstət qətsi/

The tree axe.INS cut.PRS

The tree is cut with an axe

Dative Case

The **dative case** (DAT) is a grammatical case generally used to indicate the noun to which something is given. It is the grammatical case that marks typically the indirect object of a verb, the object of some ad positions or a possessor. In Toda the dative case is marked by /-kiɽ/ as in the following examples.

/ram sijamkiṭ bustak koṭʃi/
 ram-NOM shyam-DAT book that give-SFP
 ‘Ram gave the book to Shyam’

Ablative Case

In grammar, ablative case (ABL) is a grammatical case in various languages that is used generally to express motion away from something, although the precise meaning may vary by language. The ablative case is marked by the suffix /-nese/, /-nis/, /-nas/. The examples are given below.

/mohən marketnese tebilɖas vəsse/
 Mohon market. fromABL table buy.PST
 ‘Mohon bought a table from the market’

/irram mendɭ nis kərce/
 the leave.PL tree from.ABL fall.PRS
 ‘The leaves fall from the tree’

/ʃu:ləi ma:s nas mau uɖci/
 July month from rain start.PRS
 Rain starts from the month of July

Genitive Case

In grammar, genitive (GEN) also called the possessive case is the grammatical case that indicates some kind of possession. The genitive case in Toda is marked by the suffix the following examples.

/adən mɔ̃gʰ/
 they-GEN son
 ‘Their son’

/en kɔ̃jiəm/
 we-GEN 1PP-hand-PL
 ‘Our hands’

/adən kəŋɭm /
 she-GEN 3PP-eyes
 ‘Her eyes’

Locative Case

The locative case is a grammatical case which indicates a location.

In some sentences locative case is not marked. The locative case marker is not marked by any overt suffix in Toda as in the following examples.

/noi təbildər kitsuɖi/

The dog table on.LOC sit.PRS.PROG

‘The dog is sitting on the table’

/on imor uɖni/

I village.LOC live.PRS

‘I live in the village’

/amok^h marian gaɖən keɖsi/

he bird garden kill.PST

‘he killed the bird in the garden’

3.5.4. Pronoun

Introduction

A pronoun can replace a noun. It can also take gender, number and case markers like the noun. But the functional difference between a noun and a pronoun is that the pronoun cannot take an determiner and pronoun can be used in all persons whereas a noun always refers to the third person. Toda has following types of pronouns.

- a) Personal Pronoun
- b) Reflexive Pronoun
- c) Interrogative Pronoun
- d) Indefinite Pronoun
- e) Demonstrative Pronoun

a) Personal Pronoun

There are three persons in this language, first person, second person and third person. In all the tenses and moods these categories are distinguished. Example,

Person	Singular	Plural
First	/ɔn / ‘I’	/em / ‘we’
Second	/ni/ ‘you’	/nəm bəkənəm/ ‘you’

Third	/amok ^h / ‘he’ /akoh/ ‘she’ /ɔə / ‘it’	/ədam/ ‘they’
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b) Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun, adjective, adverb or pronoun to which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In Toda language, reflexive pronouns are

Pronoun	Singular	Plural
First	/ɔnɛ/ ‘myself’	/emmə/ ‘ourselves’
Second	/nɪɛ/ ‘yourself’	/nimmæ/
Third	/gm g ^h tonnm / ‘herself, /amɔ̃g ^h tonnm / ‘himself’ /adætoni/ ‘itself’	/ɔnnin/ ‘themselves’

c) Indefinite Pronoun

An indefinite pronoun is a pronoun that refers to one or more unspecified beings, objects or places.

Indefinite Pronoun	Gloss
/auvət/	‘everything’
/vɔr vɛkkinəm/	‘anybody’
/ajiaɭ inəm/	‘nobody’
/əvəɖən/	‘everybody’
/ɔɾæn m/	‘no one’

d) Interrogative Pronoun

An interrogative pronoun is a function word for the item interrupted in an information statement. Interrogative are also called wh-words in English.

InterrogativePronoun	Gloss
/innɔ/	‘what’
/edəvək/	‘when’
/jɔ̃ɭm /	‘where’
/jɔ̃tm /	‘which’
/ɔɾi/	‘who’

/ɔʃɪnɔ/	‘whom’
/əɖm /	‘why’

Usage in sentence:

/ɪrɔʃtək nɪ a:ŋgm vi:ccm ?/
 why you go be.PRS.PROG
 ‘Why are you going?’

/o:ʃɪjɔ mɔ̃gʰm ?/
 who he
 ‘Who is he?’

/o:ʃtm kutir ə:dm /
 whose horse that
 ‘Whose horse is that?’

/ə:l nən kəʃtəm?/
 where your children
 ‘Where are your children?’

e) Demonstrative Pronoun

Demonstrative Pronouns are deictic words that indicate which entities a speaker refers to and distinguish those entities from others. The demonstrative pronouns either of proximate or remote types is realized in two numbers that is singular and plural which are shown below.

Pronouns	Proximate	Remote
Singular	/ɪdm / ‘this’	/ə:dm / ‘that’
Plural	/adə:ntəvɔʃm m/ ‘these’	

3.5.5 Adjectives

Introduction

Adjective is a part of speech which has the main syntactic role to qualify a noun or noun phrase and gives more information about the noun or noun phrase. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number. Therefore, they are Non-variable in nature.

/uili moghə/ ‘The good boy’
 good boy

/uili gogh/ ‘The good girl’
 good girl

/gəɾ kəɾɔɾm / 'The small child'
small child.SING

/gəɾ kəɾɔɾə:m/ 'The small children'
small child.PRL

Depending on the place of use, the adjectives can be divided into two categories i.e. attributive adjective, predicative adjective. In Toda two types of adjectives are available.

1. Attributive Adjective

2. Predicative Adjective

1. Attributive Adjectives

This categorization of adjectives in Toda depends upon the position of adjectives in the sentence. Attributive adjectives are those adjectives which modify a noun by directly being linked to the noun as part of the noun phrase while predicative is directly linked to the verb as follows.

/bæɭt ketarm / 'white horse'
white horse

/idm dɪm mæ:jin/ 'The large tree'
large tree

/aɻukku kɔ̃ji/ 'Dirty hand'
dirty hand

/uɭli go:ɭm/ 'This good story'
good story

2. Predicative adjective

These are linked via a copula or other connecting device to the noun or pronoun they modify. In these cases, adjectives come after nouns. Example

/amɔ:nɪnəm doddmə na:ɭi/
DEM.Man.PL strong be-PRS.PL
'Those men are strong.'

/agm gh kivi kæ:li/

DEM. girl deaf be.PRS

‘That girl is deaf.’

Semantic Classification of Adjectives

Further, semantically Toda adjectives can be categorized into three, namely

- [1] Qualitative,
- [2] Quantitative and
- [3] Demonstrative adjective.

Qualitative adjective

The adjectives which attribute a quality to the nouns are called qualitative adjectives. The examples are

/idm d̪m mæ:jin/

the large.ADJ tree

‘The large tree’

/idm d̪m vəftək/

the bad.ADJ child

The bad child

Quantitative adjective

The adjectives which refer to the quantity of the nouns with which they occur are called Quantitative adjectives. In Toda the use of Quantitative adjectives are as follows.

(a) When the numerical unit is followed by the relevant attributed nouns, the nouns do not take the plural marker in Toda. For example,

/ni aɖu pəʊvəm tittuvi/

you two.ADJ banana eat.OBLIG.

You should eat two bananas

(b) When the quantity is in indefinite unit followed by the attributed nouns. For example,

/ɔs nir/

Some water

‘Some water’

/pɔtk minɔm/

Some fish

‘some fish’

3.5.6. Numerals

Numeral, denoting a number, is a grammatical category distinguishing between singular and plural. The numbers in Todamay be classified as Cardinals, Ordinals and Fractional.

Cardinal Numerals

The form of cardinal number found in Toda in following ways.

Cardinals	Gloss
/ud/	‘one’
/æd/	‘two’
/mud/	‘three’
/noŋ/	‘four’
/itz/	‘five’
/ɔr/	‘six’
/eu/	‘seven’
/et/	‘eight’
/unboθ/	‘nine’
/pət/	‘ten’

From eleven onwards the numerals are form ‘one’, ‘two’, ‘three’ etc. The formation of eleven to nineteen is as follows.

/pənud/	‘eleven’
/paned/	‘twelve’
/ponmud/	‘thirteen’
/paŋ/	‘fourteen’
/puc ^h /	‘fifteen’
/par/	‘sixteen’
/pm/	‘seventeen’
/pɔtə/	‘eighteen’
/ponbɔd/	‘nineteen’

From twentyone onwards the numerals

/ʊət uʃ/	‘twenty one’
/ʊət æd/	‘twenty two’
/ʊətits/	‘twentyfive’
/ʊətunbət/	‘twentynine’

From thirty one onwards the numerals

/mʊpətuc/	‘thirty one’
/mʊpətits/	‘thirty five’
/mʊpət unbət/	‘thirty nine’

From forty one onwards the numerals

/nəlpət uʃ/	‘forty one’
/nəlpət æd/	‘forty two’
/nəlpət its/	‘forty five’
/nəlpət unbət/	‘forty nine’

From fifty one onwards the numerals are

/ebətutits/	‘fifty one’
/ebətits/	‘fifty five’
/ebot unbət/	‘fifty nine’

From sixty one onwards the numerals are

/arətuʃ/	‘sixty one’
/arətits/	‘sixty five’
/arət unbət/	‘sixty nine’

From seventy one onwards the numerals are

/ebət uʃ/	‘seventy one’
/ebət its/	‘seventy five’
/ebot unbət/	‘seventy nine’

From eightyone onwards the numerals are

/eʃbət uʃ/	‘eighty one’
/eʃbət its/	‘eighty five’
/eʃbət unbət/	‘eighty nine’

From ninetyone onwards the numerals are form

/ænbət uʃ/	‘ninety one’
/ænbət its/	‘ninety five’
/ænbət unbət/	‘ninety nine’

The numerals two hundred, three hundred, four hundred etc are formed by adding /-or/, /- ɔr/ Allomorph of hundred' as suffix

/ɔnor/	'hundred'
/munor/	'three hundred'
/painɔr/	'five hundred'

Ordinal Numbers

Ordinal Number is those numerals which used for denoting position or order in a series. The ordinal number found in Toda are as follows.

The cardinals of Toda are mentioned below

/mudəl koi/	'first'
/æɖʊɔθ/	'second'
/murɔθ/	'third'

Fractional Numbers

Fractional are also available in Toda.

/ar/	'half'
/uɽir/	'one and a half'
/æɽəs/	'two and a half'
/mukkal/	'three fourth'

The concept of 'twice', 'thrice' are conveyed by suffixing /- tərək to the base cardinal number.

/æɖ/ 'two' + /tərək/ > suffix > /æɖtərək/	'twice'
/muɖ/ 'three' + /tərək/ suffix > /muɖtərək/	'thrice'

3.6. Verb Morphology

Introduction

A verb is a member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a clause, govern the number and types

of other constituents which may occur in the clause. Verb is a form class that marks tense – aspect – modal – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender. Verb Morphology deals with the forms and classification of verbs, and their pattern in association etc. Verb stems may either be simple or complex. A simple stem consists of only one root. A complex stem has a root followed by one or more derivational or formative elements.

In Toda, verbs can be classified into two ways, (i) Structurally and (ii) Semantically. A verb denotes action. Different types of actions from the provided data are given below.

4.6.1. Semantic Classification of Verbs

Semantically, verbs can be classified into different categories in Toda. Some of them are as follows

Physical Activity verbs

/nɔɪə/	‘to act’
/ɔɪm kə/	‘to arrange (put things in order)’
/ɪcgæʃt/	‘to bark (as a dog)’
/pɪʃt/	‘to beat (somebody)’
/ʊɪɔɪt/	‘to bend (stick)’
/sæɪt/	‘to bind’
/pɔɪʃt/	‘to bite’
/ʊʊɔɪt/	‘to blow (with the mouth)’
/ɔɪə’kæʃt/	‘to bore (a hole)’
/mɔɪɪt’kæʃt/	‘to bow (bend the body)’
/mʊɪt/	‘to break (stick)’
/ɔɪt/	‘to break (a pot)’
/kʊɪdɪt/	‘to bury (a dead body)’
/æʃvɪt/	‘to carry (in hand)’
/pɪɪʃvɪt/	‘to carry (on shoulder/ head)’
/əppɔɪtʊɔɪt/	‘to catch (an animal in a trap)’

Instrument verbs

/ɔɪt/	‘to chop’
/kɪə/	‘to cut (cloth)’
/kʊɪtæɪt/	‘to dig (a hole)’
/pætkʊɪt/	‘to hunt ‘
/næʃkm tɪ/	‘to pound ‘

/kɔʔɾɔʔ/	‘to scoop out’
/æʔarkæʃt/	‘to split (wood)’

Verbs of fighting

/ũjɪŋgiʃt/	‘to grab’
/aʔm keʃtm /	‘to kill’
/kæʔʃkiʃi/	‘to win’

Music verbs

/ʋaʃɪc/	‘to beat (drum)’
/ɪrɪci/	‘to blow’
/ʋʋæʔ/	‘to chant(mantras)’
/ɔʔɪci/	‘to dance’
/pɔʔəʋaʃtɔmpɔʔəʋaʃt/	‘to play(musical instrument)’
/kɔʔɔʔt/	‘to sing’
/nehm ʃɔʔt/	‘to tune’

Motion verbs

/ɔkkæc/	‘to alight (as a bird or butterfly)’
/ʔværcæ/	‘to appear (come into sight)’
/ʋæɖcɔʃ/	‘to arrive (at a place)’
/ʔɪʔtækkɪ/	‘to ascend, climb’
/æʃʋɪʔ/	‘to bring’
/pæʔtasm ʔ/	‘to chase’
/ʋɔʃ’ʊʔʔi/	‘to come’
/gʊpk’ɔci/	‘to cringe’
/ɔmmar’ɔʋɪc/	‘to cross, go across’
/ʔɔpci/	‘to escape (from a pursuer)’
/ærkʋɪʔci/	‘to fall down’
/ʔæʔ/	‘to get (come and get)’
/mukkɔʔt/	‘to get up (arise)’
/kɔʔt/	‘to give’
/fiʔ/	‘to go’

/ɔmm t' arvɪt/

'to go around'

/kɔʔkvɪt/

'to go out of (a house)'

Occupational Verbs

/sorəikaʃt/

'to brew'

/maɖartm /

'to cultivate'

/nɔʝimæʃt/

'to judge'

Cosmetic Verbs

/maɖikist/

'to comb (hair)'

/maɖubindu/

'to tie (hair)'

/kamsert/

'to wear (clothing)'

Communication Verbs

/tirikæʃtit/

'to answer'

/kuʝibol/

'to invite'

/piʝɔʔutu/

'to call'

Non-Motion Verbs

/auɖəmservismi/

'to approve'

/kæɖm vi/

'to collide'

/iʝnətm vi/

'to die'

Inchoative Verbs

/buddm /

'to bloom'

/nɔʔttm /

'to soak'

/naʔttm /

'to freeze'

Cognitive Verbs

/nobid^h /

'to believe'

/kēʝittm /

'to know'

/maʔttu/

'to forget'

Sensory Verbs

/põkitm /

'to cough'

/æʝisərsertu/

'to cry'

/oʝid/

'to fear'

Emotive Verbs

/ʋæsərti/	‘to dislike’
/munærtu/	‘to like’
/paɽvi /	‘to love’

Other verbs

/bakkanalmotti /	‘to fast’
/eʃtiʋədurni/	‘to offer’
/patukaksi/	‘to repeat’

3.6.2. Verbs in Terms of Function

Verbs in term of function can be divided into two i.e. Main Verbs (MV) and Auxiliary Verbs. Main verb is a type of verb which denotes an action, event or state in a sentence while Auxiliaries are a type of verb which helps to the main verb.

Verbs in Todacan be of different type, depending upon their structural complexity and form. Toda verbs in terms of structural complexity may be divided into two i.e. basic verb base (primary and derived) and complex verb base (conjunct and compound). Verbs may be classified in two ways. (i) Simple verb and (ii) compound verb.

Simple verb

A simple verb is composed of mono morphemic single root with or without a suffix. The verb is conjugated with aspect-gender-number-personal markers. A Simple verb consists of one root.

/ə:ɖittm /	‘to dance’
/i:ʃttm /	‘to pull’

Compound verb

A Compound verb consists of more than one root and may include one or more suffixes. In Todacompound verbs are as follows,

Compound Verb with root

/utumiləst/	‘empty’ + /gəst/	‘to do’ = /utumiləstgəst/ ‘to empty something’
/gorənət/	‘clean’ + /gəst/	‘to do’ = /gorənət / ‘to clean’

3.6.3. Inflection of Verb

The verbs in Toda can be studied with respect to their transitivity, Finiteness, non-finiteness, negation, Causativization and Passivization.

3.6.3.1. Transitivity

Structurally, the classification is made according to their valency i.e. whether they take single object or two objects or no objects at all. In this respect three classes of verb that can be identified are as follows.

The number of arguments that a verb takes is called its transitivity. Based on transitivity the verb stems of Toda can be further divided into three sub-classes as follows. The formation of the transitive verb roots from the intransitive ones is realized by addition of the transitivity suffixes with the intransitive verb base and the transitivity process is completed when that transitive verb root is inflected according to number-gender-person-tense in finite formation of the verb. Examples-

Intransitive

/kɔcci/	‘come’
/kipni/	‘go’
/koɾətəccæ/	‘barks’
/ʋərikicci/	‘sleep’
/ojitʃi/	‘run’
/ʋərikicci/	‘smile’
/gəɖnaʃæ/	‘stand’

Transitive

/noʃmi/	‘see’
/deʃi/	‘give’
/kisvippimi/	‘ride’
/ʋɔjircci/	‘read’
/triʃi/	‘ate’
/busimi/	‘beat’
/keʃukiʃi/	‘kill’
/bəɖci/	‘catch’

Ditransitive verb

/deʃi/	‘give’
/koʃi/	‘gave’
/koʃi/	‘serve’
/fəʃmi/	‘led’

3.6.3.2 Finiteness

Another way of classifying verbs is on the basis of finiteness, where a two-fold distinction of the verb construction can be made viz. finite and non-finite. A finite verb is a verb form that occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language. The components of finite verb are a) Tense b) Aspect and c) Mood.

In Toda, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense. It consists of a stem followed by tense, aspect and mood markers which are further followed by person, gender and number markers. These person, gender and number markers maintain agreement with the subject or object in a sentence and vary according to their person, gender and number markers.

In Toda, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense. The finite verbal formation is $\sqrt{\text{ }}$ + tense marker $\pm$ aspect marker + personal marker.

The structure of a Finite Verb shows a stem followed by tense, aspect and mood markers (TAM). In Toda the finite verbs are formed by adding different morphemes and/or suffixes to the verb according to different tenses.

a) Tense

Tense is an effort to locate or identify an action in the time scale as Hockett defines the tense as “a grammatical category showing different locations of an event in time” (Hockett, 1970, pp-167). Verbs in Toda have three ways opposition in tense (Present, Past and Future) and it gets morphologically marked as follows. Accordingly, verbs in Toda are morphologically marked for having 3 types of tense as, 1. Present, 2. Past, 3. Future

Present Indefinite Tense

As it is reflected in the following table verb form changes as person, number changes.

Person	Singular	Plural
First person	/on market vipni/ ‘I go to the market’	/em market vipmi/ ‘We go to the market’

Second person	/ni marketʊipi/ ‘You go to the market’	/nmm ædəm marketʊəs/ ‘You (pl) go to the market’
Third person	/amok ^h marketʊitsi/ ‘He goes to the market’ /akuh marketʊitsi/ ‘She goes to the market’	/ad ^h ejər marketʊitsi/ ‘They go to the market’

Past Indefinite Tense

As it is reflected in the following table verb form changes as person, number changes.

Person	Singular	Plural
First person	/on marketʊisni/ ‘I went to the market’	/em marketʊifmi/ ‘We went to the market’
Second person	/ne marketʊispi/ ‘You went to the market’	/nim marketʊifji/ ‘You (pl) went to the market’
Third person	/amok ^h marketʊisi/ ‘He went to the market’ /akuh marketʊisi/ ‘She went to the market’	/ədam marketʊifji/ ‘They went to the market’

Future Indefinite Tense

As it is reflected in the following table verb form changes as person, number changes.

First person	/von marketʊipəni/ ‘I will go to the market’	/em marketʊipmi/ ‘We will go to the market’
Second person	/ni marketʊipi/ ‘You will go to the market’	/ nmm marketʊəf/ ‘You (pl) will go to the market’
Third person	/amok ^h marketʊitji/He will go to the market’ /akuh marketʊitji/ ‘She will go to the market’	/ədam marketʊifji/ ‘They will go to the market’

b) Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspect does not refer to a specific point as the tense. Aspect is related with duration, perfection, habituality etc. Toda language has mainly three types of aspects namely

- i) Durative or imperfective Aspect.

ii) Perfective which are found to occur in different tenses and

iii) Habitual Aspect.

i). Durative or Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It describes an action which is regarded as continuous in the past or present or future tenses. Thus, the structure of the finite verb with durative aspect is:

The structure of durative aspectual formation in Toda is presented below.

Present Continuous Tense

Person	Singular	Plural
First person	/von market visudisni/ 'I am going to the market'	/em market visudismi/ 'We are going to the market'
Second person	/ni market visudisvi/ 'You are going to the market'	/nim market visudisri/ 'You (pl) are going to the market'
Third person	/amok ^h market vijudissi/ 'He is going to the market'	/adam market vijudissi/ 'They are going to the market'

Past Continuous Tense

Person	Singular	Plural
First person	/von market vijudisni/ 'I was going to the market'	/em market vijudismi/ 'We went to the market'
Second person	/ni market vijudispi/ 'You were going to the market'	/ni market vijudispi/ 'You (pl) were going to the market'
Third person	/amok ^h market vijudqi/ 'He was going to the market'	/adam market vijudqissi/ 'They were going to the market'

Future Continuous Tense

Person	Singular	Plural
First person	/von market vijudispəni/ 'I will be going to the market'	/em market vijudispəmi/ 'We will be coming to the market'
Second person	/ni market vijudispi/ 'You will be going to the market'	/nim market vijudistri/ 'You (pl) will be going to the market'
Third person	/amok ^h market vijudisc ^{hi} / 'He will be going to the market'	/adam market vijudisc ^{hi} / 'They will be going to the market'

	'She will be going to the market'	
--	-----------------------------------	--

ii) Perfective Aspect

It describes an action either completed in the past or to be completed. In the present it expresses the completion of an action which is just finished. In the past it expresses the action which is already done. The action to be completed in near future is expressed in future perfect. In Toda language examples of perfective aspect is expressed by present, past perfect tense. For future tense, perfective aspect is not used in Toda language.

Present Perfective Aspect

Person	Singular	Plural
First person	/von market vikuɲni/ 'I have gone to the market'	/em market vikuɲmi/ 'We have gone to the market'
Second person	/ni market vikuɲpi/ 'You have gone to the market'	/nm m market vikuɲri/ 'You (pl) have gone to the market'
Third person	/amok ^h market vikuɲi/ 'He has gone to the market' /akuh market vikuɲi/ 'She has gone to the market'	/adam market vikuɲi/ 'They have gone to the market'

Past Perfective Aspect

Person	Singular	Plural
First person	/von market vigusni/ 'I had gone to the market'	/em market vigusmi/ 'We had gone to the market'
Second person	/ni market viguspi/ 'You had gone to the market'	/nim market vigusri/ 'You (pl) had gone to the market'
Third person	/amok ^h market viguɲi/ 'He had gone to the market' /akuh market viguɲi/ 'She had gone to the market'	/adam market viguɲi/ 'They had gone to the market'

iii) Habitual Aspect

It describes an action which happens/happened or will happen habitually or regularly. The Habitual Aspect denotes the action of the verb takes place from time to time. Habitual formations of Toda are given below.

Present Habitual Aspect

In Toda, present habitual is formed in the following way

/bi:r aɾɕnə sm [ɪm cci/

The sun east side-LOC rise-PRS. SG

‘The sun rises in the east.’

/emm nə:ɬkiɾ məɾuɡə:rskm mi/

we everyday cow milk-PRS.PL

‘We milk the cows everyday.’

Past Habitual Aspect

In Toda, past habitual is formed in the following way

/ ɕn ɛɬuɕm ɕmbɔnɕonik kelʃkuiɕpi/

1SG everyday 9 time-LOC office go-PRS.SG

‘I used to go to office at 9 o’clock.’

/ ni ɛɬuɕm ɕmbɔnɕonik kelʃkippini/

2PL everyday 9 time-LOC office go-PRS.PL

‘You (sg) used to go to office at 9 o’clock.’

/ nəm ɛɬuɕm ɕmbɔnɕonik ɕhɔɬkuiɕɾe /

2PL everyday 9 time-LOC shop go-PRS.PL

‘You (pl) used to go to shop at 9 o’clock.’

/ nəm ɛɬuɕm ɕmbɔnɕonik kelʃkiɕɾe /

1PL everyday 9 time-LOC office go-PRS.PL

‘We used to go to office at 9 o’clock.’

/ mɔh ɛɬuɕm ɕmbɔnɕonik ɕhɔɬkuiɕe/

3SG.M everyday 9 time-LOC office go-PRS.SG

‘He used to go to market (bazaar) at 9 o’clock.’

/kʰɔ ɛɬuɕm ɕmbɔnɕonik kelʃkuiɕe /

3SG.F everyday 9 time-LOC office go-PRS.SG

‘She used to go to office at 9 o’clock.’

c) Mood

Mood expresses the attitude of the speaker towards what he is saying in terms of the degree or kind of reality in terms of indicative, imperative, subjunctive, obligatory, dubitative, permissive of the propositional content of the sentence.

Indicative

Most verbs we use are in indicative mood, which indicates the action. Indicative moods are expressed in present tense.

/idam en arijæ/

these I-GEN house-IND

‘These are my houses’

/adm an durijæ/

that he-GEN knife-IND

‘That is his knife’

/adəm en pustakki/

those I-GEN book-PL-IND

‘Those are my books’

/adɔɾm kitirije/

That horse-IND

‘That is a horse’

/itu edduvən pit tetrijæ/

this I-GEN usual food-IND

‘This is my usual food’

/idu oru ul̥i gɔlmijæ/

this story good-IND

‘This is a good story’

Imperative

Verb in the imperative mood denotes command or request. This mood usually occurs with second person. For example

- /en haɸ fāgə/
I-GEN house-LOC go-IMP
‘Go to my house’
- /en haɸ fā/
I-GEN house-LOC come-IMP

‘Come to my house’

- /t̪ɔkm̩ t̪u t̪ə d̪æs n̪ilm̩ /
table-on-LOC stand-IMP
‘Stand on the table’
- /m̪el̪i av̪əɾ̪t̪m̩ /
slowly speak-IMP
‘Speak slowly’
- /om̪boʃə mut̪tukas v̪arm̩ /
words DET neatly write-IMP
‘Write the words neatly’
- /i pust̪ək ɔtu/
book this read-IMP
‘Read this book’
- /pull̪m̩ ket̪tm̩ /
grass DET remove-IMP
‘Remove the grass’
- /bav̪əɾ̪əɾ̪t̪m̩ /
door DET close-IMP
‘Close the door’
- /æɾ̪g̪ərm̩ /
sit-IMP
‘Sit down’
- /n̪ən m̪æɳ̪ p̪inn̪m̩ v̪ə/
four time after come-IMP
‘Come after 4 o’clock’
- /n̪ir̪ v̪ir̪ʃ v̪ə/
water some bring-IMP
‘Bring some water’
- /i pust̪ək tir̪ik̪ kes̪av̪/
book DET bring-IMP
‘Bring the book back’

Subjunctive

When verbs show something contrary to the fact, they are in the subjunctive mood. It is used to express wishes, commands, emotions, possibility, judgment, necessity etc.

- /udvɛljikkɪm ni sarijana tɔittm kku odunɔ ummark serkistijæ/
you (in time) come-SUBJ we (will examine this)
'If you come in time we will examine this'
- /pol eccəm vɔdunm goɭ paɭvicci/
police come-SUBJ thief catch-FUT.PASS
'If the police come than the thief will be caught'

Conditional Mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as conditional modal category.

- /ɔrm vɛlik ɔn uɾɪsuɾɪvɪtə ɔn mukkoɭvɪppɪni/
'If I am well I will come tomorrow'
- /ɔrm vɛlik məh kɔɭtɔmbɔɭtm kælɪckɪɭvɪə məh kælɪcɪvɪtci/
'If he works hard he will succeed'

Obligatory (Compulsive)

The compulsion on the part of the subject is expressed in compulsive mood. In Ayarani language the examples of compulsive mood are

- /ni aɖu pəuvəm tittuvi/
you banana two eat-OBLIG
'You should eat two bananas'
- /amɔ̃g^h bustək varti/
he book one write-OBLIG
'He should write a book'
- /ɔ̃n vɔddm vɪni/
I come-OBLIG
'I should come'

Dubitative or Potential Mood

Dubitative mood which expresses doubt or uncertainty on the part of the speaker. The potential action is expressed in potential mood. In this language the example of Potential mood is mentioned below.

- /amɔ̃g^h ponər vət keɭukæjimɔ/
he-NOM bird DET kill-DUBIT
'He may kill the bird'
- /amɔ̃g^h etək inə vɔtu kinæ/
'He may kill the bird'

he still come-DUBIT
'He may still come'

- /ɔ̃n vaʃkan/
I come-DUBIT
'I may come'

Permissive Mood

Permissive mood expresses permissions.

/ɔɖəm pəkkəm ɔttije/
3PL-GEN come-INF give-IMP
'Let them all come.'

Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following ways in Toda.

/ɔɖəm pəkkəm ɔttije/
'Let them all come'

/nəmʃ pəʃkəlvɪʃ nir ɔsɔʃ/
'Let some of you go and fetch'

Interrogative Mood

The interrogative mood is realized by a question in sentence.

/ni mɖænki?/
'What do you eat?'

/ɔrjɔ ɔə?/
'Who is he?'

/ɔrt̪ kɪtm rɔ?/
'Whose horse is that?'

Negative Mood

In Toda the negative mood is expressed by the negative words like /kɛtmk/, /ɔɖənəl/ etc.

/tɪt̪ kɛtm k vɪtt̪i/
'Do not go near the fire'

/tæ ɔɖənəl ɪdm mudɪje/

‘They cannot do it’

3.6.4. Non-Finite verb Formation

In Toda non-finite verb or verbals are any of several verb forms which cannot serve as the root of an independent clause. In other words, a non-finite may be described as ‘a verb derived words’ which has ability to serve as a noun or adjective. It may further be categorized into Infinitives, Gerund and Participles as follows:

Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb. Here the process is Verb + noun forming suffix = Noun (verbal Noun) /√ + non-finite marker/.

/ka:r tera:m ponni kə:l nərfisi/

‘Falling leaves look beautiful in Autumn’

/goɾt nəjəm paɾutijæ/

‘Barking dogs seldom bite’

Infinitive

An infinitive form is to + the verb. The infinitive in the language is marked by /-ci/ which is attached to the verb as exemplified below

/em pəkvi mi:n vɛɾtək vi:pmi/

We to catch fish

We go to the sea to catch fish

Gerund

Gerunds and infinitives are forms of verbs that act like nouns. Since it is a kind of noun, it may be the subject or object to some verb. Example

/piɖjissistm k ollətijæ/

Smoking health-GEN for.POSTP dangerous be.PRS

‘Smoking is dangerous for health.’

Participle

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal adjective. A participle is a word formed from a verb that can function as part of a verb phrase.

/paɾuɪpustaka mujətəkə suɭm viji /

Print-ADJ.PTCP book-PL read-LOC easy be.PRS.SG

‘Printed books are easy to read.’

/aguɡ^h həɾ kati bummən bɛɾci/

3SG fall-ADJ.PTCP fruit-ACC collect-INF do.PST.3
 ‘she collected the fallen fruits’

3.6.5. Negation

In a SOV ordered sentence the negative element comes with the verb of the sentence.

/ʔn makkaʎ ʋar niʃkini /
 ‘I shall not-NEG come tomorrow’

/idam uʎʎi ʋar ʒagəʒi/
 ‘These are not-NEG good words’

/amʔg^h pondɛʎijæ/
 ‘He did not-NEG do the work’

/ni ill uɖiʃ taji/
 ‘You (sg.) must not-NEG remain here’

3.6.6. Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. In Toda some examples of causative constructions are given below. Here the verbs take the Causative marker.

/ʔn kaʃm n duʋar km ʃni/
 ‘I feed the baby’

/ʔn sonmən gaʃæcini/
 ‘I make the people laugh’

3.6.7. Passivization

A passive sentence is created from an active sentence by

1. Subject changes into object.
2. Adding “by”.
3. Object changes to the subject.
4. Changing the verb form to its participle form.

In this language the verb is not found in passivized form. For example,

Active

/ʔn tuʃʃi ɔʃpini/
 1SG bread-Ø eat-PRS.SG
 ‘I eat bread.’

/sərkər eljən pɪllikətʃe/
 Government poor-DAT money give-PRS.PL
 ‘The Government gives money to poor.’

Passive

/tʊtʃi ennal tɪrtək mʊtʃe/
 bread 1SG.GEN-INS eat-INF be-PRS.PROG.3PL
 ‘Bread is being eaten by me.’

/sərkər eljənk pɪllikən sʊdʒi /
 Government by.POSTP poor-ACC money give-INF be-PRS.3PL
 ‘Money was given by the Govt. to the poor’

3.7. Adverb

Adverbs are the classes of words, which are used to modify the verb. Morphologically adverbs are indeclinable and syntactically adverbs are the modifiers of verbs. Accordingly, the Toda adverbs are classified into three categories and they are discussed below with examples. Adverbs are semantically divided into different groups as follows.

/melli ɑ:vətʃ/ ‘speak slowly’
 Slowly speak-IMP

/tɪrc ɑm tʃətʃe/ / ‘do not speak loudly’
 loudly speak do not-IMP

In the above sentences the adverbs are / melli / ‘slowly’ and / tɪrc / ‘loudly’

3.7.1. Classification of Adverbs

Generally, Adverb can be classified into three categories:

Adverb of Manner

An adverb of manner modifies or changes a sentence to tell us how something happens.

/paŋjvə:gə/	‘kindly’
/dʰɔ:təm kæs/	‘cruely’
/kircctu/	‘loudly’
/meli/	‘slowly’
/peruvel/	‘fast (quick)’
/tappijæ/	‘badly’
/oɾttm kisvərtm /	‘neatly’
/biddijæ/	‘smartly’

Adverb of Place

An adverb of place can indicate an object's position in relation to another object.

/æɾəkiji/	‘east’
/mæ:lmə:rkm /	‘west’
/kodɔəkkm /	‘right hand’
/fədiqi/	‘far’
/parckoji/	‘out’
/mm ggm nə:tʉ/	‘upward’
/kuɾm kku/	‘across’
/kiɔm kkm /	‘near’

Adverb of Time

Adverbs of time indicates when an action happened, but also for how long, and how often.

/maɾcim/	‘again’
/pəŋŋm /	‘afterwards’
/madəɔkivi/	‘already’
/na:tʉi:rm/	‘daily’
/agəɔəətkm /	‘evening’
/maŋŋi/	‘time’
/eɟ/	‘today’
/agə:ɾm /	‘night’

4. SYNTAX

4.1 Introduction

Syntax is the study of the interrelationships between elements of sentence structure, and of the rules governing the arrangement of sentences in sequences. A syntactic category is a set of words and/or phrases in a language which share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution and not on meaning. Syntax of Toda language is presented below.

4.2 Word order

Word order typology is the study of the order of the syntactic constituents of a language. The basic word order of Toda is SOV (subject-object-verb). Example

/ona mar gotne/ ‘I see the bird’

I bird see.PRS

subject object verb

/on tuṭ iospne/ ‘I eat bread’

I bread eat

subject object verb

/tun pər dutsci/ ‘The cow gives milk’

the cow milk give.PRS

subject object verb

/on ogor vipni/ ‘I go to the market’

I market go.PRS

subject object verb

4.3 Structural Classification of Sentences

A sentence is a grammatical unit that is composed of one or more clauses. The sentences in Toda can be classified into on the basis of formation (Simple, Complex and Compound) and on the basis of function (Declarative, Interrogative, Imperative and Exclamatory) as follows (a) Simple, (b) Complex, and (c) Compound. Examples are given below according to the data.

4.3.1 Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence that contains one independent clause and no dependent clauses.

/tun pər dutsi/
cow-NOM milk give.PRS
'The cow gives milk'

/on kədərən uɪtpini/
I horse run.PRS
'I run the horse'

/amɔ̃g^h bustək vɔ̃jircci/
he book read.PRS
'He reads a book'

/amok^h in uitsi/
he here come.PRS
'He comes here'

/ɔ̃n tuɪ aɪpni/
I bread eat.PRS
'I eat bread'

4.3.2 Compound Sentence

A compound sentence is a sentence composed of two or more independent clauses that are joined with a coordinating conjunction or connective.

As it is reflected in the following examples, any overt connective/ coordinating conjunction (i.e. and) is not available in this language.

/pəholvon pondel ilvən vorq^h/
work.PRS the day sleep. PRS night
'Work in the day and sleep at night'

/fadk minam ettoɟi fadk minam kaɾɔ̃ɟi/
some fish big some fish small
'Some fish are big and some are small'

In some cases, though any overt connective/ coordinating conjunction is not used, affix /-im/ is attached after the words for cat /qət^h/, dog /noi/, which are connected.

/illor ur qət^him noim uqdi/

‘Here is a cat and a dog’

4.3.3 Complex sentence

A sentence having one principal clause followed by one or more subordinate clause(s) is known as a complex sentence.

Examples—

/i noi den amok^h paroʈ se/
this dog that the boy bite be.PST
‘This is the dog that bit the boy’

/mõgh vətunə ɔn vipni/
I go.FUT he come.PRS
‘I shall go after he comes’

/po:l eccəm vədunm go:ʈ kocci/
police if come.PRS thief catch.FUT.PASS
‘If the police comes then the thief will be caught’

In the above examples, /amok^h paroʈ se/ ‘that bit the boy’, /ɔn vipni/ ‘he comes’, /po:l eccəm vədunm / ‘If the police comes’ are subordinate clauses whereas /i noi/ ‘This is the dog’, /mõgh vətunə/ ‘I shall go’, /go:ʈ kocci/ ‘the thief will be caught’ are main clauses.

4.4 Semantic Classification of Sentences

Sentence is an independent linguistic form. Single or multiple sentences construct discourse. Semantically, Toda sentences can be classified into the following types

1. Statement Sentence
2. Interrogative Sentence
3. Imperative Sentence
4. Obligatory Sentence
5. Optative Sentence
6. Conditional Sentence
7. Passive Sentence
8. Causative Sentence
9. Negative Sentence
10. Exclamatory Sentence

4.4.1 Statement Sentence

The sentence which presents a statement is termed as statement sentence.

Examples -

/pustək ʈebildər uɖɖi/
the book on the table be. PRS
'The book is on the table'

/on oɡor vipni/
I market go.PRS
'I go to the market'

/məheʃ mədənbʌm əsguse/
Mahesh the mango eat.PST
Mahesh ate the mango

4.4.2 Interrogative Sentence

The sentence which is generally used to ask a question in order to gather information about something.

/nin pe:r enna?/
your name what
What is your name?

/nin ke:t kɔɾəʈræʃkm ?/
you how old
'How old are you?'

/ettək ni e:ɪm cci/
when you get up
When do you get up?

4.4.3 Imperative Sentence

The sentence which indicates the reader an instruction, makes a request, or issues a command are called imperative sentence.

/æɾ kɔɾ/
sit go-IMP
'Sit down.'

/mili aʋər/
Speak.IMP slowly
'Speak slowly'

/paʋar ʈar/
door close-IMP
'Close the door'

4.4.4 Obligatory Sentence

The sentence which indicates obligation, is called obligatory sentence.

/amɔ̃gh pustək ʋarti/
he book write. Obligatory
'He should write a book'

/aggədir mɔ̃ddi/
the horse sell. Obligatory
The horse is to sold

4.4.5 Optative Sentence

The sentence with which desires, wishes, blessings, curses, prayers are expressed are called optative sentences.

/ʋon ʋondəm ʋodne/
1SG may can.FUT.SG
'I may come.'

4.4.6 Conditional sentence

When two actions are conditioned by each other in a single sentence then a conditional sentence is formed.

/udskas kels kistə ke:lc ʋicci/
'If he works hard he will succeed'

/udʋeljikkm rəjil meji ʋəttə ʋətti/
'If the train is late we may catch it'

4.4.7 Passive sentence

The sentence where the main action is expressed in passive sense is called passive sentence.

/ka:ʃ enna la:kʃni/
the money me take.PRF.PASS
The money has been taken by me

/duɒ enna:l tɪʃni/
bread me eat.PRF.PASS
Bread is being eaten by me

4.4.8 Causative Sentence

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. When the subject causes some agent to do the action we get causative sentence. Here the verb takes the Causative marker.

/ɜ:n kætərən oɒæsni/
I horse run. PRS.CAUS.PROG.
‘I am making the horse run’

/ɜ:n sonmən ɡaʔæcpini/
I people laugh.PRS.CAUS
I make the people laugh

4.4.9 Negative sentence

The sentence which expresses the negation is called Negative sentence.

/ɜ:n makkaɫ va:r niʃkɪni/
I tomorrow come.FUT.NEG
I shall not come tomorrow

/amɔ̃ghən vo:ɾi/
that man come.PRS.PRF.NEG
That man has not come yet

4.4.10 Exclamatory Sentence

A sentence which exclaims sudden feeling of surprise, liking, disliking is called exclamatory sentence.

/ɪdætɪm knərʃ balɪva:rɔ/
what- beautiful- temple- be.PRS.EXCL
‘What a beautiful temple it is!’

/amɔ̃gh fiem koʃtərm suɖæ/
 You how tall grow.PRS.PRF.EXCL
 ‘How tall you have grown!’

4.5 Structure of phrases

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. A phrase is a syntactic structure which acts like a constituent of a sentence. It may be realized in Todas in 4 types of phrases i.e. Noun Phrase (NP), Verb Phrase (VP), Adjectival Phrase (AP), Postpositional Phrase (PP) and Adverbial Phrase (AdvP). The phrasal sub-division in Toda is mentioned below.

4.5.1 Noun Phrase

A noun phrase or nominal phrase (NP), combines with other words, optionally accompanied by modifiers like adjectives and intensifiers. A noun as well as a pronoun may act like a noun Phrase. For example,

/uili moghə/
 good boy
 ‘The good boy’

/bidhijɔːd moghə/
 clever boy
 ‘The clever boy’

In above noun phrases adjectives /uili/ ‘good’, /bidhijɔːd/ ‘clever’ have been used as modifiers for /moghə/ ‘the boy’

4.5.2 Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb. In Toda some examples of verb phrases are given below

/ɔn pɔnmæk nɔtpæni/
 I bird see
 ‘i see the bird’
 /pɔnmæk nɔtpæni/ ‘see the bird’ is the verb phrase

/ɔn tutʃɪ ɔʃpɪni/
 ‘I eat bread’
 /tutʃɪ ɔʃpɪni/ ‘eat bread’ is the verb phrase

4.5.3 Postpositional Phrase

A postposition is an adposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrase (PP) and postpositional phrases (POSTP). In this language we find Postpositional Phrases. For example,

/kiʎmæɹ mejɪntak kiʎʃi/
 parrot tree-on-LOC be.PRS
 ‘The parrot is on the tree’
 Here /tak/ is the postpositional phrase

/amɔŋ^h mejɪnber vɔrikicci /
 hetree-under-LOC sleep-PROG
 ‘He sleeps under the tree’
 Here /ber/ is the postpositional phrase

4.5.4 Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun.

Example Examples of Adjectival Phrase is not available in the questionnaire for data collection

4.5.5 Adverbial phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences. An adverbial phrase has an adverb that complements the verb. For example,

/ni iʃdɔ:k mudəl kamɔŋgh kikuʃæ/
 you do.PST before he
 ‘He did the work before you did’

/mɔŋgh vɔtunɔ ɔ:n vi:pni/
 he come.PRS I go.FUT
 ‘I shall go after he comes’

In these above examples, /ni iʃdɔ:k mudəl/ ‘before you did’, and /mɔŋgh vɔtunɔ/ ‘after he comes’ are adverbial phrase.

4.6 Structure of clauses

A clause is a group of words that contains a subject and a verb that have a relationship. This relationship is crucial; a clause conveys information about what that subject is or is doing, rather than simply being a random grouping of words. Because a clause expresses an action or a state of being, a clause can often—but not always—function as an independent sentence. A sentence can have just one clause or it can have multiple clauses. The only defining characteristic of a clause is that it must contain a related subject and verb.

4.6.1 Relative clause

A relative clause is a kind of subordinate clause, one of whose arguments shares a referent with a main clause element on which the subordinate clause is grammatically dependent.

/nin bodəʊʊtʃiko ɔ:tʃɔ enno kijæ/
you my sister who the woman talk.PST
'The woman who talked to you is my sister'

/I noi den amok^h parot se/
this dog that boy bite.PST
'This is the dog that bit the boy'

/ɔ:tʃɔ enno kijæ/ 'who talked to you is my sister', den amok^h parot se/ 'that bit the boy' are subordinate clauses.

4.6.2. Correlative clause

Correlative Conjunctions are pairs of words that work together to connect two parts of a sentence that hold an equal value, or correlate with one another. Either..or, neither..nor are examples of correlative conjunctions. Clauses formed with correlative conjunctions are termed as correlative clause.

/on market kojani amok^h vaje/
I market neither he go.PST
'Neither he nor I went to the market'

/on...kojani amok^h/ 'neither he nor I' is the example of correlative clause.

4.7 Syntactic Transformation

4.7.1 Negativization

Negation is in the first place a phenomenon of semantic opposition. In a SOV ordered sentence, generally the negative element comes with the verb of the sentence. In Toda, negation is expressed through /ni/, /ri/, /ji/, /ʃi/ which is added after the verb.

/ʃ:n makkaʃ va:r niʃkini/
I tomorrow come.FUT. + NEG
I shall not come tomorrow

/amɔ̃ghən ʋo:ɾi/
 That man come.PRF+ NEG
 That man has not come yet

/nəm ka:ɭari/
 you (pl) read.PRS.PROG+ NEG
 You (pl.) are not reading

/idu durəɽtu kustə koji/
 this eat be.PRS+NEG
 This is not edible

/idm muɖivi iji/
 it possible be.PRS+NEG
 It is impossible

4.7.2 Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject cause someone or something else to do or be something. This formation is termed as 1st causative. When the subject causes someone or something (causer) to make someone/ something do the work is termed 2nd causative. In Toda some examples of causative constructions are made using /-ɸni/ suffix to the verb.

1st Causative formation-

/ɔ:n kaɾm n duva:r km tɸni/
 I the baby feed.PRS.1st CAUS
 I feed the baby

2nd Causative formation-

/ɔn narɸ kəɟar kaɾm n duvar km tɸni /
 I nurse by feed feed.PRS.2nd CAUS
 ‘I make the nurse feed the baby’

4.7.3 Passivization

A passive sentence is created from an active sentence where subject changes into object, adding “by” and object changes to the subject, Changing the verb form to its participle form. In this language the verb is not found in passivized form. For example,

Active voice-

/ɔ:n duɽ tirisni/
 I bread eat.PRS.
 ‘I eat bread’

/duɫ enna:l tirisni/
bread by me eat.PRS
'Bread is being eaten by me'

As it is reflected in the example, subject and object change their respective position but verb form remains unchanged in passive construction of Toda language.

5. CONCLUSION

As the Report shows that Toda Language belongs to South Dravidian family of Languages and it is an agglutinating type of language. Though various anthropological, ethnographic studies have been done on Toda Tribe, their complex linguistic system needs to be studied thoroughly to capture peculiarities of the language.

6. TEXT

TWO FRIENDS AND A BEAR

/har tan gor huis gaṭ tanualor nuit hui ram som tuvalaṭ/
two friends ramu and shyam walked through a forest

/rui sui dise nui sudi sin ge ailuṭ kas gut nam gun gun/
they promised each other that they would remain united

/wars uiṭa ise sait isme tuvalaṭ vuise stok monar uskar suidise/
in case of any danger once they were walking through a forest

/kar lodin arm mosi van voḍin ram mosi/
bear came on their way ramu climbed a tree

/mendedṭ vose som mup men naiti eṭe/
shyam did not know how to climb a tree he told his friend

/koidoro oitisie en nu mei ram keloṭ mio sores/
I do not know how to climb a tree please help me ramu did not respond

/kaṭe som guṭuk pose so mos gusue kon mich/
In fear and grief shyam lay down on the ground breathless

/kedi onoṭ murch kar kuruk pos som ḍitokdit /
the bear came near the man lying on the ground it smelt in his ears and slowly.

/noits kit moist fixes aj nore kaaru keru iz/
left place because bears do not touch dead creatures

/maan noḍie ram arnu sois kaṭ very/
ramu came down from the tree and asked his friend shyam

/nerḍ is som non git nar kit isk nodis/
friend what did the bear tell you into your ear shyam replied

/skuits bidi sie som u helur gars uḍgi/
the bear advised me not to trust a friend who leaves you in times

/he hagol tan bo lo huis tugi halak pie guise/
shyam walked in own way leaving ramu alone in the forest

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1. INTRODUCTION

The state of Tamil Nadu consists of numerous Dravidian tribes and they appear to have similar characteristics and physical traits, like having a dark skin tone, sturdy and brawny, and short height. The interiors of Tamil Nadu are populated by different tribes like Urali, Paniyan, Toda, Kota, Irula/Iruliga, and others. The Urali tribe, also known as Urli, Uraly, and Oorazhi, are generally found in Tamil Nadu and Kerala. Urali means 'ruler' ('ali') 'of locality or village' ('ur').

The Urali mother tongue is described as the language of the highlands of Kerala and Tamil Nadu, mostly found in the Cardamom hills of Kerala state, but according to another source published in *The Hindu*, the Urali are the people of the hills near Bargur in North-western Tamil Nadu. Urali is connected to Kannada since it is a member of the Kannada-Bagada language group, which is a sub-group of the Tamil-Kannada language group, which is part of the Dravidian language family. However, it is also influenced by the Tamil language.

According to the dated facts of the 1891 Madras Census Report, the Uralis were mainly a tribe of agricultural workers. Again, as per the 1901, Travancore Census report, the Urali were mainly residents of the Cardamom Hills. The tribal chief was known as Kanikkaran. According to legends, they were peasants of the ruler of Madura, and during State parades, they had the duty of holding umbrellas. The legends state that, once the tribal members had escorted the ruler of Madura to Neriyaamangalam, and were left behind to rule that entire region. According to other legends, the Uralis were believed to be Kshatriyas, who came to the south leaving behind their family, in pursuit of exploration and adventure. Several other origins exist relating to the origins of the Urali tribes.

Agriculture is considered as the main occupation of the Urali. Although they depended on fruits and nutritious roots, now the Uralis consume different food crops. Rice, vegetables, tapioca, etc. are among their staple food, which is widely cultivated by the Urali. Cash crops such as cardamom, coffee, and areca nut are also farmed. The Uralis are also engaged in hunting. Other than these, mat and basket weaving, pottery, and working as a farm laborer. There is also adequate evidence to point out that the Uralis even attempted rubber plantation.

The Urali tribes like many tribes in south India, worship nature as gods and believe that it is the creator of the world. They consider the Sun as 'the creator of all souls' and moon as the mother of all creation. Worshipping the sun comprises an important aspect of their religion. They also possess various superstitious beliefs and consider that the local hills are possessed by evil spirits. They also conduct frequent exorcisms, conducted by the village shamans or witchdoctors. The shamans undergo long and hard training to prepare for

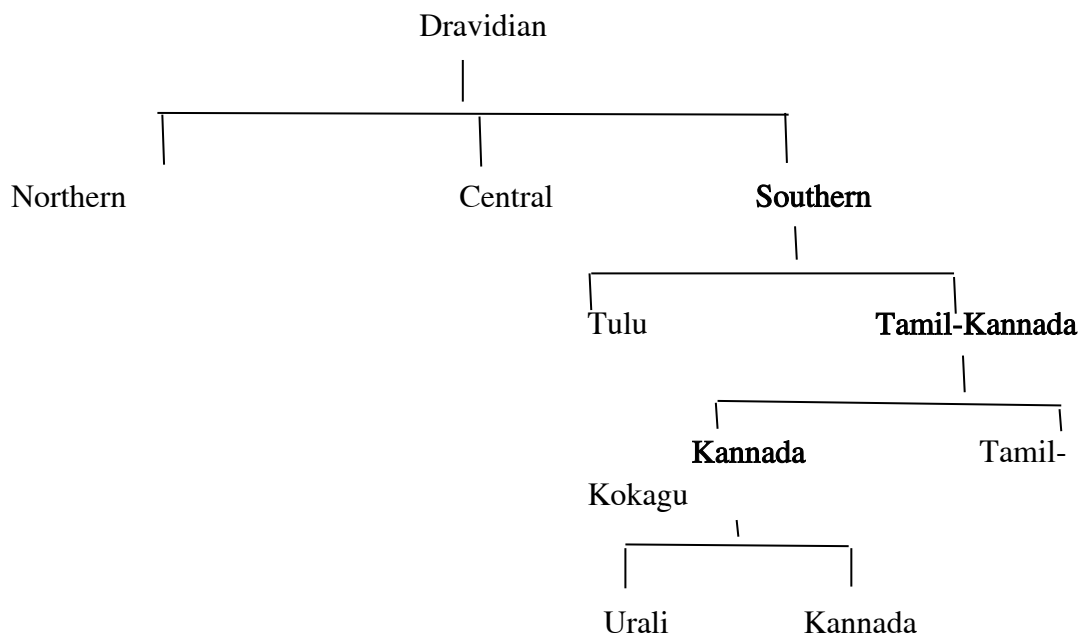
becoming a trained exorcist. They also worship the Betta Chikamma, a goddess who is supposed to protect them from disaster.

The Uralis generally do not engage in inter-tribal marriage, instead, they prefer to marry within their tribe. It is customary amongst them to wear a sacred thread on special occasions like weddings and funerals. The female members wear special dresses and an elongated ornament, named Kuchu, is worn around the neck. Music is an intrinsic part of their culture, and drums and flutes comprise the main musical instruments. The Uralis perform traditional Urali dances matching the rhythms of the music.

Special hunting expeditions are conducted on Sivaratri, as offerings are presented to the gods. Kavettaikaran is the leader of the hunting group, and each hunted animal is offered the first share of each hunted animal before distributing the remaining portions among the other members. Moreover, the Urali tribe has its native language known as the Urali language.

Family Affiliation

Urali is a Dravidian speech language mainly spoken in Tamil Nadu and Kerala. R.C. Nigam in his Language Handbook on Mother Tongues in Census also describes Urali as the mother tongue name after the name of the scheduled tribe in Tamil Nadu and Kerala. This was classified under Kannada in the 1961 Census based on Sir George Abraham Grierson in *Linguistic Survey of India (LSI) Vol. V Part-I*. Linguistic classification of Urali in Dravidian family of languages is presented below,



Location

At the time of Grierson's study under *LSI*, the Uralis inhabited the nearby Sathyamangalam area in Erode district of Tamil Nadu. As per the latest appeared Census data on Urali in 1961 is.

Speaker's Strength

According to the 2011 Census Report, there are around 12,986 native speakers of Urali in their community.

Bilingualism

The Urali people use Urali as their mother tongue at home, although Tamil as their state language is spoken in markets. Tamil is also used as a teaching and communication medium in schools and educational institutions. Aside from that, the Urali people are also conversant in Kannada.

Review of earlier literature:

The Urali mother tongue has no standard form and they also have no written literature. Elder generations of this community use some oral fables and moral stories for younger generations. As per the information from the informants, nowadays this community has started publishing one half-yearly magazine which presents matrimonial advertisements, small poems and songs regarding marriage ceremonies, small stories, etc. They are using Tamil script for their writing purpose.

Present Study

The present grammatical description of the Urali has been developed from the collected data by the in-house linguist of Language Division in the year 2021-22 for the present *LSI* volume for Tamil Nadu. The field data is collected for this language from the Erode district of Tamil Nadu state. The data has been collected from a male informant named Sri P. Prakash and again this data was verified by another male person named Sri G. Anand. Both are residing at the Erode district.

Apart from this study, during the Mother Tongue Survey of India Project (MTSI) audio visual linguistic data of four samples of Urali had been collected from the Thingalur village, Maathan/Sathiyamangalam taluk of Erode district of Tamil Nadu, by officials of Directorate of Census Operation of Tamil Nadu, Office of the Registrar General, India during 2015. Name of the informants are Sri. Nagarajan, Masilamani

All the data had been transcribed and analysed by linguistic Resource Persons namely Dr.V. Shanmugaraj, Ms. D. Jenifer Jeni, Ms. Suba Harish and Sri Ramesh Kumar. The

analysed reports had been consolidated by Prof. S Rajendran, Department of Computational Engineering and Networking, Coimbatore.

The present study is a humble attempt to present the detailed phonological, morphological and syntactical features of Urali based on the field data collected from in and around Hassanur area of Erode district of Tamil Nadu during December 2021. The name of the Informants are Dr Satyamurthy, Sri Muniyappan and Sri Mahalingam.

Based on these analysed reports of four samples and a consolidated report and the collected information in the field survey by the in-house linguist of Language Division linguistic description of the Urali is presented here in the following chapters.

2. PHONOLOGY

The present study is a humble attempt to present the detailed phonological, morphological, and syntactical features of Urali based on the field data collected from in and around Hassanur area of Erode district of Tamil Nadu during December 2021.

Phonology is the study of how sounds are organized and used in natural languages. The phonological system of a language includes an inventory of sounds and their features, and rules which specify how sounds interact with each other. The phonemic analysis consists in allotting all the indefinite number of sounds occurring in utterances to a definite and limited set of phonemes contrastive in at least some environments.

The phonemic inventory of Urali shows the distinctive sound units occurring in the Urali speech. The Phonological system of Urali is presented below based on the data collected from the informants of Sathiyamangalam taluk, Erode district of Tamil Nadu, during a field investigation in December 2021.

1.1. Phonemic Inventory (Segmental)

The segmental phonemes of Urali comprise 19 vowels and 25 Consonants. An effort has been made to present them with suitable examples.

Vowel Chart

Segmental Vowel Phonemes

	FRONT	CENTRAL	BACK
HIGH	/i/ /i: / /ɪ/	/ɨ/	/u/ /u: / /ʊ/
MID	/e/ /e: /	/ə/ /ə: /	/o/ /o: /
MID-LOW	/ɛ/ /æ/		/ɔ/ /ɔ:/
LOW		/a/ /a: /	

Consonant Chart

Segmental Consonant Phonemes

		Bilabial	Labio Dental	Alveolar	Palatal	Retroflex	palatal	Velar
Plossive	Vl	/p/		/t/		/ʈ/	/c/	/k/
	Vd	/b/		/d/		/ɖ/	/ɟ /	/g/
Fricative	Vl			/s/	/ʃ/			/h/

	Vd				*/ʒ/			
Nasal		/m/		/n/	/ɲ/	/ŋ/		/ŋ/
Trill			/ʋ/	/r/				
approximant						/ɹ/	/j/	
Lateral approximant				/l/		/ɭ/		

*/ʒ/ does not occur in the native words of the language. The use of this consonant is mainly found in loan words, so the phonemes can not be posited in the inventory of the regular phonemes of the language.

This voiced postalveolar fricative has a pronunciation corresponding to the sound /z/, which is most frequent in European languages. Due to the extensive use of English borrowed terms, it is found in Dravidian and notably in Urali.

3.1. iv. Distribution of the vowel phonemes

Vowels	Postitions of Occurrence		
	Initial	Medial	Final
/i/	/ibbanikkətti/ 'ice' /iṇḍi/ 'today' /illɛ/ 'not'	/mi:ni/ 'fish' ni:ɳi/ 'you' /ninnəvəli/ 'to you'	/su:ləsi/ 'prostitute' /vələ dā:ji/ 'step mother' /vɛsi/ 'sharp' /ninnəvəli/ 'to you' /mərija:ti/ 'kindly'
/i:/	/i:pi/ 'fly' /i:rəva:ŋgi/ 'onion'	/ni:rdugəti/ 'brook' /mi:ʃɛ/ 'moustache' /si:rana:/ 'chisel' /si:ŋge:ka:j/ 'shikakai'	/sukki:/ 'star' /e:di:/ 'where' /ti:/ 'fire' /enniga:sətti:/ 'eunuch'
/ɪ/	/ɪrətti/ 'darkness'	/vɪʃli/ 'heat' /sorikədi/ 'itch' /vikli/ 'hiccough' /hiccup'	/erkeɪ/ 'nature' /və:nileɪ/ 'weather'
/e:/	/e:me/ 'tortoise' /e:li/ 'seven' /e:laka:ji/ 'cinnamon' /e:ccənə/ 'to think'	/ole:p/ 'river' /te:li/ 'centipede' /se:ri/ 'chair' /ke:raɳi/ 'carrot' /ne:ɳja:ku:ɳi/ 'chest'	/avare:/ 'beans' /rəkke:/ 'wing' /parəɳi:ɛrume:/ 'yak'
/e/	/edi/ 'which' /eddə:/ 'mother's father' /elle/ 'border'	/beljə:lɛ/ 'high tide' /nevli/ 'Peacock' /perika:ji/ 'berry' /nelli/ 'amla'	/e:me/ 'tortoise' /belijasape/ 'assembly' /elɭe/ 'boundary'

	/etiri/ 'enemy' /erudiʃakaʎa:/ 'bull-fight'		
/ɛ/	/ɛlɔdikəvɛ/ 'clerk' /ɛʈʈʊɛttæ/ 'to step on, tread on' /ɛkki/ 'dirty' /ɛlivattionɗi/ 'seventy one' /ɛlui/ 'seven'	/selɛodʊgɔti/ 'echo' /mɛlɔkpɔtti/ 'wax candle' /vɛrɛhə:di/ 'to draw (a picture)' /sɛrijɔi/ 'right' /vɛle:ʃa:ʃti/ 'costly' /pɛlijɔti/ 'big'	/bɛliʃə:lɛ/ 'high tide' /ʃɛɖiməjɛ/ 'storm' /madʊvɛ/ 'marriage' /bɛlija:sɛ/ 'greedy' /karuppipaləgɛ/ 'slate'
/æ/	.....	/ərmækrikkɛ/ 'blessing' /bæʈʈi/ 'bat'	/appæ/ 'father' /accæ/ 'father's brother younger' /appæ/ 'father' /ma:mæ/ 'father-in-law'
/a:/	/a:rrorttɛ/ 'someone /a:ŋgɛ/ 'but' /a:ləm/ 'deep' /a:sirva:da/ blessing' /a:ŋima:/ 'student'	/ma:li/ 'date' /ma:ʃə:/ 'month' /pa:di:ka:ppi/ 'security' /ra:ni/ 'queen'	/malla:/ 'soft' /te:ʃa:/ 'nation' /ra:ʃa:/ 'king' /kirikiɖa:/ 'crown'
/a/	/arkɛ:mi/ 'to harvest' /allə:mɛ/ 'all' /ariməkka:/ 'good' /arivɔi/ 'clever'	/marimahɛ/ 'daughter-in-law' /maləhi/ 'black pepper' na:sikpadikəði/ 'to tickle' /ke:lipaŋŋikəði/ 'to tease'	/ubba:ʃa/ 'fast' /savɔra/ 'thousand' /takara/ 'tin' /tiridɖa/ 'thief' /a:sirva:da/ 'blessing'
/ə:/	.....	/və:ŋgɪɖɛ/ 'to get'	/avə:/ 'her' /vambɔʃakalə:/ 'to quarrel'
/ə/	/əɖvəllə:/ 'or' /əlləhi/ 'evening' /əvɛ/ 'he' /əliʒi/ 'evening' /ələxinəmanasi/ 'kind'	/kɛʈʈədi/ 'bad', /pəsɪ/ 'hungry' /mattəbəti/ 'otherwise' /nannədi/ 'my' /avənɛ/ 'himself'	/arməndə/ 'The good' /tirɔɖvəhə/ 'to rob' /illəndə/ 'or' /nakkənə/ 'other'
/ɔ/	/ɔnnɔgəsəʈʈɪ/ 'eunuch' /ɔrrɛ:/ 'rock' /ɔnnɛ/ 'oil'	/mɔrɛndirdi/ 'to disappear' /vɔʈʈɛɪ/ 'out' /kɔrɪ/ 'sheep'	/sərkari:ku:ʈʈɔ/ 'assembly'

		/tɔga:/ 'god'	
/ɔ:/	/ɔ:ndri/ 'to get up (arise)'	/pɔ:ri/ 'stomach' /ʃɔ:ʃəkare/ 'astrologer'	.....
/o:/	/o:ɖɔkɛ:mi/ 'to run' /o:rəkkə:/ 'tomorrow'	/rə:po:di/ 'night'	/eppo:/ 'when'
/o/	/odə:rəkɛ:mi/ 'to jerk' /oji/ 'through' /oɖagi/ 'valley' /ole:/ 'river' /oppale/ 'boil'	/kolɛ:/ 'dirty' /modəli/ 'before'	/malla:ppo/ 'slow'
/u:/	/u:dɔkə:ri/ 'to blow (with the mouth)'	/ʃu:si/ 'wicked' /mu:indi/ 'three'	/gəŋdu:/ 'bomb'
/u/	/ullɛ:/ 'in' /uli/ 'chisel' /uru|ɛkəŋ/ 'potato' /uri/ 'sweat' /umma:li/ 'saliva'	/muhirti/ 'to drown' /muttəli/ 'wild' /ɛliɖukavəri/ 'clerk' /sutti/ 'hammer' /sundi/ 'dry ginger'	/ereməŋlu/ 'clay' /pu:ko:su/ 'cauliflower' /mottiko:su/ 'cabbage' /so:ru/ 'cooked rice'
/ʊ/	.....	/innəmɛ:/ 'still' /pɔlli/ 'gilli danda' /idəmutti/ 'yet' /pudɔsi/ 'fresh' /pudɔsi/ 'new' /na:ɔli/ 'date'	/rəŋɖə:lɔ/ 'They (two)' /ro:ʃapɔ/ 'golap (rose)' /əppɔ/ 'when' /ka:lɛjɪnɔ/ 'anklet' /vikkiɔ/ 'hiccough/hiccup' /kəsəɔ/ 'mud'
/i/	/ikkɛ:mi/ 'to drag (a heavy object)' /iuttɛ/ 'to stretch'	/vɔʃtikɛɖa/ 'altar' /aɖika/ 'these' /innime/ 'still' /nanikki/ 'to me'	/pəmmi/ 'ripe' /tajə:ri/ 'ready' /pa:tti/ 'towards' /edi/ 'which' /ni:ɳi/ 'you'

The vowel phonemes except /ə:/, /æ/, /ɔ:/, /u/, and /ʊ/ occur in word-initial, medial, and final positions. The vowels /æ/ /ə:/ and /ʊ/ occur in the word medial and final position and not in the word-initial position. Similarly, all long vowel phonemes occur in word-initially, medially, and finally, except /e:/ /ɔ:/ and short vowel /u/. These three phonemes occur in word-initial and medial positions.

1.1. v. Distribution of the consonantal phonemes

The distribution of the consonantal phoneme in the three Urali dialects is tabulated below.

Consonants	Positions of Occurrence		
	Initial	Medial	Final
/p/	/po:di/ 'sun	/i:pi/ 'fly	/na:lip/ 'stream'
	/pɔŋdɔt/ 'female'	/muriponnikəu/	
	/pu:mi/ 'pu:mi/	'tailor'	
	/pukki/ 'book'	/gəipe:/ 'bitter'	
	/pa:ra:korəi/ 'light'	/rajilipandi/ 'train'	
	/paʃi/ 'bus'	/kojapammi/ 'guava'	
Phoneme /p/ occurs in word initial, medial and final position. /p/ does not occur in the final position.			
/b/	/baŋdɪ/ 'cart'	/tumbirdi/ 'to fill'	
	/baɖʰəli/ 'north'	/sambərikə:di/ 'to earn'	
	bammi/ 'fruit'	/kira:mbi/ 'clove'	
	/buvi/ 'flower'	/ti:ba:/ 'lamp'	.....
	/bi:ha:/ 'lock'	/kubba/ 'tumour'	
Phoneme /b/ occurs only in word initial and medial position and not in word final position in Urali.			
/t/	/ti:seɖip/ 'flame'	/satəɛ/ 'square'	
	/tixine:/ 'bug'	/metɛ/ 'stack of	
	/ti:/ 'fire'	hay'	
	/ti:seɖi/ 'flame'	/attəri/ 'so'	.....
		/pi:ti/ 'ground'	
Phoneme /t/ occurs only in word initial and medial position and not in word final position.			
/d/	/dɔkkɛ/ 'grief',	/a:ida/ 'weapon'	
	/dihənɛ:/ 'bug'	/adi/ 'it'	
	/de:kka:/ 'belch'	/madʊɛ/ 'marriage'	
	/dubba:/ 'butter'	/ta:di/ 'beard'	.....
Phoneme /d/ occurs only in word initial and medial position not in word final position.			
/ɖ/	/ɖisoppi/ 'tea'	/da:tɪ/ 'beard'	
	/ɖəvni/ 'city'	/kəɖli/ 'cot'	
	/ɖəvuni/ 'town'	/kiɖiɖi/ 'deaf'	
		/piriciputtɪ/ 'divorce'	.....
Form the given data we can see that phoneme /ɖ/ occurs initial and medial but not in final position.			
/ɖ/	/ɖəttɔkki/ 'left	/koɖɪ/ 'flag'	
	(hand)'	/iɖəɖərtti/	
	/ɖə:hi/ 'curry'	'to collapse'	.....
		/təmacimaɖaɖi/	

		'to joke' /kəŋdrippi/ 'to compel'	
Phoneme /d/ occur only word initial and medial position not in word final position.			
/k/	/kəipɛ:/ 'bitter' /kalɛʃi/ 'ollege' /kəŋccɪ/ 'copper' /kɛppukəlli/ 'gem' /kəŋŋa:di/ 'glass'	/səɖikɔɖi/ 'kabaddi' /təka:ʃi/ 'tin' /oɭe:kəlli/ 'oven' (tandoor) /uppina:ka:ji/ 'pickle'	.....
Phoneme /g/ occur only word initial and medial position not in word final position.			
/g/	/gəŋdɛ/ 'bell' /gɔɖɪ/ 'temple' /gɔðe:/ 'wet' /gu:si/ 'sharp' /gəipe:/ 'bitter'	/səŋgi/ 'conch' /aʒəgə/ 'washer-man' /aŋgixa:rəri/ 'grocer' /si:ŋge:ka:j/ shikakai'	/uruɭɛkaŋg/ 'potato'
Phoneme /g/ occur only word initial and medial position final position.			
/c/	/cinnədi/ 'little' /ciŋgarttikati/ 'to decorate'	/acci/ 'mother's sister' /puccə/ 'insanity' miŋccikkutu/ 'lightning' /accottə/ 'snail'	.....
Phoneme /c/ occurs only in word medial position.			
/ʃ/	/ʃəhəla/ 'war' /ʃeli/ 'prison' /ʃɛjkkəði/ 'to win' /ʃɛjɪli/ 'prison' /ʃɛjɪlikəiti/ 'prisoner'	/pəʃi/ 'spear' /maʃihɛ/ 'buttermilk' /mɛʃaretʃi/ 'judge' /ra:ʃa:/ 'king' /ra:ʃijam/ 'kingdom'	.....
/ʃ/ occur in initial and medial positions only.			
/s/	/soppi/ 'leaf' /sorikɛ:mi/ 'to itch' /saɭi/ 'cold' /su:ləisi/ 'prostitute'	/vəgsəkə:di/ 'to bend' /puɖəsi/ 'fresh' /pu:si/ 'insect' /usuro:ɖɛ/ 'alive'	.....
/s/ phoneme occurs in word initial and medial positions.			
/ʃ/	/ʃu:si/ 'wicked' /ʃinnəma/ 'boy' /ʃə:vi/ 'death' /ʃixəði/ 'to get up (arise)'	/keʃi/ 'case' /ubba:ʃa/ 'fast' /kaʃi/ 'coin' /ro:ʃa:/ 'temper' /sa:ʃulɛ/ 'loin cloth' /a:ʃpattiri/ 'hospital'	.....

Phoneme /f/ occur only word initial and medial position not in word final position.			
/h/		/nahəra:/ 'town' /kuŋdɪhɛ/ 'heart' /tohakure/ 'worship woom' /ko:haɭi/ 'drum (types of drum)' /anɪsuhəði/ 'to count'	
/h/ occurs only in word medial position and not in word initial and final position.			
/m/	/mo:ri/ 'bridge' /manəkku:lɛ/ 'weakness' /murɪɫ/ 'cloth' /maŋəli/ 'shade' /mərəkəttɛ/ 'wood'	/o:lɛɟmiki/ 'ear-ring' /kɪrɛmbi/ 'clove' /amma:vasa/ 'new moon' /tambi/ 'brother (elder, younger)'	/pa:ʃəm/ 'affection' /uləxam/ 'world' /pa:ləivənam/ 'desert'
The phoneme /m/ occurs initial medial and final positions.			
/n/	/ni:la/ 'blue (colour of sky)' /no:vi/ 'pain' /na:bbattirəŋdi/ 'forty two' /nuŋikaði/ 'to pinch'	/ma:nila:/ 'state' /mosəmənoʊɛ/ 'demon' /cinna:/ 'gold' /sunna:/ 'lime' /ma:nikka:/ 'ruby'	.....
The phoneme /n/ occurs in word initial and medial positions.			
/p/	.....	/aŋʃɔkə:di/ 'to threaten' /paŋʃə:/ 'miser' /aŋsukəði/ 'to fear' /aŋsi/ 'five' /kaŋsi/ 'bronze'	.....
The phoneme /p/ occurs only in word medial position and not in word initial and final position.			
/ŋ/	.....	/kəŋŋəɖɪkə:di/ 'to wink' /va:ŋdɛ:/ 'to deny' /guŋɖi/ 'pond' /ippəŋi/ 'dew' /aŋɖa:vi/ 'pan	/kalɪməŋ/ 'clay'

The phoneme /ŋ/ occurs only in word medial and final position and not in word initial position. /ŋ/ is attested only in medial position.

/ŋ/		/ra:ŋgə/ 'to descend' /koʔŋgə/ 'elbow' /aŋla:ppi/ 'sympathy' /iŋguʔabba/ 'inkpot'	
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Phoneme /ŋ/ occurs only in word medial position.

/l/	/lɛʔri/ 'letter' /le:sənədi/ 'light' /lɛkxaði/ 'to call'	/sɛle/ 'idol' /təuli/ 'drum' /kəʔlɔkkaði/ 'to shake something' (to /mɔʔlɔgijoðði/ 'to sink'	/bədia:l/ 'for'
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The phoneme /l/ occurs initially, medially and finally.

/j/		/oji/ 'through' /poji/ 'false' /ku:lija:nə/ 'short' /serijəi/ 'right'	/nɛ:ra:j/ 'straight' /paləma:j/ 'strong'
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Phoneme /j/ occurs in word medial and final position.

/r/	/rəvikkɛ/ 'blouse' /ro:ʔapə/ 'golap (rose) /rəmpa:/ 'saw' /ra:ttali/ 'balance scale'	/vərali/ 'finger' /pə:ri/ 'stomach' /a:rəməli/ 'garland' /sorekka:ji/ 'bottle' /gourd/ 'pumpkin'	
-----	---	--	-------

Phoneme /r/ occur only word initial and medial position not in word final position.

/ɹ/			/perikə/ 'berry' /ko:səkə/ 'watermelon'
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Phoneme /ɹ/ occurs only word final position.

/v/	/və:nəm/ 'sky' /vərgədi/ 'to come' /vəʔəŋgi/ 'handcuffs' /vəjjili/ 'by' /vəkukəti/ 'division'	/rəvɹdi/ 'circle' /sa:lɔ/ 'shawl' /avɛ/ 'his' /avənɛ/ 'himself'	
-----	---	--	--

Phoneme /v/ occur only word initial and medial position not in word final position.

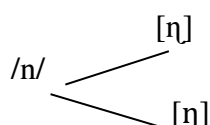
/z/	/zənni no:vɹ/ 'epilepsy' /zədi/ 'hot'	/uzəkə:di/ 'to wipe off'	
-----	--	--------------------------	--

Phoneme /ɜ/ occur only word initial and medial position not in word final position.			
/ɜ/	/ɜini/ 'boundary'	/ɜɛtɛhənəðiʊɪ/ 'to tie (hair)' /oɜe:kəlli/ 'oven (tandoor)' /xəɜi/ 'money'	-----
Phoneme /ɹ/ occur only word initial and medial position not in word final position			

1.2 Allophonic Distribution

An allophone is a phonetic variant of a phoneme in a particular language. Although a phoneme's allophones are all alternative pronunciations for a phoneme, the specific allophone selected in a given situation is often predictable. The present data show the following allophonic variation:

Phoneme /n/ has two allophones [ɳ] and [ŋ].



[ɳ] occurs before /k/ or /g/

[ŋ] occurs after or before a retroflex obstruent or in intervocalic position.

Examples:

[ɳ]- /kʊɳɡal/ 'heel'
 /ʊɳləkəŋɡi/ 'potato'
 /kʊ:ŋɡəppa:ɾi/ 'Vulture'
 /bu:miɳəɟiŋɡiɳəi/ 'earthquake'
 /kʊɳɡəɟi/ 'elbow'

[ŋ]- /a:ŋi/ 'male'
 /səŋŋɛ/ 'squirrel'
 /su:ŋɟi/ 'mouse'
 /kʊŋɟike:/ 'heart'
 /maŋəli/ 'shade'

Phoneme /s/ has an allophone [ʃ] when it occurs before retroflex.

For example,

/ʊɪʃə:/ 'venom/poison'
 /sa:ʃulɛ/ 'loin cloth' by temperature
 /bɛʃmatʃa/ 'foundation'
 /kaʃta:/ 'grief'

1.1. iii Phonemic contrasts

A phoneme is the smallest contrastive unit in the sound system of a language. A study of minimal pairs in the data exemplifies the phonemic contrast available in Urali. Phonemic contrasts are used to demonstrate that two phones of a pair constitute two separate phonemes in the language. Examples of phonemic contrasts in the vowel system and consonant system of the Urali are given below.

Contrasting pairs	Examples			
/-o:-/ ~ /-a:-/	/bo:rd̪i/	‘slate’	/ba:rd̪i/	‘border’
/-i-/ ~ /-ə-/	/kondi/	‘mother’s brother’s daughter’		
	/kondə/	‘mother’s brother’s son’		
/i/ ~ /o/	/d̪iŋŋɛ/	‘verandah’	/doŋŋɛ/	‘stick’
/u/ ~ /i/	/ullɛ:/	‘in’	/illɛ:/	‘not’
/i/ ~ /e/	/irdi/	‘from’	/erdi/	‘bull’
/e/ ~ /a/	/onnəɹ/	‘strainer’	/pannəɹ/	‘gardener’
/o/ ~ /a/	/sodd̪i/	‘property’	/sadd̪i/	‘loud’
/ʊ/ ~ /ə/	/p̪əlli/	‘gilli danda’	/p̪əlli/	‘floor’
/a:/ ~ /e:/	/ka:si/	‘coin’	/ke:si/	‘case’
/e:/ ~ /i:/	/ve:ri/	‘root’	/ni:ri/	‘water’
/ə/ ~ /e/	/kəlli/	‘stone’	/nelli/	‘paddy’
/u/ ~ /a/	/pulli/	‘grass’	/palli/	‘tooth’
/a:/ ~ /o:/	/ra:ʃa:/	‘king’	/ro:ʃa:/	‘golap’ (rose)
/a/ ~ /o:/	/alɛ/	‘wave’	/o:lɛ/	‘ear-ring’
/a/ ~ /ə/	/lakke/	‘dhenki’ (husk)	/ləkke/	‘pestle’

Contrasts in Consonants

/n/ ~ /r/	/no:t̪i/	‘notebook’	/ro:t̪i/	‘road’
/p/ ~ /m/	/p̪əlli/	‘tooth’	/m̪əlli/	‘urine’
/p/ ~ /s/	/puddi/	‘smartly’	/suddi/	‘hammer’
/n/ ~ /t/	/noŋd̪ʊkɛ:mi/	‘to pinch’	/to:ŋd̪ʊkɛ:mi/	‘dig (a hole)’
/ʊ/ ~ /m/	/ve:lɛ:/	‘work’	/me:lɛ:/	‘Come after’
/p/ ~ /b/	/panri/	‘female’	/banri/	‘woman’
/n/ ~ /k/	/na:ji/	‘dog’	/ka:ji/	‘vegetable’
/t/ ~ /p/	/to:t̪a/	‘field’	/po:t̪a/	‘picture’
/k/ ~ /p/	/ka:t̪i/	‘air’	/pa:t̪i/	‘towards’

1.3. Suprasegmental feature

Apart from segmental phonemes Urali also makes suprasegmental distinctions in tone and nasality that have already been discussed before. Suprasegmentals include tone, stress, and prosody.

1.3.i. Nasalization:

Nasalization is a way of pronouncing sounds characterized by resonance produced through the nose in the course of which the velum is lowered so that some air escapes through the nose during the production of the sound by the mouth. In urali, Nasalization occurs with or without the influence of nasal vowels. The nasalized vowels are /ã/, /ẽ/, /ĩ/, /õ/, and /ũ/, and the occurrences are given below.

Nasalized vowels	Examples
/ã/	/tajirijã/ 'courage' /oppaṇṭã/ 'agreement' /vaḷa:dukavirã/ 'sports-man'
/ẽ/	/aṇḍikərẽ/ 'shopkeeper' /mərəḍẽ/ 'wild' /panẽ/ 'money' /adikεka:rẽ/ 'cook (male, female)'
/ĩ/	/avĩ/ 'him' /əvĩ/ 'he'
/õ/	/paləkkõ/ 'habit' /kaʃtõ/ 'hard' /moraṭṭitanõ/ 'roughly' /buddija:nõ/ 'smartly' /ga:ɖa:mirugõ/ 'rhinoceros'
/ũ/	/po:kũ/ 'will come' /vargonũ/ 'must come'

1.1. ii. Length

In phonetics, length or quantity is a characteristic of sounds that have a noticeably longer duration when compared to other sounds. Variations in length are likewise called suprasegmental characteristics, albeit they can affect both single segments and whole syllables.

Length is phonemically realized in the Urali language. The contrast due to length is given in the table below.

Contrast between /ε/ and /ε:/	/me:lε:/ 'come after' /me:lε/ 'over the head'
Contrast between /a/ and /a:/	/adi/ 'there' /pa:di/ 'some'
Contrast of /a:/ and /o:/	/ra:ʃa:/ 'king' /ro:ʃa:/ 'golap' (rose)

1.1.i Diphthongs

A diphthong, also known as a vowel glide, is a syllable-long combination of two adjacent vowel sounds. A diphthong is a vowel with two distinct targets: the tongue (and/or other components of the speech apparatus) moves during the vowel's utterance.

As per the data the diphthongs found in the Urali language are /aɪ/, /ia:/, /ie/, /ɛɪ/, /eɪ/, /əɪ/, /ɪə/ and /ei/. The occurrence of these diphthongs is realized frequently in the medial and final positions. The initial occurrence of the diphthong is scanty.

Diphthongs	Initial	Medial	Final
/aɪ/	-----	/kai/ 'hand'	-----
/ai/	-----	/kaindədi/ 'dry' /ganaika:li/ 'ankle'	-----
/ɪə/	-----	/o:ŋɟiərdəʃti/ 'to strike' /tɛliəʃtəkɛ:mi/ 'to nod'	-----
/ia:/	-----	/kammia:nədi/ 'narrow'	/vɛndia:/ 'methi'
/ɛɪ/	-----	/murɛkkəkə:di/ 'to put on (clothes, ornaments, shoes)' /parttiedəkəkəvi/ 'cotton carder'	-----
/eɪ/	-----	/seɪni/ 'anklet' /ʃɛikkadi/ 'victory'	/erkeɪ/ 'nature'
/ei/			/muŋdəineitti/ 'day before yesterday'
/əɪ/	/əɪmbətonni/ 'fifty one'	/rəɪlbəŋdɪ/ 'train' /pəni/ 'penalty'	/elɛkkəi/ 'cinnamon'
/ɪə/	-----	/ma:riəppə:/ 'death rituals (shraddha)'	-----
/əi/		/pa:ra:korəvi/ 'light' /kəʃtəibandi/ 'cart'	
/ie/	-----	/tiekkə:di/ 'to burn (trans)'	-----
/ia:/		/toləia:kkaði/ 'to bore (a hole)' /golia:ttra/ 'marbles'	
/ie:/		/po:lie:ruxaði/ 'to ascend, climb (a hill)' /rəŋgie:ŋgəði/ 'to wake up'	
/au/		/bərraulli/ 'hay'	

The diphthongs /aɪ/, /ia:/, /ie/, /ɛ/, /eɪ/, /əɪ/ , /ɪə/, /ei/, /əi/, /iə/, /eu/, /ai/, /ai:/, /ia:/ , /ie:/ , /au/, and /əu/ are found. Diphthongs occur frequently in the medial position, rarely in the final and very rarely in the initial positions.

1.2 i. Co-articulation

In Co-articulation a conceptually isolated speech sound is influenced or becomes more like, a preceding or following speech sound. This feature can be observed in retroflexion in Urali.

Retroflexion is a sound formation process where the presence of a retroflex sound casts its impact on the following sound. This is a common feature in Dravidian languages and Urali is no exception.

Ex.

/ʋerɳɖæ/	‘to scream’	(before retroflex sound)
/kuɳɖɔgə/	‘pebble’	(after retroflex sound)
/aɳɖa:vi/	‘pan box/bag’	(after retroflex sound)
/ʋa:ɖəxəbəɳɖi/	‘taxi’	(after retroflex sound)

ii Consonant clusters

A consonant cluster is a group of consonants that have no intervening vowel. The consonant clusters can be a combination of two identical as well as two non-identical consonants that generally occurs in the medial position of a word. The former is called homogenous clusters and the latter is called heterogeneous consonant clusters. The occurrence of the consonant clusters is most frequently in the medial position. A few examples of non-identical clusters are given in the following table:

Non-identical clusters	Examples
/mp/	/mo:səmpannɪttə/ ‘to abandon’ /elɛmpɛrə/ ‘full moon’ /pimpe/ ‘after’
/mb/	/ɪrɔmbi/ ‘ant’ /rəmba/ ‘saw’ /tumbirdi/ ‘to fill (a jar with water)’ /eɭəmbare/ ‘full moon’
/ɳt/	/porəɳtadi/ ‘birth’
/ɳd/	/saɳdɛga/ ‘doubt’ /mo:ɳde:/ ‘face’
/nt/	/pantɪ/ ‘pig’ /muntɪnəpəlli/ ‘front tooth’

	/ontare/	‘one and a half’
/nd/	/kaɖaːʃkandi/ /səndɔʃa/ /kəndəja/ /magendimagē/ /magendimaga /	‘calf (male)’ ‘happiness’ ‘tax’ ‘son’s son’ ‘son’s daughter’
/nd/	/nandəːi/	‘relatives’
nt/	/aɖinəntʃi/ /entʃi/	‘eighteen’ ‘eight’
/nɖ/	/munɖəsi/ /məɖɖɛ/ /kunɖʊgəl/ /maɖɖɛː/	‘widow’ ‘hair’ ‘pebble’ ‘hair’
/nt/	/pənʃri/ /kaɳtɛikkhəti/ /kənʃtə/	‘wife’ ‘to untie (a knot)’ ‘time’
/ŋg/	/koːŋgəppaːri/ /səŋgi/ /təŋgəli/ /ciŋgitʃivəraːli/ /kutiŋgaːli/ /caːmpaːŋgi/	‘vulture’ ‘conch’ ‘south’ ‘little finger’ ‘heel’ ‘tube rose’
/ŋk/	/padəkkə saŋkiɻ/ /pəɛŋkaɻ/ /paləŋkəːdi/	‘necklace’ ‘ridge gourd – jhinge’ ‘to study’
/ɳc/	/maɳcakaːale/ /mubbattiapci/ /naːbbattiapci/ /embattiapci/	‘jaundice’ ‘thirty five’ ‘forty five’ ‘eighty five’
/ɳʃ/	/maɳʃa/	‘yellow’
/ɳʈ/	/miɳʈʃəgədi/ /aɳʈʃəkəːdi/	‘lightning’ ‘to threaten’
/ɳɖʒ/	/maɳɖʒəː/	‘haldi (turmeric)’
/rk/	/paːʃəməirkari/ /sərkariːkuːtʃi/ /korkiʃtʃəri/	‘love’ ‘assembly’ ‘to wrestle’
/rd/	/niːrdugəti/ /mərdi/ /ulikirdi/	‘brook’ ‘medicine’ ‘sprain’
/rt/	/bəndəsɛːndərtti/ /suttiɾti/	‘to arrive (at a place)’ ‘to surround’

/rʈ/	/ko:rʈʃi/	‘court’
/rdʒ/	/kerdʒa:lə:/ /bo:rdʒi/	‘Hawk’ ‘slate’
/rp/	/ʋo:rpəsi/	‘hunger’
/rl/	/pu:milkɛtəkɛporli/	‘metal’
/rɕ/	/kə:rɕ/ /ma:dʒikə:rɕ/	‘sheep’ ‘beef’
/rs/	/katta:irsukati/ /narsue:lipannixaði/	‘cut (cloth)’ ‘to nurse (feed a baby)’
/rc/	/mujarcikkukəði/	‘to try, attempt’
/ʃp/	/pa:liʃpannəkə:di/	‘to polish’
/lk/	/pa:lkərə/	‘milkman’
/ʃt/	/ka:ʃtərgəvɛ/	‘cashier’
/ʃt/	/kaʃtə:/ /kaʃtə/	‘grief’ ‘danger’
/Jk/	/ʃɛjkadi/	‘victory’
/jl/	/kɛjlakadava/	‘weakness’

The consonant clusters /mp/, /mb/, /nt/, /nd/, /nɖ/, /nʈ/, /ŋg/, /ŋk/, /ŋʃ/, /ŋɖ/, /rk/, /rd/, /rt/, /rʈ/, /rdʒ/, /rp/, /rl/, /rɕ/, /ʃp/, /lk/, /ʃt/, /nɖ/, /ndʒ/, /ntʃ/, /ŋc/, /rk/, /rs/, /rc/, /ʃtʃ/, /Jk/ and /jl/ are found in all the three dialects.

Tri-Consonantal Clusters

Tri-Consonantal Clusters	Examples
/nʈr/	/mənʈrɛ/ ‘turban’
/rʃl/	/ʋəhiterʃli/ ‘jealousy’
/rkd/	/sɛŋkənərkdi/ ‘red’
/rkr/	/ʋirkərəvərhəði/ ‘faint’
/mbr/	/təmbra/ ‘copper’
/kʈr/	/dʒa:kʈri/ ‘nurse’
/ŋnɕ/	/marɔ̃eriŋnɕaði/ ‘to climb (a tree)’
/rɳd/	/parɳdupa:kka:ði/ ‘to search for’

The tri-consonant clusters /kʈr/, /ŋnɕ/, and /rɳd/ were found.

Consonant gemination

The following are the examples of some geminated (identical consonant clusters) consonants:

Geminated consonants	Examples			
/-kk-/	/kukkɔkə:di/	‘to wash’	/pe:kki/	‘to need’
/-gg-/	/neggənə:/	‘many’		
/-pp-/	/pəippi/	‘life’	/oppantā/	‘agreement’
/-bb-/	/ubba:ʃa/	‘fast’	/na:bbattirəṇdi/	‘forty two’
/-cc-/	/pəcce/	‘green’	/muccɔkə:di/	‘to close (a bag)’
	/eccərikəipannikəḍi/	‘to warn’		
/-nn-/	/ɔnnɔkə:di/	‘to count’	/koḍume:pannixa:ḍi/	‘to threaten’
/-ṇṇ-/	/kaṇṇəḍi/	‘mirror’	/kaṇkaṇṇa:dike/	‘spectacles’
/-mm-/	/nimməvəḍi/	‘your’	/tombəbammui/	‘tomato’
/-tt-/	/iṭṭe/	‘to stretch (something)’		
	/suttuxaḍi/	‘to roll (turn over and over)’		
/-dd-/	/maddinə:/	‘afternoon’	/muddi/	‘pearl’
/-ṭṭ-/	/ki:ṭṭəpə:ri/	‘downwards’	/kəṭṭədi/	‘bad’
/-ḍḍ-/	/guḍḍe/	‘hill’	/miḍḍaja:ṅgikavəri/	‘sweetmeat maker’
/-ḍḍ-/	/eḍḍə/	‘father’s father’		
/-ll-/	/mulləṇṇi/	‘to prick (as a thorn)’	/ella:me:/	‘all’
/-rr-/	/ɔrrə:/	‘rock’		
/-vv-/	/avvə/	‘mother’		

/-kk-/ , /-pp-/ , /-bb-/ , /cc/ /-nn-/ , /-ṇṇ-/ , /-mm-/ , /-tt-/ , /-dd-/ , /-ṭṭ-/ and /-ll-/ , /-gg-/ , /-rr-/ , /-ḍḍ-/ and /-vv-/ are found attested in all the three dialects.

* In case of the pronunciation of this cluster the sound /v/ is replaced by the sound /b/.

1.2. ii. Syllable structure

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel) and the consonants that cluster around this central peak. Syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter, and its stress patterns. Syllabification is the separation of a word into syllables, whether spoken or written. In Urali, syllabification can be classified as monosyllabic, disyllabic, and polysyllabic words.

1. Monosyllabic Pattern

V	/i:/	‘This’	/a:/	‘that’
CV	/ti:/	‘fire’	/və:/	‘come’
VCV	/u l i/	‘chisel’	/avə:/	‘she’
	/i-d-i/			‘this’

2. Disyllabic Pattern

CV-CV	/pe:-ni/ ‘louse’, /bu:-ði/ ‘ash’
V-CV	/u:-fi/ ‘fart’, /i:-pi/ ‘fly’, /a:-ni/ ‘nail’
CV-CVC	/mu-ri/ ‘of’ /kəl-li/ ‘stone’ /paɫ-li/ ‘lizard’
CVC-CVC	/mon-dɪ/ ‘lame’
CVC-CV	/va:ŋ-də:/ ‘to refuse’ /ni:r-ni/ ‘water’

3. Polysyllabic Pattern

CVV-VCV	/tai-ε-ba:/ ‘death’
V-CV-CV	/a-də-ni / ‘its’
CV-CV-CV-CV-CV	/sa:-mə-ti-kə-pə/ ‘gendu’
CV-CV-CCV	/sə-rə-ti/ ‘coat’
CVC-CVC-CV	/to:l-pək-ki/ ‘bat’
CV-CV-CV	/ja-ka-lə:/ ‘to fight’ , /ka-dɪ-xi/ ‘mustard’
CV-CV-CV-CV	/me:-lɛ-pə:-ri/ ‘upwards’
CV-CCVV-CV-CV	/po-ti-ma:-di/ ‘cow’
CV-C-CV-CV-CCV	/se-m-ba-ra-tti/ ‘jaba (hibiscus)’

3. MORPHOLOGY

Urali is an inflexional type of language. That means, the words are formed by adding syllables or letters (i.e. affixes) or different postpositions to the stem and different endings are used to form different types of words and these affixes show no traceable signs of having been independent words. For example, /ku:rɛ:/ ‘house’ is a word and /ku:rɛhə:/ ‘houses’ also is a word which is a combination of /ku:rɛ:/ ‘house’ + /hə:/ (plural marker).

3.1 Word Formation

Word formation is the creation of a new word or lexeme from an existing one or entirely different. This brings a semantic change. This is a regular process for the creation of new terms. In urali, word formation processes are formed by affixation, reduplication, compounding, and suppletion.

3.1.i Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In urali, the affixes added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in given below.

Base	=	/vərali/	‘finger’
		/mi:ni/	‘fish’
		/perijabaŋɖimaxɛ̃/	
		/accəŋɖimagɔ̃/	‘father’s brother’s son’
		/pərijaɐɖɛɖimaxɛ̃/	
Prefix +base	=	/accidimaxɛ̃/	‘mother’s sister’s son’
		/eppəɽəvərali/	‘ring finger’
		/gəŋɖəmi:ni/	‘prawn’
		/pe:tti/	‘grand daughter’
		/perə/	‘grand son’
Base+suffix	=	/madʊɐ/	‘marriage’
		/madʊɐpɛnni/	‘bride’
		/madʊjə:ni/	‘bridegroom’
		/maduɐ/	‘marriage’
		/mativɛ:paŋɖi/	‘bride’
		/mativɛ:a:ŋɖi/	‘bridegroom’

/- tt -/ and /-tt-/ are past tense marker which is acting as a suffix and attached to the verb root /po:/ to form its past tense.

Examples:

/pa:kkə/	‘you see’	/pa:rttə/	‘You saw’
/po:gə:/	‘She goes’	/po:ittə:/	‘She went’
/po:/	‘go’	/na:nɪ po:ne:/	‘I went’
/po:/	‘go’	/na:nɪ po:ne:/	‘I went’

2.1.ii. Reduplication

Reduplication is a morphological process in which a root or stem or part of it is repeated. Following are the examples of the reduplication of urali language. For example,

/kukkəkə:di/ ‘to wash (clothes)’

2.1. iii Compounding

A compound is a word containing a stem that is made up of more than one root; a compound is a lexeme that consists of more than one stem. Compounding is a word formation process by which new words are formed by the process of derivation. In other words, compounding or word-compounding occurs when two or more words are put together to make them into one word. The meanings of the words interrelate in such a way that a new meaning comes out which is very different from the meanings of the words in isolation.

Examples:

/kudərɛ/	‘horse’ +	/bəŋdɪ/ ‘cart’	=/kudərəbəŋdɪ/	‘horse coach’
/kudɪrɛ/	‘horse’ +	/bəŋdɪ/ ‘coach’	=/kudɪrəbəŋdɪ/	‘horse coach’
/kaʃəkalli/	‘pan’ +	/gavəri/ ‘seller’	=/bo:ʃima:rgavəri/	‘pan seller’
/maduve/	‘marriage’			
/mətɪvɛ:a:xatəvə/	‘bachelor’			
/mətɪvɛ:a:ŋɪ/	‘bridegroom’			
/mətɪvɛ:paŋŋɪ/	‘bride’			

A few more examples are:

/madʊvɛ/	‘marriage’
/madʊvɛ:ni/	‘bridegroom’
/madʊvɛpɛnnɪ/	‘bride’
/vɛ:lɛ seɪkəvɛ/	‘labourer’

2.1. iv Coining of new words

In Urali language many words are borrowed from English. For example

/so:ppi/ ‘soap’ /nərʃɪ/ ‘nurse’ /ka:ri/ ‘car’

/lɛtɾi/	‘letter’	/ke:ratɿ/	‘carrot’	/lətɾi/	‘letter’
/pukki/	‘book’	/si:li/	‘seal’	/sa:disollixaði/	‘to complain’

Sometimes new words are coined by joining two morphemes as follows:

/valə dændɛ/	‘step father’
/valə da:ji/	‘step mother’

2.1.v Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate.

/pɪlɛ/	‘child’
/pullɛhə:/	‘children’
/cinnama:/	‘boy’
/padikkamakka:/	‘boys’

2.2 Word Class

A word unit is the smallest element that may be uttered in isolation having independent semantic or pragmatic content. A word is a unit which is a constituent at the phrase level. This stands in contrast to morpheme which is the the smallest meaningful unit in the grammar of a language. There are open word classes, which constantly acquire new members, and also closed word classes, which acquire new members quite infrequently. Based on morphological and syntactical structure, the word classes of Urali are divided into following classes:

i. **Noun:** a part of speech, inflected for case, denoting a tangible or intangible entity, referring to objects in the non-linguistic world or to concepts which are considered as forming entities parallel to real-world entities.

Eg: /səli:/	‘cold’	/ka:tti/	‘air’
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ii. **Pronoun:** A grammatical component referring to a noun formerly mentioned and thus serving a deictic or anaphoric function.

Eg: /na:mɪ/	‘we’	/na:nɪ/	‘I’
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iii. **Adjective:** A grammatical constituent, the main syntactic role of which is to qualify a noun or noun phrase, providing additional information concerning the subject or object signified.

E.g. /arməndə/ ‘good’

iv. **Postposition:** A part of speech placed before other words in composition and which expresses the relation it has to other elements in a sentence.

E.g. /me:ʃe: me:le: nili/	‘Stand on the table’
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v. **Verb:** a part of speech without case inflection, but inflected for tense, person and number, signifying an activity or process, whether ongoing, completed or undergone.

E.g. /ɔ:ndri/ 'get'

vi. **Adverb:** a part of speech without inflection that is a modifier of a verb.

E.g. /cukkuru/ 'quickly' as in /ra:m a:// vɛfəɹ/ /oɹɪnə/

'Rama runs quickly'

/bɛcceli:/ 'quickly' as in /ra:ma:/ /bɛcceli:/ /o:ɹɪðəvənə/

'Rama runs quickly'

vii. **Conjunction:** a part of speech that connects two words, sentences, phrases or clauses together and binds together the discourse and filling gaps in its interpretation.

E.g - /aɹɪttədi/ 'and'

viii. **Interjection:** An interjection is a form, typically brief, such as one syllable or word, which is applied frequently as an exclamation or part of an exclamation.

Ex.

/va:nəttɪɹ oɹɪ əlɛgə:nə:va:nəvɪlli / 'What a beautiful rainbow in the sky!'

/banina ʒo:ra:ðə kamnə billi/ 'What a beautiful rainbow in the sky!'

The above mentioned seven word-classes are broadly grouped into two categories:

- i. Declinable and
- ii. Indeclinable.

Declinable are those which are declined for number, gender and person; for example, nouns, pronouns, adjectives and verbs are declinable. The Indeclinable are postpositions, conjunctions, adverbs and participles.

2.3 Noun Morphology

A noun is a member of a syntactic class that includes words which refer to people, places, things, ideas, or concepts, whose members may act as any of the following: subjects of the verb, objects of the verb, indirect object of the verb, or object of a preposition or postposition. Noun Morphology deals with the forms and classification of Nouns, Pronouns and their declensional/ inflectional pattern in association with gender, Number, and Adjective etc.

The nouns in the language are marked by two numbers (singular and plural), three genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental).

2.3.i. Nouns

Internal structure

Urali is agglutinating language. The nouns in the language are marked by two numbers (singular and plural). Nouns thus realised in Urali can be categorized into two broad classes:

1. Basic Nouns
2. Derived nouns

a) Basic Nouns

Basic Nouns are those which are a class by itself as they are not derived from any other word class. The examples are

/ra:mɛ/	‘Rame’	/ku:rɛ/	‘house’	/dʒə:di/	‘animal’
/bammi/	‘fruit’	/na:ji/	‘dog’	/pu||e/	‘child’

The basic nouns can further be divided into two types:

- i) Mass nouns
- ii) Count nouns

i) Mass nouns

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form.

For example

/ni:ri/	‘water’	/ pa:li/ ‘milk’	/ɔnnɛ/ ‘oil’	/arɪʃi/ ‘rice’
/lɛttə:/	‘blood’			
/ni:ri/	‘water’	/pa:li/ ‘milk’	/arici/ ‘rice’	
/lɛdda:/	‘blood’			

ii) Count nouns

Count nouns are those which can take some suffixes for indicating plurality. Examples are

/pammɔ /	‘fruit’	/na:ji/	‘dog’	/pɪllɛ/	‘baby/child’
/bammi/	‘fruit’	/na:ji/	‘dog’	/pu||e/	‘child’

b) Derived Nouns

In Urali language some nouns are derived either from the verb or adjective or from another noun. The derived nouns are formed in two ways

- i) By adding derivational suffix to other words
- ii) By compounding words.

i) Derived nouns by adding derivational suffix

In Urali some nouns can be derived from the verb or from any other noun by the addition of derivative suffixes. These are as follows:

1. Verb + noun forming suffix = Noun (verbal Noun)

/o:q̄ʊ /	‘run’	+ -ʊdi	= /o:q̄ʊgʊdi/	‘running’
/pa:q̄ʊ /	‘sing’	+ -gə:	= /pa:q̄ʊgə:/	‘singing’
/o:du/	‘to run’	+ /xaði/	= /o:duxaxði/	‘running’
/kərək/	‘to bark’	+ /kadi/	= /kərəkkadi/	‘barking’

2. Noun + Noun forming suffix = Noun (Abstract Noun)

/to:l/	‘skin’	+ /no:vi/ ‘diseases’	= /to:lno:vi/	‘skin disease’
/bu:mi/	‘earth’	+ /nəq̄ʊŋgʊti/	= /bu:miənəq̄ʊŋgʊti/	‘earthquake’

ii) Derived nouns by Compounding

A compound word is defined as the combination of two or more words to form a new word.

Ex.

/kəlli/	‘stone’	+	/ro:qi/	‘road’	= /kəlli-ro:qi/	‘stone road’
/pəʃəma:qi/	‘cow’	+	/pəʃ/	‘stair/step’	= /ma:q̄ʊpəʃ/	‘cowshed’
/kudiri/	‘horse’	+	/bəŋqi/	‘coach’	= /kudiri-bəŋqi/	‘horse coach’
/bo:fi/	‘pan’	+	/ma:rgavəri/	‘seller’	= /bo:fi-ma:rgavəri/	‘pan seller’

External Structure

The Urali nouns are inflected for gender, Number, and Case. This language has two genders (i.e. masculine, feminine); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives the details of Urali gender-number-case system.

a) Gender

gender in Urali is grammatically determined by two ways – Masculine and feminine. Most of the Urali nouns end with vowels. The final vowel gives a clue to the gender of a particular noun. The masculine nouns tend to take /ɛ/ at the word-final position as opposed to feminine nouns with /ə/ or /i/ word-finally. The word /a:ni/ is male, prefixed to show the masculine gender, and /pəŋq̄ʊti/ indicates feminine gender as in /a:ni/ ‘male’, /pəŋq̄ʊti/ ‘female’. gender here is natural, not grammatical. Nouns are of masculine and feminine gender as exemplified in the following examples:

Masculine		Feminine	
/sinnəma/	‘boy’	/pənni/	‘girl’
/a:ni/	‘male’	/pəŋq̄ʊti/	‘female’

/avvɛ/	‘mother’	/appæ/	‘father’
/mahə/	‘son’	/mahə:/	‘daughter’
/tuŋdʒə:mpɪɛ/	‘dwarf (male)’	/tuŋdʒəpɒŋdʒə:tʃi/	‘dwarf (female)’
/vələ dændɛ/	‘step father’	/vələ dɑ:ji/	‘step mother’
/kurɔdʒɛ/	‘blind (male)’	/kurɔɹ/	‘blind (female)’
/cinnama:/	‘boy’	/pɒnbute/	‘girl’
/panri/	‘female’	/ɑ:ŋi/	‘male’
/appæ/	‘father’	/avvɛ/	‘mother’
/magə/	‘son’	/maxɑ:/	‘daughter’
/perə/	‘grand son’	/pe:tʃi/	‘grand daughter’
/ku:lɛ/	‘dwarf (male)’	/ku:ləisi/	‘dwarf (female)’
/kuruɹɑ/	‘blind (male)’	/kurudi/	‘blind (female)’
/adikɛkɑ:rə/	‘cook (male)’	/adikɛkɑ:rə/	‘cook (female)’
/u:məsi	‘dumb (female)’	/u:mɛ/	‘dumb (male)’
/mija:irukkɛ/	‘fat (man)’	/miya:irukka:/	‘fat (woman)’
/elɛttə/	‘lean (man)’	/elɛttə/	‘lean (woman)’

An interesting point is that both the masculine and feminine gender remains unhindered by number as we can see in the following example.

Masculine		Feminine	
Singular	Plural	Singular	Plural
/sinnəmɑ:/ ‘boy’	/makkə:/ ‘boys’	/pɒnni/ ‘girl’	/pɒŋtʃi/ ‘girls’

However, separate lexemes are also used to refer to gender distinction as we can see in the following examples.

Masculine		Feminine	
/pɒŋdʒəlɛttəvɛ/	‘widower’	/muŋdʒəsi/	‘widow’
/kaɹɑ:ʃkandi/	‘calf (male)’	/pɒ:rɪkandi/	‘calf (female)’
/pɒŋdila:davə/	‘widower’	/mundajsi/	‘widow’

Examples of common gender include

/pɪllɛ/	‘baby’	/pullɛ/	‘child’	pɪllɛ/	‘baby’	/puɹllɛ/	‘child’
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We can further classify Urali nouns denoting animate or non-animate, human or non-human belonging to two genders -Masculine and Feminine.

Examples for Masculine Nouns

Animate and Human	Animate and Non- Human	Inanimate
/sinnəmɑ:/ ‘boy’	/kadʊvɑ:nɛ/ ‘elephant (male)’	/sa:lʊɛ/ ‘shawl’
/tuŋdʒə:mpɪɛ/ ‘dwarf (male)’	/kaɹəɹ/ ‘goat’ (male)	/sɛrɒppi/ ‘shoe’
/appæ/ ‘father’	/kaɹɑ:ʃkandi/ ‘calf(male)’	/ka:lsɛəja/ ‘trousers’
/cinnama:/ ‘boy’	/erumɛ/ ‘buffalo (male)’	/sa:lʊɛ/ ‘shawl’

/kuruɖa/	‘blind’ (male)	-----	/seruppi/	‘shoe’
/appæ/	‘father’	-----	-----	

Examples for Feminine Nouns

Animate and Human	Animate and Non- Human	Inanimate
/pɔnni/ ‘girl’	/ poʈʈɛə:nɛ/ ‘elephant 	

An interesting example of gender difference is observed in Urali in the compound words where the second component of the word changes its gender naturally.

Examples:

Base term	/madɔvɛ/	‘marriage’
	/mativɛ/	‘marriage’
Masculine	/madɔvjə:ni/	‘bridegroom’
	/mətivɛ:a:xatɔvə/	‘bachelor’
	/madivɛ:a:ŋi/	‘bridegroom’
Feminine	/madɔvəpɛnni/	‘bride’
	/mativɛ:paŋŋi/	

b) Number

From the provided data it can be seen that there are two numbers in Urali language: singular and plural. The singular has no particular distinguishing marker added. In case of plural formation, plural marker /kə:/ and its allophone /gə:/ /hə:/ is added with the singular form and sometimes different lexeme is used for plural number.

Singular		Plural	
/mahə/	‘boy’	/makkə:/	‘boys’
/pullɛ:/	‘child’	/pullɛhə/	‘children’
/kəŋŋi/	‘eye’	/kannigə:/	‘eyes’
/bɔkki/	‘book’	/bɔkkɔhə:/	‘books’
/ku:rɛ/	‘house	/ku:rɛhə:/	‘house’
/kaii/	‘hand’	/keiga:/	‘hands’
/idi/	‘this’	/adɔgə:/	‘those’
/pukki/	‘book’	/pukkiɡə/	‘books’
/ku:re/	‘house’	ku:rehə/	‘houses’

Sometimes different lexemes are used for plural number. Examples are as follows

Singular	Plural
/cinnama:/ ‘boy’	/mækka:/ ‘boys’
/ponbute/ ‘girl’	/ponri/ ‘girls’
/i:/ /adi/ ‘this’	/avēxə/ ‘those’
/hēŋŋi/ ‘girl’	/eŋŋuga/ ‘girls’

Sometimes plurality is indicated by adding numerals to it. For example,

Singular	Plural
/pukki/ ‘book’	/rəŋdi pukki/ ‘two books’

c) Person

There are three persons in Urali language. These are: first person, second person, and third person. All these persons have different concordial relationship with the verb, tense and moods. Tense markers also change according to different persons (first person, second persons and third persons). Depending on the tense and moods these categorize are distinguished. Examples are tabulated below as per their occurrence in the three dialects:

Person	Singular	Plural
First	/nə:ni/ (I)	/na:mɛ:/ (we)
	/na:ni/ (I)	/na:m/ (we)
Second	/ni:ni/ (you)	/ni:mi/ (you all)
	/ni:ŋi/ni:/ (you)	/nimməvəli/ (your)
Third	/avē/, /avə:/ /adi/ (he/she/it)	/avərōgə:/ (they)
	/ava/avəri/ /avā/ /avε/ /ađi/	/avəruga/ (they)
	/(he/she/it)	

The different concordial relationships are shown below:

First Person: [singular]

/na:ni kurivijə pa:kk e:/	‘I see the bird [marker is –kk]	(present tense).
/na:ni kurōvinɛ pa:tt e:/	‘I saw the bird [marker is – tt]	(past tense).
Or		
/na:ni pa:tt e:/	‘I saw’ [marker is –tt]	(past tense)
/na:ni kurōvinɛ pa:tt e:/	‘I will see the bird ‘[marker is –tt]	(future tense).
/na:ni səŋde:kke: po:ge:/	‘I go to the market [marker is - /ge:/]	(present tense).
/na:ni səŋde:kke: po:ne:/	‘I went to the market [marker is – ne:/]	(past tense).
/na:ni səŋde:kke: po:xe:/	‘I will go to the market ‘[marker is – xe:]	(future tense)

First Person [plural]

/na:mi kurōvijə pa:kkɛ:mi/	‘We see the bird’ [marker is –kk]	(present tense).
/na:mi kurōvinɛ pa:ttɛ:mi/	‘We saw the bird’ [marker is – tt]	(past tense).
/na:mi kurōvinɛ pa:ttɛ:mi/	‘We will see the bird’ [marker is –tt]	(future tense).

/na:mi səŋde:ke: po:ge:mi/ ‘We go to the market’ [marker is – ge:mi] (present tense).

/na:mi səŋde:kke: po:ne:mi/ ‘We went to the market’ [marker is – ne:mi] (past tense)

/na:mi səŋde:kke: po:xe:mi/ ‘We will go to the market’ [marker is – xe:mi] (future tense)

Second Person [singular]

/na:ni kurəvinE pa:kkə/ ‘You (sg) see the bird’ [marker is – kk] (present tense).

/ni:mi kurəvinE pa:ti/ ‘You(pl) saw the bird’ [marker is – t] (past tense).

or

/na:ni (you sg.) pa:kkə/ ‘saw’ [marker is – kk] (past tense).

/ni:ni kurəvinE pa:ppə/ ‘You (sg) will see the bird’ [marker is – pp] (future tense).

/ni:ni səŋde:kke: po:xa:ji/ ‘You (sg) go to the market’ [marker is – xa:ji] (present tense).

/ni:ni səŋde:kke: po:jittə:ji/ ‘You (sg) went to the market’ [marker is – a:ji] (past tense).

/ni:ni səŋde:kke: po:xe:mi/ ‘You (sg) will go to the market’ [marker is – xe:mi] (future tense)

Second Person [plural]

/na:mi kurəvinE pa:kkir/ ‘You (pl) see the bird’ [marker is – kk] (present tense).

/ni:mi rəŋtə:lə kurəvinE pa:ti/ ‘You (two) saw the bird’ [marker is – ti] (past tense).

/ni:mi kurəvinE pa:pir/ ‘You(pl) will see the bird’ [marker is – pi] (future tense).

/ni:mi səŋdekke: po:giri/ ‘You (pl) go to the market’ [marker is – giri] (present tense).

/ni:mi səŋde:kke: po:jitti/ ‘You (pl) went to the market’ [marker is – jitti] (past tense).

/ni:mi səŋde:kke: po:xe:/ ‘You (pl) will go to the market’ [marker is – xe:] (future tense).

Third Person [singular]

/a:ve kurəvijə pa:kkə:/ ‘He sees the bird’ [marker is – kk] (present tense).

/a:ve kurəvinE pa:ddə/ ‘He saw the bird’ [marker is – dd] (past tense).

/a:ve kurəvinE pa:ppə/ ‘He will see the bird’ [marker is – pp] (future tense).

/a:ve səŋdekke: po:kə/ ‘He goes to the market’ [marker is – kə] (present tense).

/a:ve səŋde:kke: po:jittə/ ‘He went to the market’ [marker is – jittə] (past tense).

/a:ve gətte:kke: po:xə/ ‘He will go to the field’ [marker is – xə] (future tense).

Third Person [plural]

/avərəgə: kurəvinE pa:kkə/ ‘They see the bird’ [marker is – kk] (present tense).

/avəri kurəvinE pa:rdəri/ ‘They saw the bird’ [marker is – d] (past tense).

/avəri kurəvinE pa:kkəri/ ‘They will see the bird’ [marker is – kk] (future tense).

/avəri a:mble:xa: səŋdekke: po:xa:ri/ ‘They (men) go to the market’ [marker is – xa:ri] (present tense).

/avəri səŋde:kke: po:jittə:ri/ ‘They went to the market’ [marker is – jittə:ri] (past tense).

/avəri pərədi:ke: po:xa:ri/ ‘They will go to the jungle’ [marker is – xa:ri] (future tense).

2.3.ii. Pronouns

A pronoun is a pro-form which functions like a noun and substitutes for a noun or noun phrase. Pronouns can take number, gender and case markers like the noun. A

language may have several classes of pronouns. The Urali dialect has the following types of pronouns.

1. Personal Pronouns
2. Demonstrative Pronoun
3. Reflexive Pronoun
4. Relative Pronoun
5. Interrogative Pronoun
6. Indefinite Pronoun

1. Personal Pronoun

Personal pronouns are pronouns used as alternates for proper or common nouns. The personal pronouns are categorized into three persons (1st, 2nd and 3rd).

Person	Singular	Plural
First	/nə:ni/ (I) , /na:ni/ (I)	/na:mɛ:/ (we) /na:mi/ (we)
Second	/ni:ni/ (you) /ni:mi/, /ni:/ (you)	/ni:mi/ (you all) /ninna:/ (your)pl
Third	/avɛ/, /avə:/ /adi/ (he/she/it), /avə/ /avə/ /adi/ / (he/she/it)	/avərɔgə:/ (they) /avəri/ (they)

2. Demonstrative Pronoun

Demonstratives are deictic word that specify which entities a speaker refers to and differentiates those from others. The demonstrative pronoun in Urali can be described in a two-tier system by taking the spatial distance into account like

- i) Proximate demonstrative pronoun referring to the objects nearer to the speaker,
- ii) Remote demonstrative pronoun that refers to the objects away from the speaker.

Again, the demonstrative pronoun can be distinguished by two-tier numbers also like

- i) Singular
- ii) Plural

	Proximate	Remote
Singular	/idi/ /i:/ 'this'	/a:/ , /adi/ 'that' /a:/
Plural	/adɔgə:/ /i/ 'these'	/a/, /avɛgə:/ 'those' / a:/ , /avɛxə/ 'those'

Examples:

- This-** /idɔ armandə kɛdɛ/ 'This good story' [marker is-/idɔ/]
 /ella:rɔmɛ: i:ve:lɛni pannɔgilɛ/ 'Anybody can do this work'[marker is- i:]
 /i: manisə nanna: paləkkəka:rə/ 'This man is my friend' [marker is /i:/]
That- /adɔ orɔ kudɔrɛ/ 'That is a horse' [marker is /adɔ/]

	/adi ori ku:re /	‘This is a house’ [marker is -adi]
	/a:mənɪsə kɪndʌ:irɪkkɛ/	‘That man is fat’ [marker is a:]
	/adi ori kudire:/	‘That is a horse’ [marker is/adi/]
These-	/ive:hə: nannə: ku:rɛhə:/	‘These are my houses’ [marker is -/ive:hə:/]
	/i mənɪsərɔ uttəma: nəvərigə/	‘These men are tall’ [marker is i]
Those	-/avɛgə: nannə: bʊʃdægə:/	‘Those are my books’ [marker is -avɛgə:]
	/a: manuʃə:rɔgə: baləmə:nəvargə:/	‘Those men are strong’ [Marker is -a:]
	/a: ponnixə aləka:irɪkka:rxə/	‘Those girls are beautiful [marker is a:]
	/avɛxə nanna: buʃtəxəxə/	‘Those are my books’ [marker is /avɛ/]

We can also classify Urali demonstrative pronouns in terms of distance as

Proximate		Remote	
/iddi/	‘here ‘	/addi/	‘there’
/iddi/	‘here ‘	/addi/	‘there’
Examples:			
Here	-/nannə: akkɛtaŋgɛ: iddi: irɔkkə:hɛ/		‘My sisters are here’
	/iddi orɔbɔnɛ irɔkkɔdi/		‘Here is a cat’
	/na:nɪ iddi: vərɔhɛ/		‘I come here’
	/na:mɪ iddi: vərɔgɛ:mɪ/		‘We come here’
	/ni:nɪ iddi: və:/		‘You (sg.) come here’
	/idɪ iddi irɪkka ku:qɑ:di/		‘You (sg) must not remain here’
	/na:mɪ na:nɪmɪ iddi vərɪgɛ:mɪ/		‘We are coming here’
	/ni:nɪ iddi vərɪgɑ:i/		‘You (sg.) are coming here’
	/na:nɪ iddi vərɪgɛ:/		‘I am coming here’
	/ni:mɪ iddi vərɪgiri/		‘You (pl.) are coming here’
	/adɪ iddi vərɪgɪdi/		‘It is coming here’
There	-/addi rɛŋdɪpeliɔrgə: ɪrɪkkɪnə:/		‘There are two big villages’
	/addi rəŋdɔma:qɔgə: ɪrɪkkɪnə:/		‘There are two cows’
	/na:mɛ: addi pɔ:ɪnɛ:mɪ/		‘We went there ourselves’
	/na:mɛ: addi pɔ:ɪnɛ:mɪ/		‘We went there ourselves’
	/na:nɪ addi pɔ:ge:/		‘I go there’
	/na:mɪ addi pɔ:ge:mɪ/		‘We go there’
	/ni:nɪ addi pɔ:ga:j/		‘You (sg.) go there’
	/pa:mbɪ addi pɔ:gudi/		‘Snake goes there’

3. Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun to which it refers (it’s antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. Reflexive pronouns in Urali language are given in the flowing table:

Pronoun	Singular	Plural
First	/avẽta:ne:/ (myself)	/na:mɛ:/ ‘ourselves’ /na:me:/ ‘ourselves’
Second	/ni:nɛ/ (yourselves) /ni:nə/ (yourselves)	/ni:nə/ ‘you all’
Third	/avənɛ:/ (himself) /aveɭɛ:/ (herself) /adɛ:/ (itself) /avəne:/ (himself) /ava:/ (herself) /avɛ/ (itself)	/avərɛ:/ ‘themselves’ /avəre:/ ‘themselves’

Examples:

First person Singular: There is no separate marker which indicates ‘myself’.

/avẽta:ne: pat̪t̪əttine: panninə/ ‘I made the kite myself’

First person plural: /na:mɛ: addi po:nɛ:mi/ ‘We went there ourselves’

/na:me: addi po:ne:mti/ ‘We went there ourselves’

Second person singular: /ni:nɪ nɪnəmərini ni:nɛ gukkəkəɭ/ ‘You wash the clothes yourself’

/ni:ne: ninə murine: kukkiko:/ ‘You wash the clothes yourself’

Third person singular: /kaləttōni aveɭɛ: tu:kkinẽ/ ‘She lifted the pot herself’

/kələddine: ava: dikkina:/ ‘She lifted the pot herself’

/avẽ dɛlɔttōhəlɛ: avənɛ: kəldəŋdə:/ ‘He studied the lessons himself’

/avɛ pa:ɖa:ddine: avəne: kəlittit̪t̪ə/ ‘He studied the lessons himself’

/adɛ: sattərddi/ ‘It died by itself’

/avɛ səttirit̪ti/ ‘It died by itself’

Third person plural /avərəkki avərɛ: ku:rɛkətt̪ŋd̪ə:ri/ ‘They built the house themselves’

/avəre: avərɪkki ku:re:ne: kətt̪ŋd̪a:ri/ ‘They built the house themselves’

Interestingly, Urali speakers employ three different forms for third person singular in accordance with gender. For example, masculine pronouns are marked by use of /avənɛ:/ ‘himself’, /avəne:/ ‘himself’ feminine pronouns are marked by use of /aveɭɛ:/ ‘herself’ /ava:/ ‘herself’ and /adɛ:/ ‘itself’, /avɛ/ ‘itself’ is used for inanimate things.

4. Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The Interrogative pronouns in Urali can be classified into personal and impersonal forms with examples as-

who, whom (personal)

what, which (impersonal)

Examples:

Personal Forms:	/a:rɔ̃ avẽ/	‘Who is he ?’
	/idɔ̃ a:rdi kudɔ̃rɛ:/	‘Whose horse is that?’
	/a:ri avẽ/	‘Who is he ?’
	/a:ridi kutirɔ̃ adi/	‘Whose horse is that ?’
Impersonal Forms:	/ninnə pɛ:ri ennə:/	‘What is your name’
	/ni:ni ennəttɛ tiŋgə/	‘What do you eat?’
	/e:di: nimmə pullɛgə:/	‘Where are your children?’
	/ni:ni e:dɔ̃rɔ̃ilni pidɪkkək po:hə/	‘Which train will you get?’
	/ni:ni enna tiŋga:j/	‘What do you eat?’
	/e:ti ninə pullɛga:/	‘Where are your children?’
	/nini e:di rəjile: pudika:kki po:xa:j/	‘Which train will you get?’

5. Indefinite Pronoun

The pronouns which denote some non-definite person or thing instead of definite person or thing are called Indefinite pronouns. The examples of indefinite pronoun in Urali are given below.

Indefinite Pronoun (Singular)

anybody:	/ella:rɔ̃mɛ: i:vɛ:lɛni pannɔ̃gilɛ/	‘Anybody can do this work’
	/alla:rime: ivə̃rime: a:vɛle:ne se:xəmsiki/	‘Anybody can do this work’
anyone:	/i:vɛ:lɛni e:dɔ̃manɔ̃sa:nɔ̃mɛ: pannɔ̃gilɛ/	‘Anyone can do this work’
	/e:to:ra:lime ivɛ:le:ne se:xə̃mudiki/	‘Anyone can do this work’
everybody:	/ellə:rɔ̃mɛ: i:ku:ttə̃ttə̃kki vərɔ̃konũ/	‘Everybody has to come for the meeting’
	/alla:rime ku:ttə̃ttə̃kki vərɪkoni/	‘Everybody has to come for the meeting’
everyone:	/ellə:rɔ̃mɛ adi po:ha:ri/	‘Everyone went there’
	/alla:mi atti po:jittɛ:mi/	‘Everyone went there’
everything:	/ella:mɛ: tolɛndirtti/	‘Everything is lost’
	/alla:me tɔ̃lɔ̃ɪ̃ndirĩdi/	‘Everything is lost’
no one:	/ordɛndɔ̃nə:lɛ kallɔ̃ni tu:kkə:kki mudɪjə:di/	‘No one can lift this stone’
	ja:ridi na:le:mi i:kaline:l tu:kkə va:kki mudija:di/	
		‘No one can lift this stone’
none:	/i:madɔ̃və̃kki avə̃rɔ̃gə: a:rɔ̃mɛvə̃ntɛlɛ:/	‘None of them came for this marriage’
	/avə̃rikəli a:rime: imə̃dĩvə̃kki və̃ntɛ:le:/	
		‘None of them came for this marriage’
nobody:	/i:vɛ:lɛni ja:rɔ̃nə:lɛmi pannɔ̃kə:kki mudɪjə̃mə:ɔ̃di/	‘Nobody can do this work’
	/a:ra:le:mi ivɛ:le:ne se:xə̃mudija:di/	‘Nobody can do this work’

one:	/orɔ̃ttɛ: vɛ:lɛnidɛ:dʒi parəkgonũ/	‘One should go to find a job’
	/oriddə vɛ:ləj pa:ra:ndiŋdʒi po:gɔ̃ni/	‘One should go to find a job’

2.3. iii Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages, in Urali also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case. There are seven case markers in Urali.

1. Nominative Case
2. Accusative Case
3. Dative Case
4. Instrumental Case
5. Ablative Case
6. Genitive Case
7. Locative Case

Nominative Case

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In Urali, the marker for nominative is /Ø/.

Examples:

/na:ni iddi: vərɔ̃hɛ/	‘I come here’
/na:mi kurɔ̃vijə pa:kkɛ:mi/	‘We see the bird’
/avɛ ku:rɛli:/ /irɔ̃kkɛ/	‘He is in the house’
/na:jgə:/ /kurakkinə:/	‘The dog barks’
/ma:dʒgə:/ /pa:li/ /targɔ̃di/	‘The cows give mlk’
/na:ni//kurivini//pa:kke:/	‘I see the bird’
/na:mu/ /kurivini//pa:kke:mi/	‘We see the bird’
/na:ni//ku:re:kke://po:xe:/	‘I go to the house’
/na:jxə/ /kɔ̃rikidi/	‘The dog barks’
/ma:dʒga:/ /pa:li/ /tarikidi/	‘The cows give milk’

In the above examples /na:ni/ ‘I’, /na:mi/ ‘we’, /ma:dʒgə:/ ‘cows’, /avɛ/ ‘he’ and /na:jgə:/ ‘dogs’ are the subject in nominative case with no case marker attached. Thus we see here the nominative case marker is null or absent.

Accusative Case

Accusative case is the case in nominative-accusative languages that marks certain syntactic functions, usually direct objects. In Urali, the marker for Accusative is /ɛ:/

Examples-

/avɛ na:itti kurɔ̃vinɛ: koindɔ̃ttɛ:/	‘He killed the bird yesterday’
/pullɔ̃nɛ: ketti/	‘Remove the grass’

/paɖəɳɛ: mucɕi/	‘Close the door’
/adi kurvinɛ: pa:ttəŋɖiirɔkki/	‘It will have been seeing the bird’
/na:ni ɔɖəi tiŋɖiirikkɛ/	‘I eat bread’
/na:ni kurivinəi pa:kke:/	‘I see the bird’
/na:mi ma:ɖixələi adite:mi/	‘We beat the cow’

Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Urali, the marker dative is /-kki/ ,/kkɛ:/.

Examples-

/nənɔkki/	‘to me’
/avərɔkki/	‘to them’
/ra:mi so:mɔkki puʃtəhɛ koɖɔttɛ/	‘Ram gave the book to Shyam’
/aŋɡɪɖipi:dikkɛ: və:/	‘Come to the bazar’
/nannə ku:rɛkkɛ: və:/	‘Come to my house’
/nanikkɪ/	‘to me’
/avərukkɪ/	‘to them’

Instrumental Case

This case is used to denote instrument with which the action is performed. It is a case indicating that the referent of the noun. In Urali, the marker is /-li/.

Examples:

/marəttinɛ ko:ɖə:lili vɔtti/	‘The tree is cut with axe’
/ra:mi nannə pe:nəvili lɛttɛrelɔdinɛ/	‘Ram wrote the letter with my pen’
/maŋɖɛnɛ: kattrikolli vɔtti/	‘The hair is cut with scissors’
/marəɖinɛ ko:ɖə:lili vɛtti/	‘The tree is cut with axe’
/mande:nɛ kattiri kɔlili vɛtti/	‘The hair is cut with scissors’
/pa:ɖəkunəi kere:li kanili kɔttɖa:ri/	‘The boat is tied to the shore with rope’

Ablative Case

Ablative case is a case that expresses movement of the subject or the object from one place to another either at the spatial plane or at the temporal plane is expressed by the ablative case. In this language ablative case marker is /-irdə:/ .

Examples:

/pullɛ: marəttilirdə: pammɔni pardəɖi/	‘The child plucked the fruit from the tree’
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/marəttilirdə: elɛ: kottukɔɖi/	‘The leaves fall from the tree’
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/o:rəkkɪrdə: bafni uɔəma:tʃə:ri/
 'Tomorrow onwards the buses will not run'

/avē nənə ʃənnəlɪdi kɪtʃi vɪndə/
 'He fell down from my window'. (marker is - /kɪtʃi/).

/marəttiliridi ɛləixa kəʃʃiriddi/
 'The leaves fall from the tree' (marker is -/kəʃʃiriddi/).

Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. This case expresses the meaning of belonging to or possession of something by the subject. In Urali, the genitive case markers are /ttə/ and / - di /.

Examples:

/avənttə ku:rɛ/	'His house' (marker is /-ttə/).
/avərtti ku:rɛhə:/	'His houses' (marker is /-tti/).
/avəndi ku:re/	'His house' (marker is /-di/).
/avəndi ku:rehə/	'His houses' (marker is /- di /).
/avənətti mahē/	'Their son'
/avənətti ēhə:/	'Their sons'
/avərədi məxē/	'Their son' (marker is /- di /)
/avəɟɛdi makkəɾɪ/	'Her basket'
/avəɟɛdi kannigə:/	'Her eyes' (marker is /-di/)
/avəði kannixə/	'Her eyes' (marker is /-ði/)

However another variety / -nnə/ has been found in use of second person forms as in the following examples.

/ninnə ku:rɛ:/	'Your (sg) house' (marker is / -nnə/).
/nannə pullɛ:/	'My child'
/nannə keiga:/	'My hands'
/ninə ku:re/	'Your (sg) house' (marker is / -ə/).
/nimmə ku:rehə/	'Your (sg) houses' (marker is / -ə)

This variation may occur because of phonological conditioning. But again, we see, /nimmərəŋdi pukkuxə/ 'Two books of yours', here /-di/ is used.

Locative Case

Locative case is a case that expresses location at the referent of the noun it marks. The location of the subject or object is expressed by the locative case marker. In Urali, the locative case markers are /-iɟ/

/parəɟʋʃə:di: pu:miɟ irəkkɪnə:/	'The animals are in the field'
/palligudʒə pakkəttɪɟ və:/	'Come near the school'

/avẽ to:ʈəttiɪ kurʊvi kɔnd/	‘He killed the bird in the garden’
/na:ni sən̄de:kke: po:ge:/	‘I go to the market’. (marker is /- ge:/)
/na:ni u:rili va:lige/	‘I live in the village.’

2.5 Adjectives

An adjective is a word that belongs to a class whose members modify nouns. An adjective specifies the properties or attributes of a noun referent. In this language adjectives occur before noun and remain unchanged for any change in gender and number.

Attributive adjectives

These are noun phrases headed by the modified noun. For example:

/idʊ/ /armandə/ /kɛdẽ/	‘This good story’
/vɛɪjə:/ /bɔkki/	‘The big book’
/sɛriləttɛ/ /pullɛhə:/	‘The bad children’
/arməndə/ /mə:/	‘The good boy’
/puddiullɛ/ /mahẽ/	‘The clever boy’
/aruməntəma:/	‘The good boy’
/arumənda:/ /mækka:/	‘The good boys’
/sinna:/ /pulle:/	‘The small child’
/pelija/ /pukkigə/	‘The big books’
/belija:/ /putʈa:xa:/	‘Big baskets’
/puttija:/ /nəmaxẽ/	‘The boy is clever’

Predicative adjectives

These are linked via a copula or other connecting device to the noun or pronoun they modify. For example:

/a:manuʃə:rɔgə:/ /baləmə:nəvargə:/	‘Those men are strong’
/i:manuʃɛ:/ /uttəmə:nəvẽ/	‘These men are tall’
/a:manuʃɛ:/ /dondijəirukkɛ/	‘That man is fat’
/a:pɛnnəʃhə:/ /armə:kirkkə:rəhə:/	‘Those girls are beautiful’
/avərdi/ /makkə:/ /komarəna:/ /irəkkə:hẽ/	‘His children are young’

Numerals

Urali exhibits numerals of both the Cardinal and the ordinal type:

Cardinal Numerals

/ondĩ/	‘one’
/rəndĩ/	‘two’
/mu:indi/	‘three’
/nali/	‘four’

/aɲɸi/	‘five’
/ari/	‘six’
/e:li/	‘seven’
/etɸi/	‘eight’
/ombæti/	‘nine’
/pətti/	‘ten’

Ordinal Numerals

Ordinals are formed by adding inflectional suffixes /- aɯdi/ to the cardinals. For example,

/onnaɯdi/	‘first’
/rɛŋɸaɯdi/	‘second’
/mu:naɯdi/	‘third’

/munte:/	‘first’
/raŋɸa:ɯadi/	‘second’
/mu:ŋɸa:ɯadi/	‘third’

Fractions: Fractions for the three dialects are formed by following ways.

/ontare/	‘one and a half’
/oŋte:ka:li/	‘one and a quarter’
/ka:li/	‘quarter’
/rɛkkə/	‘half’
/mukka:ɸi/	‘three fourth’

Formation of numerals

One	/ondi/	two	/rəŋɸi/	three	/mu:indi/	four	/nali/
	/oŋɸi/	two	/rəŋɸi	Three	/mundi/	four	/na:lu/
ten	/pətti/	twelve	/pənnɛŋɸi/	thirteen	/pətimu:indi/	fourteen	/pətinali/
	/patti/	twelve	/pannəndi/	thirteen	/patimuŋɸi/	Fourteen	/patina:li/
Hundred	/orənu:ri/	twenty	/irəvəti/	thirty	/məppəti/	forty	/nappəti/
	/nu:ru/	twenty	/irivadi/	Third	/mu:ŋɸa:ɯadi/	Forty	-----
five	/aɲɸi/	six	/ari/	seven	/e:li/	eight	/etɸi/
	/aɲsi/	six	/a:ru/	seven	/ɛlui/	Eight	/etɸi/
fifteen	/pəɛnəɲɸi/	sixteen	/pətinari/	seventeen	/pətine:li/	eighteen	/pətinɛɸi/
	/patinəɲsi/	sixteen	/patina:ri/	seventeen	/patine:li/	Eighteen	/patinɛɸi/
fifty	/əmbəti/	sixty	/arəvəti/	seventy	/ɛlɛvəti/	eighty	/embəti/
	-----	sixty	-----	Seventy	-----	Eighty	-----
nine	/ombæti/	ninety	/pəttombodi/				

	/ombadi/	ninety	-----				
nineteen	/tonnɔri/						
	/pattambo:di/						

From the above data we can see that the numerals fourteen, fifteen, twelve, nineteen etc are formed by adding suffixes /pəti-/ /pətɛ-/ /pann- / /ton-/ etc. while twenty, fifty, forty etc have an ending with / ti/.

Again thirty-one, ninety-one is formed in the following way :

/mɔppəti/	‘30’ + /ondi/	‘1’	=	/mɔppətɛindi/	‘31’
/tonnɔri/	‘90’ + /ondi/	‘1’	=	/tonnɔttonni/	‘91’
/mɔppəti/	‘30’ + /omboti/	‘9’	=	/mɔppətombodi/	‘39’
/tonnɔri/	‘90’ + /ombæti/	‘9’	=	/tonnɔttonni/	‘99’
/pəti/	‘10’ + /əntʃi/	‘5’	=	/pətɛəntʃi/	‘15’
/pəti/	‘10’ + /nali/	‘4’	=	/pətinali/	‘14’

Classifiers

The classifier is denoted by the use of cardinal numerals like /orɔ/, /onɔdi/ and etc. to refer to a person. For example

/orɔttɛ:/	/vɛ:lɛnidɛ:ɖi/	/parəkgonũ/	‘One should go to find a job’	
/oriddə/	/vɛ:ləj/	/pa:ra:ndiɲɖi/	/po:gɔni/	‘One should go to find a job’

/orɔ/ , /ori/ is also used to denote singularity as in

/idɔ/	/orɔ/	/ku:rɛ:/	‘This is a house’
/adi/	/ori/	/ku:re	‘This is a house’
/ivɛ:hə:/	/nannə:/	/ku:rɛhə:/	‘These are my houses’

/ʃanəgə:/ /ʃəna:/ is sometimes used to denote multitude. The examples are:

/ʃanəgə:/	/adi/	/po:kəri/	‘The people go there’
/ʃəna:/	/atti/	/po:xa:ri/	‘The people go there’

2.4 Verb Morphology

A verb is a member of the syntactic class of words that signals events and actions constitute, singly or in a phrase, a minimal predicate in a clause, govern the number and types of other constituents which may occur in the clause. Verb is a form class that marks tense – aspect – mood – personal markers distinguished by number and gender. In inflectional languages, verbs may be inflected with tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and gender PNG.

Verb Morphology refers to the way in which verbs are inflected or modified to indicate tense, aspect, mood, voice and other grammatical features, i.e. it is the study of the structure and formation of verb in a language.

2.4.i Types of verb

A verb denotes action. Different types of actions from the provided data are given below.

a) Physical Activity Verbs

List of different physical activity verb from the provided data is given below.

/o:qʊ/	‘run’	/naq/	‘act (take part in a drama)’
/kaq/	‘bite’	/pəɾip(pə)/	‘break (stick)’
/mur/	‘break (stick)’	/orəhi/	‘learn’
/nadikadi/	‘act (take part in a drama)’		
/murikadi/	‘break (stick)’	/dekkadi/	‘break (a pot)’
/otaikati/	‘kick’	/kadikadi/	‘bite’

b) Instrument Verbs

List of different instrument verb from the provided data is given below.

/ʊo:ttʃa:qʊ /	‘hunt’	/to:ŋqʊ /	‘dig (a hole)’
/katta:irsukati/	‘cut (cloth)’	/ʊəttʃa:dukat/	‘hunt’
/tondukat/	‘dig (a hole)’		

c) Verbs of fighting

List of different verbs of fighting from the provided data is given below.

o:di/	‘attack’	/to:kkəqʊttəttə:ri/	‘to defeat’
/ko/	‘kill’	/kuttə/	‘stab’
/adikati/	‘attack’	/to:ttita:ru/	‘defeat’
/kollikaði/	‘kill’	/su:rilikuttixaði/	‘stab’

d) Music Verbs: List of different music verb from the provided data is given below.

/a:ttadʊ	‘dance’	/pa:qʊ /	‘sing’
/aʃa:a:qixaði/	‘dance’	/pa:duxaði/	‘sing’

e) Motion verbs

List of different motion verb from the provided data is given below.

/ʊəndəsɛ:ndər/	‘arrive (at a place)’	/ik/	‘drag (a heavy object)’
/muhi /	‘drown’	/tɛ:li /	‘float’
/ʊənduse:niʃte:mi/	‘arrive (at a place)’	/ʊixaði/	‘drag (a heavy object)’
/mu:guxaði/	‘drown’	/mətaŋguxaði/	‘float’

2.4.ii Classification of Verb

The Urali verb stems can be classified into simple and compound verbs.

a) Simple Verb

A simple verb is composed of monomorphemic single root with or without a suffix. The verb is conjugated with aspect - gender – number – personal markers. The conjugational pattern of vowel ending and consonant ending verb roots are given below.

/√pa: /	‘see’		
/pa:kkẽ/	‘see’ (1st person)	/na:nĩ pa:kkẽ/	‘I see’.
/pa:kkə /	‘see’ (2 nd person)	/ni:nĩ /pa:kkə/	‘You (sg) see’.
/pa:kkə:/	‘see’ (3 rd person)	/avə: pa:kkə:/	‘She sees’.
/pa:ttẽ/	‘saw’ (1 st person sg)	/na:nĩ pa:ttẽ/	‘I saw’.
/pa:rttə/	‘saw’ (2 nd person)	/ni:nĩ pa:rttə/	‘You saw’.
/pa:ddə:/	‘saw’ (3 rd person)	/avə: pa:ddə:/	‘She saw’.

b) Compound Verb

A Compound verb consists of more than one root and may include one or more suffixes. The examples are given below.

Compound verb with root /- kə:di/

/ali/ ‘destroy’ +	/- kə:di/ ‘to do’ =	/alikkə:di/	‘to destroy something’
/ma:rə/ ‘sell’ +	/- kə:di/ ‘to do’ =	/ma:rəkə:di/	‘to sell something’
/gɛvni / ‘serve’ +	/- kə:di/ ‘to do’ =	/gɛvnikkə:di/	‘to serve (food)’
/ka:ttəkɛ:mi/	‘to remove (take away)’		
/kodɔttɔva:ŋgə:di/	‘to trade, barter’		

2.4.iii Inflection of Verb

The verbs in Urali can be studied with respect to their Transitivity, Finiteness, Non-finiteness, Negation, Causativization and Passivization.

Transitivity

Transitivity refers to the relationship between a verb and its objects or complements. It is the property of verb that shows whether or not it takes a direct object. A transitive verb requires a direct object to complete its meaning, while an intransitive verb does not require a direct object. Further ditransitive is a term used to describe a verb that takes both a direct object and an indirect object in a sentence. It means that the verb has two objects, one that receives the action of the verb directly, and another that is affected by the action in some way.

Intransitive:

The verbs which do not take any object are intransitive verbs. Examples of intransitive verbs are:

/po:/	‘go’	/və:/	‘come’	/nində/	‘stands’,
/kurakki/	‘bark’	/po:xaði/	‘go’	/kərəkkadi/	‘bark’ etc.

/avə: addi: nindəvələ:/	‘She stands there’
/na:jgə: kurakkinə:/	‘The dog barks’

The examples of Intransitive verbal formation are:

/na:jxə kərīkkidi/	‘The dog barks’.
/na:nī po:ge /	‘I go’.

1. Transitive

The verbs which take an object are transitive verbs. The examples of transitive verbs are:

/pa:/	‘see’
/tiŋgaði/	‘eat’
/pa:kkəði/	‘see’
/na:nī/ pa:kkē /	‘I see’.
/na: ðəḍi tiŋḍiŋrikkə /	‘I eat bread’.
/na:nī kurivinəi pa:kke:/	‘I see the bird’.

2. Ditransitive

The verbs that take a subject, a direct object and an indirect object are ditransitive verbs.

Eg. /targə:/	‘give’	tarikidi/	‘give’
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/paḍ ʃərgərdi ɛlɛgələkkī targə:rū/
‘Money was given by the govt. to the poor’

/pənə sərka:irītə eləikkī taṇṭədi/
‘Money was given by the govt. to the poor’

Finiteness

A finite verb is a verb form that which occurs in an independent clause and is fully inflected according to the inflectional categories marked on verbs in the language. Having the verb roots as the base both Finite and Non-finite verbal formations are realised in Urali. The components of finite verb are: 1. Tense, 2. Aspect, and 3. Mood.

In Urali, finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense.

The finite verbal formation is $\sqrt{\text{ }} + \text{tense marker} \pm \text{aspect marker} + \text{personal marker}$.

The formations of the verb /po:/ ‘to go’ for three different persons and different tenses are given below.

Tense

Accordingly verbs in Urali are morphologically marked for having three way opposition of tense as

1. Present Tense
2. Past Tense
3. Future Tense

Following are the person wise tense formations in Urali taking / po: / ‘go’ as the model verb root.

Present indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/na:nĩ/ (I)	/po:vẽ/	/na:mĩ/ (we)	/po:hɛ:mĩ/
	/na:nĩ/ (I)	/po:ge/	/na:mu/ (we)	/po:ge/
Second	/na:nĩ/ (you) sg	/po:hə/	/ni:nĩ/ (you pl)	/po:hir/
	/ni:nĩ/ (you) sg	/po:xa:ji/	/niv/ (you pl)	po:giri/
Third	/avə:/	/po:gə:/	/avari	/po:kər/
	/avɛ/ /avə/ adi/ (he/ she/ it)	/po:kẽ/	/avəri/ (they)	/po:ne:mĩ/
		/po:kə/		
		/po:kudi/		

The markers for singular and plural forms are as follows: /po:ge/, /po:xa:ji/, po:kẽ/, /po:kə/, /po:kudi/, /po:ge/, /po:giri/ and /po:ne:mĩ/.

/na:nĩ ku:rɛkkɛ po:hɛ/	‘I go to the house’
/na:mĩ rəŋdɔ:lĩ sandɛkkɛ po:hɛ:m	‘We(two) go to the market’
/na:mĩ sandɛkkɛ po:hɛ:mĩ/	‘We go to the market’
/na:nĩ sandɛkkɛ po:hə/	‘You (sg) go to the market’
/ni:nĩ sandɛkkɛ po:hir/	‘You (pl) go to the market’
/a:vẽ sandɛkkɛ po:hẽ/	‘He goes to the market’
/avə sandɛkkɛ po:gə/	‘She goes to the market’

/na:nĩ səŋde:kke po:ge/	‘I go to the market’
/na:mĩ rəŋdɔ:lĩ səŋde:kke po:xe:mĩ/	‘We(two) go to the market’
/na:mĩ səŋde:kke po:ge:mĩ/	‘We go to the market’
/ni:nĩ səŋde:kke po:xa:ji/	‘You (sg) go to the market’
/ni:mĩ səŋdekke po:giri/	‘You (pl) go to the market’
/avẽ səŋdekke po:kẽ/	‘He goes to the market’

/ava: sənde:kke: po:kə/	‘She goes to the market’
/adi səndekke: po:kudi/	‘It goes to the market’
/avəri a:mble:xa: səndekke: po:xa:ri/	‘They (men) go to the market’

Past indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/na:ni/ (I)	/po:nē/	/na:mi/ (we)	/po:nε:mi/
	/na:ni/ (I)	/po:ne:/	/na:mi/ (we)	/po:ne:mi/
Second	/na:ni/ (you) sg	/po:ittə/	/ni:ni/ (you pl)	/po:ittə/
	/ni:ni/ (you) sg	/po:jittə:ji/	/ni:ni/ (you pl)	/po:jittə/
Third	/avə:/ (she)	/po:ittə:/	/avəri/ (they)	/po:ittəri/
	/avē/ /ava:/ /adi/ (he/ she/ it)	/po:jittə/ /po:jittə:/	/avəri/ (they)	/po:giri/

The markers for singular and plural forms are as follows:

/na:ni sandεkkε po:nē/

(I) (market) (go - past)

/na:ni sandεkkε po:nē/	‘I went to the market’
/na:mi sandεkkε po:nε:mi/	‘We went to the market’
/ni:ni sandεkkε po:ittə/	‘You(sg) went to the market’
/ni:mi sandεkkε po:ittə/	‘You(pl) went to the market’
/a:vε sandεkkε po:ittē/	‘He went to the market’
/avə: sandεkkε po:ittə:/	‘She went to the market’
/avə:rəgə: sandεkkε po:ittə:ri/	‘They went to the market’

The markers for singular and plural forms are as follows: /po:ne:/, /po:jittə:ji/, /po:jittə/, /po:jittə:/, /po:ne:mi/, /po:jittə/ and /po:giri/

/na:ni sənde:ke: po:ne:/

(I) (market) (go - past)

Examples

/na:ni sənde:kke: po:ne:/	‘I went to the market’
/na:mi sənde:kke: po:ne:mi/	‘We went to the market’
/ni:ni sənde:kke: po:jittə:ji/	‘You(sg) went to the market’
/ni:mi sənde:kke: po:jittə/	‘You(pl) went to the market’
/avε sənde:kke: po:jittə/	‘He went to the market’
/avə sənde:kke: po:jittə:/	‘She went to the market’
/avəri sənde:kke: po:jittə:ri/	‘They went to the market’

Simple future Tense

Person	Singular	Verb form	Plural	Verb form
First	/na:nɪ/ (I)	po:hɛ̃/	/na:mɪ/ (we)	/po:hɛ:mɪ/
	/na:nɪ/ (I)	/po:xe:/	/na:mɪ / (we)	/po:xe:mɪ/
Second	/na:nɪ/ (you) sg	/po:vɛ̃/	/ni:nɪ/ (you pl)	/po:vi:/
	/ni:nɪ / (you) sg	/po:xa:j/	/ni:mɪ/ (you pl)	/po:vi:ri/
Third	/avə:/ (she)	/po:və:/	/avəri/ (they)	
	/avɛ/ /avə/ /adɪ/ (he/ she/ it)	/po:xə/ /po:xa:/ /po:xe:mɪ/	/avəri/ (they)	/po:jɪtʃa:ri/

The markers for singular and plural forms are as follows.

/na:nɪ sandɛkkɛ po:hɛ:mɪ/

(I) (market) (go-future)

/na:nɪ sandɛkkɛ po:hɛ̃/	‘I will go to the market’
/na:mɪ sandɛkkɛ po:hɛ:mɪ/	‘We will go to the school’
/ni:nɪ paɪkkudə: po:vɛ̃/	‘You(sg) will go to the market’
/ni:mɪ paɪjkkɪ po:vi:/	‘You(pl) will go to the school’
/avɛ vɔɪlɪkkɛ po:vɛ̃/	‘He will go to the field’
/avə: vɔɪlɪkkɛ po:və:/	‘She will go to the field’
/adɪ sandɛkkɛ po:hɪ̃/	‘It will go to the market’
/avərɔgə: parəɖɪkkɛ po:hə:ri/	‘They will go to the jungle’

The markers for singular and plural forms are as follows:

/po:xe:/, /po:xa:j/, /po:xə/, /po:xa:/, /po:xe:mɪ/, /po:vi:ri/ and /po:jɪtʃa:ri/.

/na:nɪ sənde:kke: po:xe:/

(I) (market) (go-future)

/na:nɪ sənde:kke: po:xe:/	‘I will go to the market’
/na:mɪ sənde:kke: po:xe:mɪ/	‘We will go to the market’
/ni:nɪ palli kuɖa po:xa:j/	‘You(sg) will go to the school’
/ni:mɪ palli kuɖa po:vi:ri/	‘You(pl) will go to the school’
/avɛ palli po:xə/	‘He will go to the school’
/ava: palli po:xa:/	‘She will go to the school’
/adɪ sənde:kke: po:xe:mɪ/	‘It will go to the market’
/avəri sənde:kke: po:jɪtʃa:ri/	‘They will go to the market’

Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb. Aspectual information implies is related with duration, perfection, habituality etc. Urali has three aspects interpreted in different tenses, viz.

- i. Imperfective
- ii. perfective
- iii. habitual

i). Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Examples:

Present continuous markers for different persons for the verb *po:* are given below:

Present Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:nɪ/ (I)	/po:hẽ/	/na:mɪ/ (we)	/po:kɛ:mɪ/
	/na:nɪ/ (I)	/po:ge/	/na:vɪ/ (we)	/po:ge:mɪ/
Second	/na:nɪ/ (you) sg	/po:kəɭ/	/ni:nɪ/ (you pl)	/po:kɪɭ/
	/ni:/ (you) sg	/po:ga:j/	/ni:vɪ/ (you pl)	/po:giri/
Third	/avə:/ (she)	/po:kə:/	/avəri/ (they)	/po:kəri/
	/avẽ/ /avã/ /ađi/	/po:ge/	/avəri/ (they)	/po:ga:rgə/
	/(he/she/it)	/po:ga:/		
		/po:gidi/		

The markers for singular and plural forms are as follows:

/na:nɪ sandɛkki po:hẽ/
(I) (market) (go-present cont)

/na:nɪ/ /sandɛkki/ /po:hẽ/	I am going to the market
/na:mɪ/ /sandɛkki/ /po:kɛ:mɪ/	We are going to the market
/ni:nɪ/ /sandɛkkɛ/ /po:kəɭ/	You(sg) are going to the market
/ni:mɪ/ /sandɛkkɛ/ /po:kɪɭ/	You(pl) are going to the market
/avẽ/ /sandɛkkɛ/ /po:hə/	He is going to the market
/avə:/ /sandɛkkɛ/ /po:kə:/	She is going to the market
/ađi/ /sandɛkkɛ/ /po:kədi/	It is going to the market
/avəri/ /sandɛkkɛ/ /po:kəri/	They are going to the market

The markers for singular and plural forms are as follows:

/po:ge/, /po:ga:j/, /po:ge/, /po:ga:/, /po:gidi/, /po:ge:mi/, /po:giri/, /po:ga:rgə/.

/na:ni/ /səṇḍəkke/ /po:ge/
(I) (market) (go-present cont)

/na:ni//səṇḍəkke//po:ge/	I am going to the market
/na:mi//səṇḍəkke//po:ge:mi/	We are going to the market
/ni:ni//səṇḍəkke//po:ga:j/	You(sg) are going to the market
ni:mi//səṇḍəkke//po:giri/	You(pl) are going to the market
/avə//səṇḍəkke//po:ge:/	He is going to the market
/avə//səṇḍəkke//po:ga:/	She is going to the market
/adi//səṇḍəkke//po:gidi/	It is going to the market
/avərga://səṇḍəkke//po:ga:rgə/	They are going to the market

Past Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni/ (I)	/po:inḍriḍɛ/	/na:mi/ (we)	/po:inḍrəḍɛ:mi/
	/na:ni/ (I)	/po:jindīrde:/	/na:mi/ (we)	/po:jindīrde:mi/
Second	/na:ni/ (you) sg	/po:inḍriḍə/	/ni:ni/ (you pl)	/po:inḍrəḍi/
	/ni:ni/ (you) sg	/po:jirida:j/	/ni:mi/ (you pl)	/po:jindīridiri
Third	/avə:/ (she)	/po:inḍrində:/	/avərgə:/ (they)	/po:inḍrində:ri/
	/avə/ /avə/ /avə/ (he/she/it)	/po:jindīirdə/ /po:jindīrikka:/ /po:jindīrida:/	/avəri/ (they)	/po:jindīrida:rigə/

The markers for singular and plural forms are as follows:

/na:ni/ /sandɛkkɛ/ /po:inḍriḍɛ/

(I) (market) (go-past cont.)

/na:ni/ /sandɛkkɛ/ /po:inḍriḍɛ/	‘I was going to the market’
/na:mi/ /sandɛkkɛ/ /po:inḍrəḍɛ:mi/	‘We were going to the market’
/ni:ni/ /sandɛkki/ /po:inḍriḍə/	‘You(sg) were going to the market’
/ni:mi/ /sandɛkkɛ/ /po:inḍrəḍi/	‘You(pl) were going to the market’
/avə/ /sandɛkkɛ/ /po:inḍrəḍə/	‘He was going to the market’
/avə:/ /sandɛkkɛ/ /po:inḍrində:/	‘She was going to the market’
/adi/ /sandɛkkɛ/ /po:inḍrindədi/	‘It was going to the market’
/avərgə:/ /sandɛkkɛ/ /po:inḍrində:ri/	‘They were going to the market’

The markers for singular and plural forms are as follows: /po:jindīrde:/, /po:jirida:j/, /po:jindīrdə/, /po:jindīrikka:/, /po:jindīrida:/, /po:jindīrde:mi/, /po:jindīridiri/, /po:jindīrida:rigə/.

/na:ni//səndəkke//po:jindīrde:/

(I) (market) (go-past cont.)

/na:ni//səndəkke//po:jindīrde:/	‘I was going to the market’
/na:mi//səndəkke//po:jindīrde:mi/	‘We were going to the market’
/ni:ni//səndəkke//po:jirida:j/	‘You(sg) were going to the market’
/ni:mi//səndəkke//po:jindīridiri/	‘You(pl) were going to the market’
/avə//səndəkke//po:jindīrdə/	‘He was going to the market’
/avə//səndəkke//po:jindīrikka:/	‘She was going to the market’
/avə//səndəkke//po:jindīrida:/	‘It was going to the market’
/avərigə//səndəkke//po:jindīrida:rigə/	‘They were going to the market’

Future Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni/ (I)	/pohẽ/	/na:mi/ (we)	/po:kɛ:mi/
	/na:ni/ (I)	/po:ge:/	/na:mi/ (we)	/po:ve:mi/
Second	/na:ni/ (you) sg	/po:kəɭ/	/ni:ni/ (you pl)	/po:kiɾɭ/
	/ni:ni/ (you) sg	/po:ga:j/	/ni:mi/ (you pl)	/po:viɾi/
Third	/avə:/ (she)	/po:hə:/	/avəɾəgə:/ (they)	poiaŋdɪkku
	/avẽ/ /avə/ /adi/	/po:gẽ/	/avəɾi/ (they)	/po:ga:rigə/
	/(he /she /it)	/po:ga:/		
		/po:giɖi/		

The markers for singular and plural forms are as follows:

/na:ni/ /sandɛkkɛ/ /pohẽ/

(market) (go-future cont.)

/na:ni/ /sandɛkkɛ/ /pohẽ/	‘I will be going to the market’
/na:mi/ /sandɛkkɛ/ /po:kɛ:mi/	‘We will be going to the market’
/ni:ni/ /vəɾɪkkɛ/ /po:kəɭ/	‘You(sg) will be going to the market’
/ni:mi/ /vəɾɪkkɛ/ /po:kiɾɭ/	‘You(pl) will be going to the market’
/avẽ/ /vəɾɪkkɛ/ /po:hẽ/	‘He will be going to the market’
/avə:/ /vəɾɪkkɛ/ /po:hə:/	‘She will be going to the market’
/adi/ /vəɾɪkkɛ/ /po:hũ/	‘It will be going to the market’
/avəɾəgə:/ /vəɾɪkkɛ/ /po:kəɾi/	‘They will be going to the market’

The markers for singular and plural forms are as follows

/po:ge:/, /po:ga:j/, /po:gẽ/, /po:ga:/, /po:gidi:/, /po:ve:mi:/, /po:viri:/, /po:ga:rigə/.

/na:ni/ /sənde:kke:/ /po:ge:/
(I) (market) (go-future cont.)

Examples:

/na:ni//sənde:kke://po:ge:/	‘I will be going to the market’
/na:mi//sənde:kke://po:ve:mi:/	‘We will be going to the market’
/ni:ni//vəjilikke://po:ga:j/	‘You(sg) will be going to the field’
/ni:mi//vəjilikke://po:viri/	‘You(pl) will be going to the field’
/avẽ//vəjilikke://po:gẽ/	‘He will be going to the field’
/avə//vəjilikke://po:ga:/	‘She will be going to the field’
/adi//vəjilikke://po:gidi/	‘It will be going to the field’
/avərigə//vəjilikke://po:ga:rigə/	‘They will be going to the field’

ii) Perfective Aspect

Perfective aspect is an aspect that expresses a temporal view of an event or state as a simple whole, apart from the consideration of the internal structure of the time in which it occurs. The examples in Urali are given below.

Present Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni/ (I)	/po:irdɛ/	/na:mi/ (we)	/po:irdɛmi/
	/na:ni/ (I)	/po:jirɔkke:/	/na:mi/ (we)	/po:jirɔkke:mi/
Second	/na:ni/ (you) sg	/po:irdɛ/	/ni:ni/ (you pl)	/po:irdɪrɪ/
	/ni:ni/(you) sg	/po:jirikka:j/	/ni:mi/ (you pl)	/po:jirikki:ri:/
Third	/avə:/ (she)	/po:irdə:/	/avərɔgə:/ ‘they’	poitə
	/avə/	/po:jirikka/	/avəri/ (they)	/po:jirukka:ri/
	/ava:/	/po:jirikka:/		
	/adi/ (he/she/it)	/po:jirukkidi/		

The markers for singular and plural forms are as follows:

irdɛ/ /irdɪrɪ/ etc...

/na:ni/ /sandɛkkɛ/ /po:irdɛ/

(I) (market) (go-pres. perfect)

/na:ni/ /sandɛkkɛ/ /po:irdɛ/	‘I have gone to the market’
/na:mi/ /sandɛkkɛ/ /po:irdɛmi/	‘We have gone to the market’

/na:ni/ /sandɛkkɛ/ /po:irdɛ/	‘You(sg) have gone to the market’
/ni:mi/ /sandɛkkɛ/ /po:irdɪrɪ/	‘You(pl) have gone to the market’
/a:vɛ/ /sandɛkkɛ/ /po:irdə/	‘He has gone to the market’
/avə:/ /sandɛkkɛ/ /po:irdə:/	‘She has gone to the market’
/adi/ /sandɛkkɛ/ /po:irdədi/	‘It has gone to the market’
/avəri/ /sandɛkkɛ/ /po:irdəri/	‘They have gone to the market’

The markers for singular and plural forms are as follows:

/po:jirɔkke:/, /po:jirikka:/, /po:jirikka:/, /po:jirɔkke:mi:/,
/po:jirikki:ri:/, /po:jirukka:ri:/

na:ni//sənde:kke://po:jirɔkke:/

(I) (market) (go-pres. perfect)

/na:ni//sənde:kke://po:jirɔkke:/	‘I have gone to the market’
/na:mi//sənde:kke://po:jirɔkke:mi/	‘We have gone to the market’
/ni:ni//sənde:kke://po:jirikka:/	‘You(sg) have gone to the market’
/ni:mi//sənde:kke://po:jirikki:ri:/	‘You(pl) have gone to the market’
/avə//sənde:kke://po:jirikka/	‘He has gone to the market’
/ava://sənde:kke://po:jirikka:/	‘She has gone to the market’
/adi//sənttekkɛ://po:jirukkidi/	‘It has gone to the market’
/avəri//sənde:kke://po:jirukka:ri/	‘They have gone to the market’

Past Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni/ (I)	/po:nɛ/	/na:mi/ (we)	/po:inɛ:mi/
	/na:ni/ (I)	/po:nɛ/	/na:mi/ (we)	/po:ne:mi/
Second	/na:ni/ (you) sg	/po:nəɹ/	/ni:ni/ (you pl)	/po:nirɪ/
	/ni:ni/ (you) sg	/po:na:j/	/ni:mi/ (you pl)	/po:ni:ri/
Third	/avə:/ (she)	/po:nə:/	/avərɔgə:/ ‘they’	/po:irnəri/
	/ni:mi/ /avə/ /adi/ (he/she/it)	/po:ni:ri/ /po:na:/ /po:jiriddi/	/avəri/ (they)	/po:na:ri/

The markers for singular and plural forms are as follows:

/na:ni/ /sandɛkkɛ/ /po:nɛ/

(I) (market) (go-past. perfect)

/na:ni/ /sandɛkkɛ/ /po:nɛ/	‘I had gone to the market’
/na:mi/ /sandɛkkɛ/ /po:inɛ:mi/	‘We had gone to the market’
/ni:ni/ /sandɛkki/ /po:nəɹ/	‘You(sg) had gone to the market’

/ni:mi/ /sandɛkki/ /po:nirɔ/	‘You(pl) had gone to the market’
/a:vẽ/ /sandɛkki/ /po:nẽ/	‘He had gone to the market’
/avə:/ /sandɛkki/ /po:nə:/	‘She had gone to the market’
/adi/ /sandɛkkɛ/ /po:itti/	‘It had gone to the market’
/avərɔgə:/ /sandɛkki/ /po:irnəri/	‘They had gone to the market’

Future Perfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/na:ni/ (I)	/po:irpɛ:mi/	/na:mi/ (we)	/po:irpɛ:mi/
	/na:ni (I)	/po:nẽ/	/na:mi/ (we)	/po:ne:mi/
Second	/na:ni/ (you) sg	/po:irpi:/	/ni:ni/ (you pl)	/po:irpirɔ/
	/ni:ni/ (you) sg	/po:na:j/	/ni:mi/ (you pl)	/po:ni:ri/
Third	/avə:/ (she)	/po:irppə:/	/avərɔgə:/ ‘they’	/po:irppə:ri/
	/ni:mi/ /avə/ /adi/	/po:ni:ri/	/avəri/ (they)	/po:na:ri/
	(he/she/it)	/po:na:/		
		/po:jiriddi/		

The markers for singular and plural forms are as follows:

/ nanə catteku poitinjitikku /
(I) (market) (go - fut. perfect)

Examples:

/na:ni/ /sandɛkki/ /po:irpɛ:mi/	‘I shall have gone to the market’
/na:mi/ /sandɛkki/ /po:irpɛ:mi/	‘We will have gone to the market’
/ni:ni/ /sandɛkki/ /po:irpi:/	‘You(sg) will have gone to the market’
/ni:mi/ /sandɛkki/ /po:irpirɔ/	‘You(pl) will have gone to the market’
/a:vẽ/ /sandɛkki/ /po:irppẽ/	‘He will have gone to the market’
/avə:/ /sandɛkki/ /po:irppə:/	‘She will have gone to the market’
/adi/ /sandɛkkɛ/ /po:irkkɛ/	‘It will have gone to the market’
/avəri/ /sandɛkki/ /po:irppə:ri/	‘They will have gone to the market’

iii) Habitual Aspect

Habitual aspect is used to describe actions that occur repeatedly or habitually over a period of time. It is important in communication because it helps to describe ongoing or repeated actions that are important in everyday life.

Present Habitual Aspect:

The finite verb ends with /-kū/

Examples-

/po:di/ /kɛlɔkəɖɛ:/ /molɛkkū/	The sun rises in the east
/adɔgə:/ /totɕətti:/ /mɛ:həkki/ /pattɔmanikki/ /po:kū/	It goes to the garden for grazing at 10 o'clock

Past Habitual Aspect:

The finite verb ends with /-kɛ:-+ personal marker/

Examples-

/na:mi/ /dinə:li/ /ma:ɖɔkalli:/ /pa:li/ /kəɾəkkɛ:mi/	We milk the cows everyday
/na:ni/ /eppɔmɛ:/ /ombodɔmanikki/ /a:piɕki/ /po:kɛ:mi/	I used to go to office at 9 o'clock
/ni:mi/ /eppɔmɛ:/ /ombodɔmanikki/ /a:piɕki/ /po:viɾ/	You(pl) used to go to shop at 9 o'clock
/na:mi/ /eppɔmɛ:/ /ombodɔmanikki/ /a:piɕki/ /po:kɛ:mi/	We used to go to market (bazaar) at 9 o'clock
/avɛ/ /eppɔmɛ:/ /ombodɔmanikki/ /sandɛkki/ /po:vɛ/	He used to go to office at 9 o'clock
/avə:/ /eppɔmɛ:/ /ombodɔmanikki/ /a:piɕki/ /po:və:/	She used to go to office at 9 o'clock
/avəɾɔgə:/ /eppɔmɛ:/ /ombodɔmanikki/ /a:piɕkɛ/ /po:gə:ɾɔgə:/	They used to go to office at 9 o'clock

Mood

Mood is one of a set of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt etc. From the given data we have following types of moods in the Urali language which are presented below:

i) Indicative Mood

Most verbs in this language used are in indicative mood, which indicates the action.

/na:ni/ (I) /iddi:/ (here) /varəhɛ/ (come)/	'I come here'.
/ma:ɖɔgə:/ (The cows) /pa:li/ (milk) /targɔdi/ (give)	'The cows give milk'.
/ba:mbi/ /adipo:hɔdi/	'Snake goes there'
/na:ni/ (I) /kurivinəi/ (bird) /pa:kke:/ / (see)	'I see the bird'.
/na:jxə/ (the dog) /kərikkidi/ (barks)/	'The dog barks'.
/addi/ (There) /rəndi/ (two) /ma:dixə/ (cows)	'There are two cows'

iii) Imperative Mood

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person. For example:

/palligudǣ/ /pakkəttɪ/ /və:/	‘(you) Come near the school’.
/ni:r/ /edʒəttəni/ /və:/	‘(you) Bring some water’
/gi:qdʒi/ /əkkə:/	‘(you) Sit down’.
/paʃʃi/ (the school) /əkkəttɪ/ (near) /və:/ (come) / (you)	‘Come near the school’.
/i:/ (I) /biʃəxəttəi/ (book) /padi/ (read)	‘(you) Read this book’
/ki:tʃi/ (down) /ukka:/ (Sit)	‘(you) Sit down’

iii) Subjunctive Mood

In the subjunctive mood, the sense is to suppose or desire an action.

/oruvɛ:lə/ /rəʃi/ /məlləvndəni/ /na:mi/ /adɛnəpɔ:ji/ /pidʒdriil/	‘If the train is late we may catch it’
/ka:vəʃkəʃi/ (If the police) /vəndərdəni/ (comes then) /tirəʃdɛnɛpidʒdriipɛ/ (the thief will be caught)	
‘If the police comes then the thief will be caught’ (I,2)	
/kaʃdama:j/ (if works hard) /ni:/ (then) /avɛ/ (he) /ʃɛjibbe/ (will succeed)/	
‘If he works hard he will succeed’.	

iv) Optative Mood

The optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following way in Urali.

/avəri/ (them) /ellə:rəmɛ:/ (all) /vərəkilə:/	‘Let come’/‘Let them all come’
/avəriɡə/ (them) /ella:me/ (all) vərəkila:/ (let come)	‘Let them all come’.

v) Compulsive Mood

The compulsion on the part of the subject is expressed in compulsive mood. In Urali language the examples of compulsive mood are:

/ellə:rəmɛ:/ /i:ku:tʃəttəkkɪ/ /vərəkoni/	‘Everybody has to come for the meeting’.
/na:ni/ (I) /ninnənɛ:/ (you) /vərgiə:sonnɛ/	‘told come’
‘I told you to come’	
/avɛ/ (he) /ori/ /pʃtəkəddəi/ (a book) /elidigo:ni/ (should write).	
‘He should write a book’	

vi) Potential Mood

The potential action is expressed in potential mood. In this language the example of Potential mood is:

/na:ni/ (I) /varɔgɛ/ (may come)	'I may come'.
/avɛ/ (he) /kurɔvini/ (bird) /kollɔkilə/ (may kill)	'He may kill the bird'.
/na:ni/ (I) /varikila/ (may come) /na:ni/ /varikila/	'I may come'
/avɛ/ (he) /parəkka/ (bird) /ʃa:tinəi/ /kollikila/ (may kill)	'He may kill the bird'.

vii) Conditional Mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as Conditional modal category. In this mood two verbal actions are involved simultaneously. The following are the examples of conditional moods in Urali language:

/oruvɛ:lə/ /avɛ/ /kastəppətɕi/ /veləseidəni/ /avɛ/ /ʃeippɛ/	'If he works hard he will succeed'
/oruvɛ:lə/ /ni:ni/ /serijanənɛrədilvandəni/ /na:mu:/ /adɛnə/ /seripannikilə:m/	'If you come in time we will examine this'.
/rɛjili/ /ma:lla:/ /vəndə/ /adənəi/ /bidittirkila:/	'If the train is late we may catch it'.
/ni:/ /se:rija:na/ /ne:rtti/ /vəndə/ /bənddarɛ/ /saripa:kkila/ /cəkkuma:ɕi/ /iðne:/	'If you come in time we will examine this'.
/urɪsala:/ /ni:ni/ /se:rija:na/ /ne:rtti/ /vəndə/ /ni:/ /na:mi/ /iðne:/ /saripa:kkila:/	

4.4.iv Non-finite

Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb.

Here the process is: Verb + noun forming suffix = Noun (verbal Noun) [*✓ + non-finite marker*]

/kottɕ/	'fall'	+	-kɛ:lɛ	= /kottɕkɛ:lɛ/	'Falling'
/o:ɕɔ/	'run'	+	-gɔɕi	= /o:ɕɔgɔɕi/	'running'
/o:duxaɕi/	'to run'	+	aɕi	= /o:duxaɕi/	'running'
/kɔrɛkkadi/	'to bark'	+	ɛja:	= /kure:ka:/	'barking'

Infinitives

An infinitive form is *to* + the verb. Some verbs can take either the gerund or the infinitive with no loss of meaning.

Examples:

/ra:mẽ/ /kɪrʃnə/ /vərgəsonnẽ/ /a:nə:/ /kɪrʃnənɔkki/ /ne:ramillɛ:/

‘Rama asked Krishna to come but Krishna has no time’

/na:ni/ /əppɔmɛ:/ /ombodəmanikki/ /a:piʃki/ /po:kɛ:mi/

‘I used to go to office at 9 o’clock’

/avə:/ /əppɔmɛ:/ /ombodəmanikki/ /a:piʃki/ /po:və:/

‘She used to go to office at 9 o’clock’

Gerund

Gerunds and infinitives are forms of verbs that act like nouns. They can follow adjectives and other verbs. Since it is a kind of noun, it may be the subject or object to some verb.

Examples:

/kuɖɔrɛ:/ /vɛʃɛɹ/ /o:ɖɔgɔɖi/

‘Running is done by the horse’

/korɛkkɛ:/ /na:ji/ /kaɖikkəmə:ɖtti/

‘Barking is being done by a dog’

/avẽ/ /iddi:/ /vəɔhẽ/

‘He is coming here’

/avẽ//əppime://səɖa:ɖixa:kki//pirijə//pəɖixẽ/

‘He is fond of playing cricket’

/na:ni//ori//pa:ɖixa://pəɔkka://ʃa:tine://va:ŋgindi//vəɔte:/

‘I bought a singing bird’

/mi:sə/ /pələkikəɖi/ /nəlləɖi/

‘Swimming is good for health’

Participles

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal adjective. A participle is a word formed from a verb that can function as part of a verb phrase.

Examples:

/kəɖɪnəpomməni/

‘fallen fruits’

/accəvɛttəbɔttahẽ/

‘Printed books’

/avə:/ /kəɖɪnəpomməni/ /pɛɔɔkkəhə:/

‘She collected the fallen fruits’

/accəvɛttəbɔttahẽ/ /paɖikkə:kki/ /səvɪjə/

‘Printed books are easy to read’

/bammine:/ /porikkina:/

‘fallen fruits’

/acci/ /vettə/ /piʃdəxəttəi/

‘Printed books’

/avẽ/ /kəɖɪnə/ /bammine:/ /porikkina:/

‘She collected the fallen fruits’

/acci/ /vettə/ /piʃdəxəttəi/ /paɖika:kki/ /səvɪrɪja:/

‘Printed books are easy to read’

2.4.v Negation

Negation is used to express the opposite or absence of something. It is achieved through the use of negative words such as “no”, “not”, “never” etc. It can be expressed in a

variety of ways, depending on the language and the context. In Urali, negative verbs are realized mostly by particles like /lɛ/ /lə/ /dɪ/

Examples:

/avɛ̃/ /vɛ:lɛni/ /pannɪnallɛ/	‘He did not do the work’
/ɪdu:/ /ɪdirgəkkɜ:də:dɪ/	‘You(sg) must not remain here’
/avərdɔna:lɛ/ /ɪdɔ/ /mudɪjə:dɪ/	‘They cannot do it’
/ɪvɛhə:/ /nallə/ /vɑ:rdɛhəlallə/	‘These are not good words’
/a:mənɔʃɛ̃/ /ɪnnɔmɪ/ /vandɛlɛ:/	‘That man has not come yet’
/ɪdɪ/ /mudɪhɛlɛ:/	‘It is impossible’
/avɛ̃//vɛ:le://sejte:le:/	‘He did not do the work’
/ɪdɪ//iddɪ//ɪrɪkka//ku:qɑ:dɪ/	‘You(sg) must not remain here’
/nannə//vəli//edime://ile:/	‘I have nothing with me’
/saddeki//maɪɪgəɳɔ/	‘Do not speak loudly’
/ɪdɪ//mudɪja:dɪ/	‘It is impossible’

2.4.vi Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. Examples of causatives verbs in Urali are given below.

/na:nɪ/ /pullɛkkɪ/ /pɔʃtɔdittɪnɛ̃/	‘I feed the baby’
/na:nɪ/ /kudɔrɛnɪ/ /o:ʃʃɪnɛ/	‘I am making the horse run’
/na:nɪ/ dʒanəddɔnɪ/ /neʊsɪnɛ/	‘I make the people laugh’
/na:nɪ/ /ʃənəgaləɪ/ /ngɪgəvəitte:n/	‘I make the people laugh’.
/na:nɪ/ /kudɪre:ne/ /o:qəvekkɛ/	‘I am making the horse run’
/na:nɪ//vɛ:le//ka:rərikale://vɛ:tti//na:nɪ//vəjli//vɛ:le//se:vɪcɪne:/	‘I make the servant work in the field’

2.6 Adverb

Adverb qualifies or describes a verb, an adjective or another adverb. It provides information about the manner, time, frequency, degree, and place described by the verb. Following are a few examples the data collected.

/mallə:/ (slowly) /mani:/(speak)/	‘Speak slowly’.
/vɑ:rttɛnɛ:/ (words) /arməkkə:/ (neatly) /elədihə/(write)/	‘Write the words neatly’.
/mallə/ (slowly) /maɪɪ/ (speak)	‘Speak slowly’.
/arɪma:kkə/ (words) /vɑ:rtte:ne:/ (neatly) /elɪdɪ/ (write)/	‘Write the words neatly’

In the above sentences the adverbs are /mallə:/ ‘slowly’ /mallə / ‘slowly’ and /arməkkə:/ ‘neatly’ /vɑ:rtte:ne:/ ‘neatly’ .

In this language adverbs occur before the verb. Here we have following three types of adverbs.

Adverb of Time

The time adverbials precede the verb. For example

/na:lɛndi/	‘tomorrow’
/nə:jddi/	‘yesterday’
/o:rəka:/	‘tomorrow’
/na:jitti/	‘yesterday’

Adverb of Place:

Place adverbials also precede the verb. /iddi:/ ‘here’ and /itti/ ‘here’ , for example, are adverbs of place.

/iddi:/ (here)	/varɔhɛ/ (come)	‘come here’
/itti/ (here)	/varuke:/ (come)	‘come here’

Adverb of Manner:

Like all other adverbs this type also occurs before the verb. For example:

/mallə:/ (slowly)	/mani:/ (speak)	‘Speak slowly’
/va:rttɛnɛ:/ (words)	/arməkkə:/ (neatly)	/elɔdihə/ (write)/ ‘Write the words neatly’

Here the adverb of Manner is /mallə/ ‘slowly’ and /ultaitə/ ‘neatly’

/mallə/ (slowly)	/maɲi/ (speak)	‘Speak slowly’
/arima:kkə/ (words)	/va:rtte:ne:/ (neatly)	/elidi/ (write)/ ‘Write the words neatly’

Here the adverb of Manner is /mallə/ ‘slowly’ and /va:rtte:ne:/ ‘neatly’

4. SYNTAX

The Syntax is the study of the principles and rules for constructing phrases and sentences in languages and rules governing the order of combining the words to form sentences in a language. A syntactic category is a set of words and/or phrases (as constituents) in a language that share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution (the structural relationships between these elements and other items in a larger grammatical structure), and not on meaning.

3.1. Word-order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject, object, and verb in a sentence. The Word order in Urali is of SOV (subject-object-verb) pattern.

Examples:

/na:ni kurivijə pa:kkẽ/ I bird see	‘I see the bird’
/avẽ kurəvijə pa:kkẽ:/ He the bird see	‘He sees the bird’
/nannə/ /ku:rɛkkɛ:/(to house) /və:/ (come) / (My)	‘Come to my house’
/na:mi/ (we) /adi/ (there) /po:hɛmi/ (go)/	‘We go there’
/ammə:/ (boy) /vi:hədi/ (falls)/	‘The boy falls.’
/na:ni/ (I) /kurivini/ (bird) /pa:kke:/ (see)	‘I see the bird’.
/avə/ (he) /kurivini/ (the bird) /pa:kkə/ (see)	‘He sees the bird’
/nannə/ (my) /ku:rɛkke/ (to house) /va:/ (come)	‘Come to my house’
/na:mi/ (we) /addi/ (there) /po:ge:mi/ (go)	‘We go there’
/amma:/ /vi:kudi/	‘The boy falls.’

3.2. Types of Sentences

A sentence is a grammatical unit that is composed of one or more clauses and it is a string of words that expresses a complete thought broadly consisting of a subject and a predicate. In Urali the basic types of sentences (i.e. – Declarative, Interrogative, Imperative and Exclamatory) are broadly grouped into two classes. They are-

- Major Sentences (having fuller Syntactic units)-

These sentences in Urali can be classified into three as follows:

- Simple Sentence
- Complex Sentence
- Compound Sentence

3.2. i. Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses. (It can be classified into two types- i) Nominal types of Sentences and ii) Verbal types of sentences)

Examples :

/na:ni/ (I) /kurivijə/ (bird) /pa:kkẽ/ (see)/	'I see the bird'
/na:ni/ (I) /ɔdɛ:/ (bread) /tɪŋgɛ:/ (eat)/	'I eat bread'
/na:jgə:/ (the dog) /kurakkinə:/ (barks)/	'The dog barks'
/na:ni/ (I) /kurivinəi/ (bird) /pa:kke:/ (see)	'I see the bird'
/na:ni/ (I) /ɔdɛi/ (bread) /tɪŋdɪŋrikke/ (eat)	'I eat bread'
/na:jxə/ (dog) /kɔrikkidi/ (barks)	'The dog barks'

The predicate may be a finite intransitive or transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate. For example:

/na:ni/ (I) /iddi:/ (here) /varəhẽ/ (come)/	'I come here'
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3.2. ii. Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses. In Urali, the connectives used are /a:nə:/ 'but' /innəmi/ 'yet' etc.

Examples:

and - /nannə:/ /aŋŋɛndəmbi:/ /akkɛdaŋkɛ:/ /ku:rɛi/ /irukkẽ/	'My brothers and sisters are in the house.'
and - /pu:nɛ:mna:jdi/ /irəkkədi/	'Here is a cat and a dog'.
and - /nənnə:/ /tambimi/ /taŋge:mu/ /nənnə:/ /ku:re:li/ /irukka:ri/	'My brothers and sisters are going to the house'.
and - /bu:ne:mi/ /na:jimi/ /itti/ /irikkidi/	'Here is a cat and a dog'.
but - /ra:mẽ/ /kɪrɪnə/ /vərgəsonnẽ/ /a:nə:/ /kɪrɪnənəkki/ /ne:ramillɛ:/	'Rama asked Krishna to come but Krishna has no time'
but - /na:ni/ /na:ttəvəndərpẽ/ /na:nnəməkʃɛrillədəpohə:tʃi/ /vəndɛlɛ/	'I would have come yesterday but due to my ill health I did not come'
But - /ra:mə/ /kɪrɪsunəne:/ /varikə/ /sonnə/ /a:na:/ /kɪrɪsunənəkki/ /ne:ramille:/	'Rama asked Krishna to come but Krishna has no time'
but - /na:tte:/ /na:ni/ /vəndərippe:/ /a:na:/ /nanna:/ /sivənəkki/ /sərilile:/ /na:ni/ /vəntɛ:le:/	'I would have come yesterday but due to my ill health I did not come'

yet- /a:mənʊfɛ/ /ɪnnəmɪ/ /vændɛɪɛ:/ ‘That man has not come yet.’

so- /nannə:/ /mi:nʊve:ɪɛ:/ /ɪllɛ:/ /na:ngɛrɛkkə/ /pɔɪnɛɪɛ/

‘I could not find my net so I did not go today’

So- /nanna:/ /na:le:/ /mi:nɪ/ /ve:lɛne:/ /kɑndɪbɪdɪkka:kɪ/ /mɪdɪte:le/ /na:nɪ/ /gere:kke/ /pɔ:ne:le:/

‘I could not find my fishing net so I did not go to the river today’

otherwise - /ni:nɪ/ /panəttənɛ/ /tʊrkɪfɔndənɪl/ /ni:nɑdʒvɑ:ŋgʊvɪ/

‘You return the money otherwise you will get a beating’

otherwise - /ni:nɪ/ /panətte/ /tɪrɪkɪsɪta:/ /ɪle:ŋdʌni/ /ni:nɪ/ /adi/ /vɑ:ŋgʊvɪ/

‘You return the money otherwise you will get a beating’

hence- /namkkə/ /vɔ:nʊŋaləvɔkkɪ/ /ma:jellɛ:/ /pɪhərsɛrɪɛ:/

‘We did not receive the rain sufficiently hence the crops are not good’

3.2. iii. Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone.

Examples:

/kastəppətɪ/ (hard) /oruvɛ:lə/ (to do) /vələseidəni/ (if work) /avɛ/ (he) /ʃeippɛ/ (will succeed)/ ‘If he works hard he will succeed’.

In the above sentence principal clause is /avɛ/ /ʃeippɛ/ ‘he will succeed’ joined by the complex marker /- seidəni/ ‘if’ with the subordinate clause /kastəppətɪ/ /vələseidəni/ /ni:nɪʃeippɛ/ ‘if you work hard’.

/kafɔdama:j/ (hard) /vɛ:ləi/ /səjɪta/ (If he works) /avɛ/ /ʃejɪbbe/ (he will succeed)

‘If he works hard he will succeed’.

In the above sentence principal clause is /ʃejɪbbe/ ‘he will succeed’ joined by the complex marker /bbe/ ‘if’ with the subordinate clause / kafɔdama:j/ /vɛ:ləi / /ni:/ /səjɪta/ if you work hard’.

Examples:

/na:n/ (I am) /oruvɛ:lə/ /arməkkirdəni/ (if well) /na:n/ (I) /orakkə:/ (tomorrow) /vəndərvɛ/ (will come)/ /na:n/ /vəndərvɛ/

‘If I am well I will come tomorrow’

Here, the principal clause /na:n /orakkə:/ /vəndərvɛ// ‘I will come tomorrow’ is joined by the complex marker /kirdəni/ with the subordinate clause /na:n/ /arməkkirdəni/ ‘If I am well’.

/na:nɪ/ (I) /aruma:kka:/ / (if well) /ɪrɪðə/ (am) /o:ra:kka:/ (tomorrow) /vəɪke:/ (will come)/ ‘If I am well I will come tomorrow’

Here, the principal clause /na:nĩ/ /o:ra:kka:/ /vərike:/ 'I will come tomorrow' is joined by the complex marker /-dini/ with the subordinate clause /na:nĩ/ /aruma:kka:/ /iriðə/ 'If I am well'.

Sentences in Urali can further be sub-classified into

- i. Statement Sentence
- ii. Interrogative Sentence
- iii. Negative Sentence
- iv. Imperative Sentence
- v. Passive Sentence
- vi. Causative Sentence
- vii. Relative Sentences
- viii. Co-ordinative Sentences
- ix. Purposive Sentence
- x. Potential Sentence
- xi. Conditional Sentence

i) **Statement Sentence:** The sentence which affirms a statement.

Ex.

/na:nĩ/ /kuriːvijə/ /pa:kkẽ/	'I see the bird'
/na:nĩ/ /kuriːvinəi/ /pa:kke:/	'I see the bird'

ii) **Interrogative Sentence:** The sentence which indicates a question.

Ex.

/ni:nĩ/ /ennəttɛ/ /tiŋgə/	'What do you eat ?'
/ni:nĩ/ /enna/ /tiŋga:j/	'What do you eat ?'

iii) **Negative Sentence:** The sentence which expresses the negation are called so.

/idi/ /adigɛ/ /pannəkkə:kkə/ /a:helɛ/	'This is not eatable'
/ivɛhə:/ /nallə/ /va:rdɛhəlallə/	'These are not good words'
/idi/ /adike:/ /pannika:kki/ /səɾille:/	'This is not edible'
/ive:ga/ /arima:ŋtə/ /va:tte:xa:ille:/	'These are not good words'

iv) **Imperative Sentence:** The sentence which implies a request, a command, an advice etc.

Ex.

/ninnə:/ /mahəlɛ:/ /leji:/	'Call your daughter'
/gi:qd̪i/ /ɔkkə:/	'(you) Sit down'.
/nimma/ /maxəle:/ /ləjvi:/	'Call your daughter'
/ki:t̪ji/ /ukka:/	'(you) Sit down'

- v) **Passive Sentence:** The sentence in which the subject of the sentence is not the doer of the action, but rather the receiver of the action. Passive voice is used to shift the focus of a sentence from person or thing performing the action to the person or thing that is affected by the recipient. In Urali, the passive formation is absent like other Dravidian languages and the active verb plays the role.

/ɔdɛnɛ:/	/na:nɛ:tɪndɔŋɪrkɛ̃/	‘Bread is being eaten by me’	
/bɔɟdɔgɛ̃/	/avɛnɛ:/	/padɔttɔŋɪrgɛ̃/	‘The book was being read by him’
/na:mi/	/nannəne:/	/tiŋgəpadikudi/	‘Bread is being eaten by me’
/bukki/	/avəntirta:/	/paditədi/	‘The book was being read by him’

- vi) **Causative Sentence:** The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. When the subject causes some agent to do the action we get causative sentence.

/na:ni/	/kudɔrɛni/	/o:ttɪnɛ/	‘I am making the horse run’
/na:ni/	/ʃənəgaləi/	/ngigəvəitte:n/	‘I make the people laugh’
/na:ni/	/kudire:ne/	/o:dəvekkɛ/	‘I am making the horse run’

- vii) **Relative Sentence:** That gives more information about the subject noun in the sentence.

/ninnu:də	mənuɬə	ponnu	ja:ruintə	ani	təŋkə/	(‘The woman who talked to you is my sister’)
/ive:	na:nu	na:ɪtu	pa:ttə	mənuɬə/	(‘This is the man whom I met yesterday’)	
/i:	na:iji:	amma:tune:	kuɖuturukku/	(‘This is the dog that bit the boy’)		
/na:ijitu	sɔɖu	vidɖupo:nə	mənuɬə	ive:nte:n/	(‘This is the man whose shirt was stolen last night’)	
/a:	edətile:kə	ma:ɖu	me:kutu/	(‘That is the place where the cows graze’)		

- viii) **Purposive Sentence:** The sentence which expresses a purpose.

Ex.

/a:/	/kudɔrɛ:ni/	/ma:rɔgonũ/	‘That horse is to be sold’
/a:/	/ku:di:rene:/	/ma:rɔni/	‘That horse is to be sold’

- ix) **Potential Sentence :** When the potentiality is expressed in a sentence, it thus called.

Ex.

/na:ni/	/vəɔgɛ̃/	‘I may come’
/na:ni/	/vəɔikila:/	‘I may come’

- x) **Conditional Sentence:** When two actions are conditioned by each other in a single sentence.

/kudɔrɛkki/	/ɪɛkɪrdəni/	/avɛgəlũ/	/parəndɪrbɪnə:/
‘If horses had wings they would have flown’			

/kudirikki/ /rəkke:/ /iriditəni//avē/ /parəntirikila:/

‘If horses had wings they would have flown’

3.3. Structure of Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. The phrasal sub-division in Urali is as follows

3.3.i. Noun Phrase

A noun phrase or nominal phrase, (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers.

Examples:

/nannəpe:ri/ /na:rə:inē/	‘My name is Narayan’
/arməndə/ /makka:/	‘The good boys’
/ninnə/ /ku:rē:/	‘Your (sg) house.’
/nannə/ /pe:ri/ /na:ra:janə/	‘My name is Narayan’
/arumənda:/ /mākka:/	‘The good boys’
/nannə/ /ku:re:/	‘Your (sg) house.’

3.3.ii. Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples:

/na:ni/ /ɔdɛ:/ /tiŋgɛ:/	‘I eat bread’
/avē/ /puttəhē/ /padikkē/	‘He reads a book’
/po:di/ /kɛlɔkəɔdɛ:/ /molɛkkū/	‘The sun rises in the east’.
/na:ni/ /ōdɔi/ /tiŋdɪŋrikke/	‘I eat bread’
/avē/ /biʃdaxa/ /padikkə/	‘He reads a book’
/po:di/ /keligade/ /mōlōkkidi/	‘The sun rises in the east’.

3.3.iii. Postpositional phrases

A postposition is an addposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP). Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

Examples:

/kudɔrɛ:/ /vɛʃɛɹ/ /o:ɔgɔdi/	‘Running is done by the horse’
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/bɔkki/ /mɛ:ʃəkəɖəstrə:/ /irukkɔdi/	‘The book is below the table’
/kudire:/ /pɛ:sija:/ /o:di:kidi/	‘Running is done by the horse’
/buʃtaxə/ /mɛʃəkki/ /kiʃʃi/ /irikkidi/	‘The book is below the table’

3.3.iv. Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

Examples:

/arməndə/ /mə:/	‘The good boy’
/nimmə:/ /rəŋɖi:/ /bɔkkɔhə:/	‘Two books of yours’
/aruməntəma:/	‘The good boy’
/nimmərəŋɖi/ /pukkuxə/	‘Two books of yours’

3.3.v. Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences. An adverb phrase has an adverb that complements the verb.

Examples:

/səddilədɛ:/ /manikkə/ /və:ŋɖə:/	‘Do not speak loudly’
/mallə:/ /mani:/	‘Speak slowly’
/və:rttɛnɛ:/ /arməkkə:/ /elɔdihə/	‘Write the words neatly’
/saddeki/ /maŋigaŋɖə/	‘Do not speak loudly’
/mallə/ /maŋi/	‘Speak slowly’
/və:rtte:ne:/ /arima:kkə/ /elidi/	‘Write the words neatly’

3.4. Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. A passive sentence is created from an active sentence by i) bringing object to the subject position ii) putting subject to the object position iii) adding ‘by’ iv) changing the verb form to its participle form. In Urali, the passive formation is absent like other Dravidian languages and the active verb plays the role.

Examples:

/ɔdɛnɛ:/ /avənɛtindɔtʃɛ/	‘The bread is eaten by him’
/bɔʃdəgɛ/ /avɛnɛ:/ /paɖəttəŋʃrgɛ/	‘The book was being read by him’
/ɔdɛnɛ:/ /na:nɛ:tindəŋʃrkɛ/	‘Bread is being eaten by me’
/panɛ/ /ʃərgərdi/ /ɛlɛgəɔkkə/ /targə:rū/	‘Money was given by the government to the poor’
/panɛ/ /nannana:li/ /ɛɖəttəɖi/	‘The money has been taken by me’
/nimmə/ /ko:ʃʃi/ /kəllɛɖi/ /irikka:ri/	‘Your coat is being stitched’
/o:ɖɛ:/ /avəna:kə/ /tində:di/	‘The bread is eaten by him’
/bukki/ /avəntirta:/ /paɖitəɖi/	‘The book was being read by him’
/na:mi/ /nannəne:/ /tiŋgəpaɖikudi/	‘Bread is being eaten by me’

/pənə/ /sərkə:irɪtə/ /eləikkɪ/ /taṇṭədi/

‘Money was given by the government to the poor’

/panə/ /nənnə/ /na:le:/ /edɪtta:di/

‘The money has been taken by me’

3.5. Negation

Negation is a morpho-syntactic operation in which a lexical item denies or inverts the meaning of another lexical item or construction. In an ordered sentence the negative element comes with the verb of the sentence

Examples:

/ɪdi/ /adɪgɛ/ /pannəkkə:kkə/ /a:helɛ:/

‘This is not edible’

/avɛ/ /vɛ:lɛni/ /pannɪmallɛ/

‘He did not do the work’

/avərdəna:lɛ ɪdɔ mudɪjə:di/

‘They cannot do it’

/ɪdi mudɪhɛlɛ:/

‘It is impossible’

/ɪvɛhə: nallə vɑ:rdɛhəlallə/

‘These are not good words’

/avɛ vɛ:le: sejtɛ:le:/

‘He did not do the work’

/avərdina:le: ɪdi mudɪja:di/

‘They cannot do it’

/ɪdi mudɪja:di/

‘It is impossible’

3.6. Causativization

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. Causative indicates that a subject causes someone or something else to do or be something.

Examples:

/na:nɪ kudəɾɛnɪ o:tɪnɛ/

‘I am making the horse run’

/ra:mɛ/ /kɪɾɪnə/ /vərgəsonnɛ/ /a:nə:/ /kɪɾɪnənəkkɪ/ /ne:ramillɛ:/

‘Rama asked Krishna to come but Krishna had no time’.

/na:nɪ/ /kudɪre:ne/ /o:ɖavekkɛ/

‘I am making the horse run’

/na:nɪ/ /ɟənəgaləi/ /ngɪgəvəitte:n/

‘I make the people laugh’

5. TEXT

Two friends ramu and shyamu walked through a forest.

/raṇḍṭ̃ ʃo:qɪkarart̃mt̃ ort̃ karaḍi. ram̃t̃ , so:m̃t̃ ṇḍṭ̃ raṇḍṭ̃ve:r̃t̃ irt̃ṇda:r̃t̃ ʃo:qɪxa:rart̃ avart̃
para:ḍṭ̃ vejilj ṇaḍṇḍṭ̃ po:na:r̃t̃ /

They promised each other that they would remain united in case of any danger.

/ettana a:vatt̃ vaṇda:nime: raṇḍṭ̃ve:r̃t̃ pirija:kkuḍa:ḍṭ̃ṇḍṭ̃ avart̃ sattijam paṇṇina:r̃t̃/

Once they were walking through a forest, A bear came on their way.

/avart̃ paraḍṭ̃ vejilil ṇaḍṇḍṭ̃ po:xa:t̃t̃i ort̃ karaḍi ḍiḍi:rena vaṇḍṭ̃rt̃tt̃t̃/

Ramu climbed a tree. Shyamu did not know how to climb a tree.

/Ra:m̃t̃ marattikke: e:riṇḍa: so:m̃t̃ marae:r̃txa:kkt̃ tel̃ṇde:le:/

He told his friend “I do not know how to climb a tree please help” but ramu did not respond.

/so:m̃t̃ ra:mane: kappa:tt̃ṇḍṭ̃ ke:kka ra:m̃t̃ adane: kaṇḍuṇḍajile:/

In fear and grief shyam lay down on the ground breathless.

/so:m̃t̃ kivve: mu:ccupe:ccilla:da kivve:raṇḍiṇḍa/

The bear came near the man lying on the ground it melted in his ears and slowly left the place, because bears do not touch dead creatures.

/karaḍi usirt̃ illa:tta port̃la toḍṭ̃xale aḍṭ̃ mo:ṇḍṭ̃ pa:tt̃tt̃tt̃ po:jirt̃tt̃ /

After the bear left ramu came down from the tree and asked his friend shyam friend what did the bear tell you into your ears?

/ṇṭ̃ra:ṇgi vaṇḍṭ̃ ra:mu karaḍi ka:ḍṭ̃kke: vett̃ enna: sollitt̃ attirt̃ ṇḍṭ̃ so:mt̃ne: ke:t̃t̃a:/

Shyam replied, the bear advised me not to trust a friend who leaves you in times of trouble to save himself.

/a:vatt̃ ṇe:ra:tt̃kt̃ a:xa:tta sine:daxa:ra: avā sine:daxa:rane: ille: attireṇḍṭ̃ karaḍi sollitt̃
attirṇḍṭ̃ ra:mt̃ke: so:m̃t̃ sollitt̃/

Saying this shyam walked in own way leaving ramu alone in the forest.

/attirṇḍṭ̃ sollitt̃ ra:mumu so:mumu parp:ḍile: raḍṭ̃ pe:r̃tm̃ tanittanija: pirṇḍṭ̃ po:xa:r̃t̃/

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INDO-ARYAN FAMILY

SAURASHTRA/ SAURASHTRI

P. Edward Vedamanickam

1. INTRODUCTION

Saurashtra is one of the mother tongue under Gujarati in Scheduled languages of India. It is an Indo-Aryan language variety spoken by the Saurashtrian community native to Gujarat, who migrated and settled in Southern India, particularly in the Madurai district of Tamil Nadu, India. The origin of the name dates back to the time when the ancestors of these people inhabiting the kingdom of Saurashtra in the modern day state of Gujarat. Different roots are suggested for the origin of the name 'Saurashtra'. 'Sou' in Hindi refers to the number '100' and 'rashtra' refers to 'region'. So in general, Saurashtra refers to a province of 100 regions. Another possible origin of the word is: the Sanskrit term 'Saura' means 'sun'. Since Saurashtra people built and worshipped Sun or 'Saura' God they were called as Saurashtrians and the region they lived was naturally called as Saurashtra Province.

1.1 The Ethnic Identity

Both Saurashtra and Gujarati branched off from a common parent, and since then, they have taken completely different paths to modernity. Saurashtra, was influenced by Marathi, Konkani, Kannada, Telugu, and finally, Tamil.

1.2 Family Affiliation

Saurashtra is an Indo-Aryan language. influenced by the neighbouring languages like Tamil, Tulu, Kannada, and Malayalam etc. But Saurashtra has been considered as a separate language because of marked differences from its other counterparts. The Census of India places the Saurashtra language under Gujarati. Official figures show the number of speakers as 1,85,420 (2001 census). Saurashtra is classified under the Indo-European Family – Aryan Sub Family - Indo-Aryan Branch – Inner Sub Branch Central Group.

1.3 Location

The southward flight of the Saurashtrians seems to have been triggered by the frequent Muslim invasions. They found safe haven in the Vijayanagara Kingdom, with its capital at Hampi in present-day Karnataka, which was then expanding southwards. It was during this period that the Saurashtra started absorbing Telugu and Kannada words into its lexicon. The Saurashtrians had to migrate again, since they no longer enjoyed the royal patronage they were used to, and so, once again, were on the move. As there were Saurashtrians already present in Madurai and Thanjavur, they migrated further south to join their folks living there.

The language would undergo one last alteration, this time influenced by Tamil, to bring it to its modern form. Vrajlal Sapvadia consider Saurashtra language even older than original Gujarati and mix of Gujarati, Devanagari, Marathi and Tamil.

1. 4 Religion

Regarding rituals they follow those prevalent in the Vaishnavite cult. They are called Saurashtra Brahmins. There are purohit families in the community and they have been performing rituals for the families from generation to generation.

1.5 Education

On educational front, Saurashtra Sabai runs five schools, arts colleges, engineering colleges and a polytechnic college. This language is not taught in schools and hence had been confined to being merely a spoken language.

1.6 The Script and Language

An attempt to create a script was made by one Rama Rai. But, it did not materialize for various reasons. Devanagari or Tamil script is used by many Saurashtrian people. Now the Saurashtra font is available in computers and this enabled the supporters of Saurashtra Script to print books in its own script. An electronic journal, printed in the Saurashtra Script, Vishwa Sourashtram is started at <http://sourashtra.info>. Another website <http://palkarblogs.com> is available for practicing the Saurashtra Script. a journal, namely, Bhashabhimani, is published from Madurai, in Saurashtra Script. Another journal, 'Jaabaali', is also published by the same Editor of Bhashabhimani from Madurai. The 'Zeeg' Saurashtra script practice Magazine is also published from Madurai. All the three journals support the Saurashtra script only.

In practice, because of lack of printing facilities, books are continued to be printed in Tamil Script with diacritic marks with superscript number for the consonants like 'ka', 'ca', 'Ta', 'ta' and 'pa' and adding a colon to 'na', 'ma', 'ra', and 'la' for aspirated forms, which are peculiar to the Saurashtra language.

1.7 Speaker's Strength

The origin of Saurashtra is Dwaraka, land of Lord Krishna. But today Madurai is the home town for the members of the whole community. They settled down in the Temple City some 400 years ago. The king, Tirumalai Naicker, brought around 600 families along with him, mainly to utilize their great expertise in weaving for catering to the clothing requirements of his kingdom. Later, they spread to various cities in the State for the same reason. Today, there are about two lakh members of the community living in the city. In fact, there is an area named after their community — Saurashtra Colony.

Till sometime ago, they had been leading a comfortable life, but today several families are languishing in poverty because of a major slump in business. The use of handlooms throughout the country had fallen drastically, leading to this pathetic state of Saurashtrians. Now, many of them are switching over to other trades to eke out a living. A majority has opted for cooking profession.

The field data is collected for this language from Mrs. Rubavathy, Mrs.L.Gunavathy, Sh.T V Krishna Kumaran & Sh.M R Jegathesan. Mr.S.N Moharaj, Mr.L.B.KishoreKumar & Dr.K K Lakshmi Priya have submitted a brief grammatical sketch under MTSI project.The data was collected form mainly from Viranoor Village of Madurai District and form Madurai in Tamil Nadu State.

2. PHONOLOGY

2.1 Introduction

The phonemic inventory of Saurashtra shows the distinctive sound units occurring in the normal regular speech events.

2.2 Phonemic Inventory (Segmental)

The segmental phonemes of Saurashtra comprise of 9 vowels (excluding long vowels) and 2 optional vowel phonemes (namely, /ɨ/ and /ɪ:/ having limited occurrences) and 29 consonants. An effort has been made to present them with suitable examples.

2.2.1 Vowel Chart

Segmental Vowel Phonemes: Saurashtra has three (3) front short vowels, three (3) back short vowels and three (3) central short vowels. Each vowel has its corresponding long vowels. The segmental vowels Saurashtra are presented below

	Front		Central		Back	
High	/i/	/i:/	/ɨ/	/ɪ:/	/u/	/u:/
Mid-High	/e/	/e:/	/ə/	/ə:/	/o/	/o:/
Mid-Low	/ɛ/	/æ/			/ɔ/	/ɔ:/
Low			/a/	/a:/	/ɑ/,	/ɑ:/

2.2.2 Consonant Chart

Segmental Consonant Phonemes: The segmental consonants in Saurashtra are presented below.

		Bilabial	Labio Dental	Alveolar	Palatal	Retroflex	Velar
Plosive	Vl	/p/	/t/ /t̪/	/t/	/c/	/ʈ/	/k/
	Vd	/b/	/d/ /d̪/	/d/	/ɟ/ /d͡ʒ/	/ɖ/	/g/
Fricative	Vl	/β/	/f/	/θ/ /ð/ /s/	/ʃ/	/ʂ/	/x/ /h/
	Vd		/v/		/z/		
Affricate	Vl						
	Vd						
Nasal		/m/		/n/ /n̪/	/ɲ/	/ɳ/	/ŋ/
Trill				/r/ /r̪/		/ɽ/ /ɽ̪/	
Liquid				/l/		/ɭ/ /ɭ̪/ /ɻ/	
Semivowel					/v/, /w/, /y/		

2.2.3 Diphthong

A diphthong is known as a gliding vowel is a phonetic sequence, consisting of a vowel and a glide that is interpreted as a single vowel.. As per the data the diphthongs in Saurashtra are: /a:i/, /a:u/, /æ/, /ai/, /ɔi/, /ei/, /ɛi/, /əi/, /əu/, /ia/, /ia:/, /ie/, /iə/, /iu:/, /iu:/, /oi/, /ou/ and /uə/. The occurrence of these diphthongs are realized frequently in word-medial and word-final positions. The initial occurrence of the diphthong is scanty, as the following examples show:

Diphthongs	Initial	Medial	Final
/a:i/	/a:ɪnɔ kɛrəttɛ/ 'to command (order some)'	/ba:ibja:n/ brother's daughter' /pa:in/ 'leg'	/bodʒa:i/ 'brother's wife'
/a:u/	/a:untʃi/ 'curry'	/ha:uri:/ 'pond'	/itta:u/ 'fire'
/ai/	/aisttu/ 'elephant'	/maino/ 'Myna'	/bai/ 'brother (younger)'
/ei/	-----	/reil/ 'train'	/erkei/ 'nature'
/ɛi/	-	/mɛɪŋgini/ 'faint'	-
/əi/	/əitəkɛrni/ 'to repair (tool, etc)'	/rəɪlbəŋdʒu/ 'train' /dʒəɪnəhəətu/ 'right (hand)	/elɛkkəi/ 'cinnamon'
/ia/		/ senmiar/ 'planet'	/bedia/ 'jackal'
/ia:/		/kammia:nədi/ 'narrow'	/ʊɛndia/ 'methi'
/ie/		/nadʒiekə:m/ 'terrorism'	
/iə/		/phivriəvni/ 'to return,'	-----
/iu:/			/dʒiu:/ 'tounge'
/oi/		/boin/ 'floor'	
/ou/		/monouttrariya/ 'mercy'	
/uə/	-	/kurtuəŋgili/ finger'	-

2.2.4 Consonant Clusters

A consonant cluster is a group of consonants which have no intervening vowel in between. The consonant clusters can be a combination of two identical as well as two or more non-identical consonants that generally occurs in the medial or final position of a word. The former is called 'homogenous consonant cluster' while the latter is called 'heterogeneous consonant cluster'. The occurrence of consonants clusters are most frequently noted at the

word-medial and word-final positions while their usage at word-initial position is quite limited.

Consonant Clusters (Two Consonants)

Cluster	Examples
/bk/	/dʒiba:bkertte/ 'to wear'
/bl/	/blo:uo/ 'World'
/br/	/braŋaʃari/ 'Bachelor'
	/ba:ʎubra:jo/ 'Childhood'
/cch/	/kəcchoti/ 'loin clot'
/dg/	/maludgeri/ 'to wrestle'
/dr/	/dərɪdru/ 'poor'
/ds/	/kudse/ 'hut'
/dv/	/vidva:n/ 'player'
/dʒ/	/udʒa:la:/ 'stream'
/dʒk/	/ambadʒkan/ 'sour'
/dp/	/cokkadpode/ 'to set'
/hv/	/bahva:n/ 'god'
/js/	/bhɛjsu gɔru/ 'buffalo male'
/kr/	/əkrəməkɛrni/ 'to attack'
/kv/	/kva:la/ 'bottle gourd-pumpkin'
/lb/	/rælbaŋdʒi/ 'train'
/lk/	/dɛlkəjo/ 'thick'
/ln/	/solne/ 'to peel'
/lp/	/dulpuldɔ/ 'potato'
/lt/	/polʈam/ 'school'
/lv/	/bɛlvəm/ 'chalk'
/ly/	/kalyam/ 'letter'
/mb/	/kudumbɔ/ 'family'
/ŋb/	/dʌŋbaʈədʒibo/ 'Tortoise'
/mk/	/kasaka:mkirttano/ 'copper smith'
/ml/	/genamlavriya:/ 'pride'
/mʎ/	/kamʎo/ 'crow'
/ŋp/	/ʈaŋpaʒo/ 'light'
/mr/	/gamraŋa/ 'butterfly',
/ms/	/məmsu/ 'meat'
/mʈ/	/gamʈu/ 'pigeon'
/nd/	/ʈəndu/ 'rice',
/ndʒ/	/dʌndʒo/ 'tusk',
/nd/	/vesundo:/ 'daughter-in-law's father'
/ndʒ/	/gundʒo/ 'pebble',

/ŋd/	/aŋdɔ:/	‘egg’,
/ng/	/aŋɔŋgaɪ/	‘widow’,
/nk/	/a:nko/	‘body’,
/ns/	/nəŋsəku/	‘eunuch’,
/nt /	/ ttu:ŋto/	‘cripple’
/nt/	/lentum/	‘there’ ,
/ŋd/	/aŋdɔ/	‘egg’
/ŋg/	/vəŋgi/	‘brinjal’,
/ŋj/	/puŋjastatɔŋ/	‘holy place’
/ŋk/	/ciŋkul/	‘to sprinkle (with water)’ , ,
/pg/	/sa:pgeri/	‘snake charmer’
/pr/	/prev/	‘affection’,
/rb/	/kərbur/	‘ember’
/rc/	/ marcia:/	‘chilly’
/rd/	/cordariɪa beɖuko/	‘student’
/rd/	/dɛgərdɛddɛ/	‘belch’,
/rdʒ/	/gɛrdʒəno/	‘thunder’,
/rg/	/murgəjɔ/	‘rotten’
/rj/	/su:ɾjgrəŋo/	‘sunshine/ light’,
/rk/	/kamma:rka:kadi/	‘papaya’,
/rl/	/korlero/	‘to love’,
/rs/	/pərsu/	‘axe’,
/rt/	/narttam/	‘dance’,
/rt/	/hɛdərttɪ /	‘innocent’
/rv/	/əəsirvəɪtu/	‘blessing’
/sk/	/asko/	‘full’,
/ʃt/	/məhəɪʃtɔ/	‘greedy’,
/tg/	/gi:tgovrittano/	‘singer’
/tj/	/hotjətɔ/	‘carpenter’
/tk/	/du:tkeri/	‘milk man’,
/tk/	/vətke/	‘habit’
/tl/	/bu:tlu:/	‘shoe’
/tn/	/rattnam/	‘gem’
/tp/	/ka:tpodariyo/	‘to smear’
/tr/	/kottra:/	‘dog’
/tr/	/kɛtrike/	‘scissors’,
/ts/	/poɪkkiya:tsano/	‘village council’
/ts/	/mələkpɔtsəni/	‘diarrhoea’,
/vd/	/cevdɪ:/	‘education’,
/vdʒ/	/movdʒarya:/	‘to lend’
/vg/	/niya:vgeri/	‘innocent’
/vj/	/dɛ:fiavja:n/	‘exercise’

/vɪ/	/bovlam/	‘chalk’,
/vn/	/ phuvnənu/	‘guests’
/vr/	/dɔvro:/	‘temple’
/vs/	/niya:vsabo/	‘court’
/wɔ/	/go:dupowɔo/	‘stack of hay’
/wl/	/kowlini:/	‘to mix’
/wn/	/cowni:/	‘to bite’
/yn/	/dʒa:yne/	‘to wrap up’
/yr/	/deyriym/	‘courage’

Consonant Clusters (Three Consonants)

Clusters	Examples
/rɪt/	/pərɪtta:/ ‘husband’
/vɪt/	/bʰɔvɪti/ ‘daughter-in-law’
/dɪt/	/udɪtɔ:ganna:tte/ ‘to doubt’
/lɪt/	/molkkokoɔatte/ ‘to strink’
/nɪt/	/thsɪtɔ:nɔthe:tte:/ ‘to prepare’
/mɪt/	/manttri/ ‘minister’
/nɪt/	/mənɪtɔ:vəti/ ‘sorcerer’
/pɪt/	/tirupttigeratte/ ‘to know’
/rɪt/	/muyarccikerariyo/ ‘to trial’
/rɪt/	/surkkamganha:tte/ ‘to freeze’
/rɪt/	/aɔamduɪne/ ‘behind’
/sɪt/	/doskkooppukatte/ ‘to taste’
/stɪt/	/istɪtamboɔatte/ ‘to hate’
/tɪt/	/deɪccan/ ‘right(hand)’
/wɪt/	/howɔandʒowllatte/ ‘to decide’
/stɪt/	/stɪri/ ‘woman’

Consonant Gemination

Geminated consonants occur in the initial and medial position. The following are the example of some geminated (identical consonant clusters) consonants:

Consonant Gemination	Examples
/bb/	/kobbim/ ‘afterwards’
/cc/	/recca:n/ ‘wise’,
/dd/	/vəddijər/ ‘teacher’
/gg/	/kuriboggu/ ‘note book’
/ll/	/pillo:/ ‘baby’

/kk/	/cukko:/	‘star’
/ll/	/gollem/	‘bolt’,
/ll/	/kulllo/	‘dwarf (male/female)’
/mm/	/bomma/	‘picture’
/ŋŋ/	/somŋŋuŋo/	‘ornaments’
/nn/	/kanna:/	‘when’
/ŋŋ/	/pannaga:/	‘festival’
/ŋŋ/	/kaŋŋiŋa/	‘spinster’
/pp/	/hoppadi:/	‘season’
/ss/	/vossu/	‘year’
/tt /	/ttolbommala:tt̪a/	‘puppet show’
/tt/	/uttram/	‘letter’
/vv/	/guvvo/	‘Cave’

2.3 Phonemic contrasts

A phoneme is the smallest contrastive unit in the sound system of a language. A study of minimal pairs in the data exemplifies the phonemic contrast available in the dialect. These are used to demonstrate that two phones constitute two separate phonemes in the language. Examples of phonemic contrasts in Saurashtra are as follows:

2.3.1. Contrasts in Vowel

/a/ ~ /ɔ/	/tʃalakero/	‘to sprinkle’		/tʃɔ:ra:/	‘boy’.
/a:/ ~ /ə:/	/la:lattro/	‘to tempt’		/bu:rðə:/	‘to cover’.
/a:/ ~ /e:/	/kel la:/	‘calf’		/be:dia/	‘jackal’
/a:/ ~ /i:/	/βa:t/	‘cooked rice’		/βi:t/	‘wall’
/a:/ ~ /u:/	/ta:p/	‘fever’		/tu:p/	‘ghee’
/a/ ~ /o/	/d̪aʋb̪ɔni/	‘To push’		/d̪oʋb̪ɔni/	‘To sweep’
	/ra:k/	‘anger’		/ro:k/	‘treatment’
/a:/ ~ /i:/	/kulla:/	‘dwarf male’		/kulli:/	‘dwarf female’
/ɔ/ ~ /i/	/əɖɖɖɔ/	‘grand father’		/əɖɖɖi/	‘grand mother’
	/kullɔ:/	‘dwarf (male)’		/kulli /	‘dwarf (female)’
/a/ ~ /u/	/mudiʌŋgli/	‘ring finger’		/mʌdiʌŋgli/	‘middle finger’
/e/ ~ /a/	/onnəɭ/	‘strainer’		/pannəɭ/	‘gardener’
/e:/ ~ /i:/	/de:s/	‘nation’		/di:s/	‘day’
	/guɖe:/	‘blind (male)’		/guɖi:/	‘blind (female)’
/e:/~ /o:/	/ke:t/	‘waist’		/ko:t/	‘leprosy’
/e/ ~ /i/	/monɖe/	‘skull’		/monɖi/	‘lame’
/i/ ~ /a:/	/novri/	‘Bride’		/novra:/	‘bridegroom’
/i/ ~ /ɔ/	/nɔvri/	‘bride’		/nɔvrɔ/	‘bridegroom’
/i/ ~ /e/	/irdi/	‘from’		/erdi/	‘bull’

/i/ ~ /o/	/novri/ ‘bride’ /bɛdi/ ‘daughter’	/ novro/ ‘bridegroom’ /bɛdo/ ‘son’
/i/ ~ /ɔ/	/nasɪŋi/ ‘To destroy’	/nasɔŋi/ ‘To erase’
/i/ ~ /e/	/t̪t̪ina/ ‘For’	/t̪t̪ena/ ‘During’
/i/ ~ /o/	/veʒɪnt̪o/ ‘bride’s father’	/veʒɪnt̪i/ ‘bride’s mother’
/i:/ ~ /a:/	/ri:smaro/ ‘enemy’	/ka:jero/ ‘to eat’.
/i:/ ~ /o:/	/ti:n/ ‘three’	/to:n/ ‘face’
/o/ ~ /a:/	/nilo ‘blue’	/nila: / ‘green’
/o:/ ~ /a:/	/co:r/ ‘theft’	/ca:r/ ‘four’
/o:/ ~ /u:/	/mo:to:/ ‘big’	/su:ngero/ ‘to smell’
/o:/ ~ /a/	/po:ni/ ‘to blow’	/pani/ ‘water’
/o/ ~ /ɛ/	/t̪t̪iɔ/ ‘He’	/t̪t̪iɛ/ ‘if’
/u/ ~ /a:/	/luiero/ ‘to wipe off’	/ða:bero/ ‘to squeeze’.
/u/ ~ /ɔ/	/t̪enu/ ‘they’ /t̪ɛt̪tu/ ‘chicken pox’	/t̪enɔ/ ‘she’ /t̪ɛt̪t̪ɔ/ ‘plate (metal)’
/u/ ~ /i/	/koɖu/ ‘bitter’	/koɖi/ ‘flag’
/u/ ~ /o/	/baʃu/ ‘bus’	/baʃo / ‘language’
/u/ ~ /i/	/muri/ ‘mustard’	/miri/ ‘black pepper’
/u:/ ~ /o/	/mu:li:/ ‘fish’	/moli: / ‘goint’

2.3.2. Contrasts in Consonants

/b/ ~ /k/	/bowlo / ‘bottle gourd’	/kowlo/ ‘ridge gourd’
/b/ ~ /p/	/biɭəɭi/ ‘Toy’	/piɭəɭi/ ‘doll’
/b/ ~ /t/	/ba:l lero/ ‘to burn’	/ta:l lero/ ‘to choose’.
/c/ ~ /k/	/ca:l/ ‘marriage’	/ka:l/ ‘week’
/d/ ~ /b/	/piidu/ ‘flour’	/piibu/ ‘pus’
/d/ ~ /k/	/da:di:/ ‘chin’	/kwa:di:/ ‘pickle’
/d/ ~ /t̪/	/hələɖu/ ‘yellow’	/hələɭu/ ‘haldi (turmeric)’
/ɖ/ ~ /p/	/ɖɔllo/ ‘Maize (corn)’	/pollɔ/ ‘Fruit’
/d/ ~ /s/	/du:t̪/ ‘milk’	/su:t̪ / ‘swelling’
/f/ ~ /k/	/fo:t̪t̪o / ‘picture’	/ko:t̪t̪o/ ‘room’
/f/ ~ /s/	/fa:t̪te:/ ‘to give’	/sa:t̪te:/ ‘to turn over’
/g/ ~ /k/	/ga:m/ ‘village’	/ka:m/ ‘labour’
/g/ ~ /m/	/əga:s / ‘sky’	/əma:s / ‘new moon’
/h/ ~ /p/	/ha:t̪/ ‘hand’	/pa:t̪/ ‘fart’
/k/ ~ /ŋ/	/ra:k / ‘ash’	/ra:ŋ/ ‘forest’
/k/ ~ /r/	/kɑ:n/ ‘ear’	/rɑ:n/ ‘forest’
/l/ ~ /x/	/mali/ ‘fish’	/maxi/ ‘fly’
/l/ ~ /d/	/muulu/ ‘root’	/muudu/ ‘fist’
/l/ ~ /g/	/mhəli/ ‘fish’	/mhəgi/ ‘fly’
/l/ ~ /n/	/galero/ ‘to soak’	/ganero/ ‘to count’.

/l/ ~ /p ^h /	/lɔdʒəttɛ/	‘to sweep’	/p ^h ədʒəttɛ/	‘to tear, rip (cloth)’
/l/ ~ /r/	/muulu/	‘root’	/muuru/	‘hammer’
/m/ ~ /k/	/məllini/	‘to fight’	/kəllini/	‘to kill’
/m/ ~ /p/	/modʒini /	‘to break (stick)’	/podʒini/	‘to break (a pot)’
/n/ ~ /g/	/tɛnɔ/	‘he’	/tɛgɔ/	‘her’
/n/ ~ /d/	/pilni/	‘to crush (oil seeds)’	/pildi/	‘doll’
/n/ ~ /g/	/dʒənəttɛ/	‘to feel’	/dʒəgəttɛ/	‘to hear’
/n/ ~ /k/	/ra:n/	‘forest’	/ra:k/	‘Ash’
/n/ ~ /l/	/po:ni /	‘to blow’	/po:li/	‘ladle’
/n/ ~ /m/	/na:na:/	‘mother’s father’	/ma:ma:/	‘mother’s brother’
/n/ ~ /s/	/ko:nɛ/	‘which’	/ko:sɛ/	‘where’
/p/ ~ /b/	/poʃi/	‘father’s sister’	/beʃi/	‘sister (elder)’
/p/ ~ /k/	/po:t/	‘stomach’	/ko:t/	‘leprosy’
/p/ ~ /l/	/po:ni/	‘to blow’	/lo:ni/	‘butter’
/p/ ~ /m/	/piidu /	‘flour’	/miidu/	‘salt’
/p/ ~ /n/	/pa:t/	‘fart’	/na:t/	‘nose’
/r/ ~ /c/	/ro:k/	‘treatment’	/co:k/	‘weight’
/r/ ~ /d/	/muuru/	‘hammer’	/muudu/	‘fist’
/r/ ~ /l/	/tʃɛru/	‘thirteen’	/tʃɛlu/	‘oil’
/s/ ~ /c/	/nʌsini/	‘to destroy’	/nʌccini/	‘to act’
/s/ ~ /dʒ/	/sa:do/	‘sari’	/dʒa:do/	‘fat man’
/s/ ~ /d/	/su:t/	‘swelling’	/du:t/	‘milk’
/s/ ~ /m/	/sali/	‘wife’s sister’	/mali/	‘fish’.
/s/ ~ /t/	/sivi/	‘needle’	/tivi/	‘Chair’
/s/ ~ /v/	/des/	‘nation’	/dev	‘god’
/t/ ~ /b/	/tʌ:p/	‘fever’	/ba:p/	‘father’
/t/ ~ /l/	/səʃi/	‘umbrella’	/sali/	‘sister in law’
/t/ ~ /t/	/pa:t/	‘Fart’	/pa:t/	‘back (of body)’
/v/ ~ /k/	/valo/	‘curved’	/kalo/	‘empty’.

2.4 Distribution of Vowel phonemes

From the collected data we see that all vowel phonemes except /æ/, /ɔ:/, /ɔ/, /ɪ/, and /o:/ can occur at word-initial, word-medial and word-final positions. Only /æ/ occur in word medial position and not in word initial position. Similarly, all long vowel phonemes occur word initially, medially and finally, except the following phonemes /e://ɔ:/ and short vowel /u/. These three phonemes occur in word initial and medial position.

Vowel	Initial	Medial	Final
/a:/	/a:sa:n/ ‘teacher’	/ka:l/ ‘yesterday’	/dʒʷa:la:/ ‘flame’
/ɛ:/	/ɛɛdu/ ‘here’	/tʃɛɛɛ/ ‘toad’,	----

/a/	/adgelu/ ‘necklace’	/bala:ero/ ‘to call’	/kudumba/ ‘family’
/a:/	/a:ɲaxertte:/ ‘to call’	/ra:n/ ‘forest’	/koŋga:/ ‘what’
/æ/	-----	/ɟenættanu/ ‘Parents’	-----
/ɔ/	/ɔnnɔ/ ‘beans’	/bɔgulu/ ‘bat’	/kava:tɔ/ ‘Door’
/ɔ:/		/bhulɔɔgu/ ‘world’	/sego:/ ‘heat’
/e/	/eda:rttu/ ‘innocent’	/kero/ ‘to tell’	/baduge/ ‘fall’
/ɛ/	/ɛtt̪ənkerarijɔ/ ‘to repeat’	/funɟɛtɔ/ ‘Rabbit’	/no:rɛ/ ‘Bride’
/ə/	/əɖɖəm/ ‘across’	/bʰəra:t/ ‘out’	/m̪aijə/ ‘Honey’
/ə:/	/əsirvəɖtu/ ‘blessing’	/kəpi/ ‘coffee’	-----
/e:/	/e:lakkailo:/ ‘cinnamon’	/be:ɖi/ ‘eunuch’	/ture:/ ‘with’
/i/	/iŋgini/ ‘sprain’	/bɔixalini/ ‘earthquake’	/ccidamatti/ ‘Clay’
/i:/	/i:/ ‘this’	/bi:r/ ‘ember’	/guɖi:/ ‘blind (female)’
/i:/	/i:ɖo/ ‘To surround’	/ɖi:ro/ ‘cumin seed’	/nu:ni:/ ‘butter’
/o/	/oxulu/ ‘Bat’	/koɖi/ ‘monkey’	/fulo/ ‘fire’
/u/	/ulini/ ‘slope’	/burra:/ ‘tambura	/divvəlu/ ‘twice’
/u:/	/u:ð/ ‘incense sticks’	/bhuugu/ ‘hunger’	/pidu:/ ‘thunder’
/o/	/oru/ ‘Thigh’	/rogo/ ‘ill’	/ɖiʃəɭo/ ‘vulture’
/ə/	/ənudəp/ ‘sympathy’	/uttərəro/ ‘to descend’	/elə/ ‘cinnamon’

2.5 Distribution of Consonantal Phonemes

Consonant	Initial	Medial	Final
/b/	/ba:l/ ‘baby’	/kobbo/ ‘under’	/ekkilo:b/ ‘to crawl’
/bʰ/	/bʰədirin/ ‘prostitute’		
/c/	/ciɖi/ ‘Sparrow’	/pongolce:/ ‘Coal’	/na:c/ ‘acting’
/d/	/da:lava:/ ‘slope’	/addam/ ‘mirror’	/a:sirva:d/ ‘blessings’
/ɖ/	/ɖəni/ ‘to go’	/bəɖi/ ‘leg’	/ka:ledɖ/ ‘college’

/d/	/ɖado:/	‘elder’	/daɖam/	‘stream’	/gɛrud/	‘hawk’
/f/	/fu:l/	‘farmer’	/roʃa:fu:l/	‘marigold’		
/g/	/gauri/	‘pond’	/amaŋgali/	‘widow’	/bu:g/	‘hunger’
/gʰ/	/gʰuvvo:/	‘cave’				
/h/	/ha:tt/	‘hand’	/gohilo/	‘cuckoo’		
/j/	/janasaba:/	‘parliament’	/upjahansatte/	‘high’	/ga:j/	‘cow’
/k/	/kela:/	‘banana’	/cukko:/	‘star’	/malak/	‘country’
/kʰ/	/kʰumba:r /	‘potter’				
/l/	/lɛɛsu/	‘picture’	/kelim/	‘ointment’	/kɛttul/	‘metal seat’
/l̥/	/l̥ombul/	‘clove’	/gul̥lu/	‘jaggery’	/kɛttul/	‘cot’
/m/	/malau/	‘crowd’	/ambulo:/	‘Husband’	/ganam/	‘last’
/n/	/niddi/	‘river’	/ulani/	‘slope’	/viɭɭun/	‘lightning’
/ɲ/	/ɲa:ʎasabo/	‘court’	/aŋga:r/	‘fire’	/məjda:ŋ/	‘ground’
/ɲ/			/maɲʃiri/	‘cat’		
/ɲ/			/guɳɖo:/	‘stone’		
/p/	/popu:/	‘cloud’	/hulpini/	‘to shake’	/ba:p/	‘father’
/pʰ/			/pʰuvəriɟ/	‘to blow’		
/r/	/ra:n/	‘forest’	/varo:/	‘air’	/bi:r/	‘ember’
/s/	/suno/	‘dog’	/piso/	‘insanity’	/aga:s/	‘sky’
/ʃ/	/ʃa:l/	‘paddy’	/iʃtam/	‘to like’	-----	
/t/	/tali/	‘lake’	/kisti/	‘tax’	/rexat/	‘blood’
/t̪/	/t̪ippja:vo/	‘gun’	/bet̪ki/	‘female’	/la:t̪/	‘wave’
/v/	/vadago/	‘to lose’	/divɔ/	‘lamp’	/hannov/	‘money’

2.6 Syllable Structure

A syllable is a unit of sound composed of a central peak of sonority (usually a vowel), and the consonants that cluster around this central peak. The syllables are often considered the phonological "building blocks" of words. They can influence the rhythm of a language, its prosody, its poetic meter and its stress patterns. Syllabification is the separation of a word

into syllables, whether spoken or written. In Saurashtra words are of monosyllabic, disyllabic, and polysyllabic types. The syllabification system of Saurashtra is of three types:

- (a) Monosyllables
- (b) Disyllables, and
- (c) Polysyllables

(a) Monosyllables

V	/i:/	‘this’
VC	/oɽ/	‘they’
VC	/e:ɽ/	‘here’
CV	/mi:/	‘to him’
CV	/si/	‘their’
CV	/tu:/	‘whom’
CV	/ni/	‘ourselves’
CV	/du:/	‘with’
CV	/mi:/	‘who’
CV	/ni:/	‘over’
CV	/tu/	‘you’
CV	/mi:/	‘I’
CV	/so/	‘Hundred’
CV	/ɽu/	‘Whom’
CV	/mii/	‘I’
CVC	/kon/	‘we’
CVC	/a:ɽ/	‘eight’
CVC	/nou/	‘nine’
CVC	/des/	‘ten’
CVC	/ter/	‘to them’
CVV	/ko:n/	‘we three’
CVC	/vel/	‘but’
CVC	/mi:s/	‘myself’
CVC	/so:n/	‘like’
CVC	/ku:n/	‘who’
CVC	/ɽun/	‘you’
CVC	/ka:i(n)/	‘what’
CVV	/εεdu/	‘here’
VCV	/o:ti/	‘through’
VCV	/əmi/	‘these’

(b) Disyllables

V-V	/u:-i:/	‘it’
V-CV	/u:-fɪ/	‘fart’
	/i:-pi/	‘fly’
	/o:-ti/	‘through’
VC-VC	/is-ki/	‘hiccough/hiccup’
VC-VC	/ɔd-dɛ/	‘sweeper’
VC-CV	/al-tɔ/	‘attic’
CV-V	/ba:i/	‘brother’
CV-CV	/si-vi/	‘needle’
	/ke-lo:/	‘banana’
	/va-tə/	‘there’
	/khu-bɔ/	‘boat’
CV-CCV	/tʰu-ŋko/	‘To you’
	/sɛ-ŋgu/	‘conch’
CV-CVC	/ba-ra:t/	‘north’
	/so-ram/	‘tune’
	/ha:-pan/	‘we’
CVC-CV	/kan-na/	‘when’
CVC-CVC	/ciŋ-kul/	‘to sprinkle’
	/dɔm-dɔm/	‘drum’
CVV-VCV	/koy-adi/	‘by’
CVC-VCV	/va:d-amu/	‘between’
CVC-CV	/sɔr-gɔ/	‘heaven’

(c) Polysyllables

CVC-CVCV	/ti:n-mu:-lo:/	‘triangle’
V-CV-CV	/a-ðo-tʃa/	‘middle’
CV-CV-CVC	/so-la-βa:r/	‘late’
VC-CV-CV	/ot-ta-ru/	‘near’
CVCVCV	/ho-rə-gə/	‘out’
V-CVCCV	/aʔenəʔa/	‘so’
VC-V-CV	/i:tʃ-e-ro/	‘to sell’
CV-CVC-CV	/di-kam-so/	‘ninety eight’
CV-CV-CV	/or-va:-su/	‘himself’
VCC-VC-CV	/adɔ-am-mu/	‘yesterday’
CVC-CV-CV	/tɛŋ-gɔ-jɔ/	‘their’
CV-CVC-CV	/vɔ-dəʔ-tɛ/	‘defeat’
CV-CV-CV	/vimənu/	‘aeroplane’
CV-CV-CV	/bisunɔ/	‘chair’
CV-CV-CV	/əl-əg-gɔ/	‘alone’

CV-CV-CCV	/pərəndɔ/	‘ceiling’
CV-CCV-CCV	/ʔuppəkki/	‘gun’
CV-CV-CCV	/pərəndɔ/	‘ceiling’
CV-CV-CV	/bisunɔ/	‘chair’
CV-CV-CV	/vimənu/	‘aeroplane’
CV-CV-CV	/kɔdugu/	‘bitter’
CVC-CVC-CV	/dulpuldɔ/	‘potato’
CV-CCV-CCV	/ʔuppəkki/	‘gun’
CVC-VC-CVC	/təm-bi-rəm/	‘copper’
CV-CV-CV-CV	/ka-li-xo-ʎo/	‘dirty’
VC-VC-VC-V	/av-ar-əg-a/	‘from’
CVC-CV-CV-CV-CV-CV	/thi:s-ɳi-xu-lo-ri-ʎo/	‘spring’
CVCCV-CVC-CVCV-CCV	/margi-ʎa:t-kera-tte:/	‘to promise’
CVCVC-CVC-CVCCV-CCV	/paniv-xan-mella-tte:/	‘to respect’
CVCVC-CCVCV-CVCV-CCV	/muxas-studi-kera-tte:/	‘to plead’
CVC-CV-CVCCV-CCV	/thos-ko-xalla-tte:/	‘to move’
CV-CV-CV-CVC-CV	/pa-re-me-ða:d-də/	‘day after tomorrow’
CV-CV-CV-CCV	/pa-ra-ba:-tti/	‘morning’
CVC-CVC-CVCV	/ka:l-se:t-teanɔ/	‘little’
VCCV-CVC-CV	/unco-se:t-te/	‘Hard’
CVC-VCVCVC-CV	/thi:s-budʒari-ʎo/	‘suddenly’
CVCC-CVCVC-CVCV	/kard-muraɖ-xoʎo/	‘fast’
CV-CV-CV-CV	/ko-ni-ka-to/	‘otherwise’
CV-CVC-CV-CCV-CV	/ha-la:m-ro:-tte-ne/	‘woodpecker’
CVC-VC-VC-VC	/den-ap-o:h-um/	‘far’
CVC-CVC-VC-VC-CV-CV	/kon-nin-in-a:t-te-ya/	‘smartly’
CV-CV-VCC-VC-VCC-VC-VC-VC/	/eh-am-ull-a:m-apj-uk-al-am/	‘always’
CV-CVC-CVC-CV	/mʊ-dul-la:m-u:s/	‘already’
CVV-CV-CVC-CVC	/hiɖ-di-ja:r-tim/	‘until’
V-CCV-CV-CV	/əstivəru /	‘epilepsy’
V-CVC-CV-CV	/əgəstiru/	‘lady’s finger’
CVC-CV-CVC-CV-CV	/nəndənəmkeri /	‘gardener’
CV-CVC-CV-CV-CV	/rudəntiriju/	‘state’
CV-CV-CV-CV-CV	/nirəpərəti /	‘innocent’
CVCVCVCVCV	/ʔalatirixə/	‘downwards’
CVCVCCVVCV	/poxetʔaʎi/	‘without’
CVCVCCVVCV	/ʃorəʔʔaʎi/	‘out of’
CVCVCVCV	/guʎəsuɖo/	‘multiplication’
V-CCV-CV-CV	/əstivəru/	‘epilepsy’
V-CVC-CV-CV	/əgəstiru/	‘lady’s finger’
CV-CVC-CV-CV-CV	/rudəntiriju/	‘state’
CV-CV-CV-CV-CCV-CV	/ʃusitəpustəvu/	‘notebook’
CV-CV-CV-CV-CV	/nirəpərəti/	‘innocent’

2.7 Suprasegmental Feature

Apart from segmental phonemes Saurashtra make suprasegmental distinctions in tone and nasality. Suprasegmentals include tone, stress, and prosody. Tone, stress and accent are not distinctive features in this language.

2.7.1 Length

Length is phonemically realized in Saurashtra. Given below are some examples in their contrast.

/i/ ~ /i:/	/nitte/	‘before’	/ni:tte/	‘whom’
/a/ ~ /a:/	/ɖʒad/	‘root’	/ɖʒa:d/	‘tree’
/o/ ~ /o:/	/poli:/	‘spoon’	/po:li:/	‘ladle’

3. MORPHOPONEMEICS

It is the study of the phonemic realization of the allomorphs of the morphemes of a language. The morphophonemic processes in Saurashtra take place in two ways: Addition and Deletion.

3.1 Addition

Adding of a phoneme between two elements involved in sandhi. The additional element may be an initial increment or infix.

/poʈʈam/ = /po+atʈam/ 'kite'

3.2 Deletion

The loss or deletion of a phoneme when two elements are involved in sandhi. Sometimes a deletion will be followed by an addition.

/vɪrʊʈu/ = /vɪrə+uʈu/ 'Medal'

3.3 Other morphophonemic changes in Saurashtra are as follows:

(a) Nasalisation

In Saurashtra nasalization occurs with or without the influence of nasal vowel. Some of these occurrences of nasalized vowels are shown below:

/ĩ/	/pa:ĩ m poɖatte:/	'to weave (cloth)'
/õ/	/kõbimo:r/	'already'
/ĩ/	/bihĩɳjeyæo/	'wicked'
/ẽ/	/naʃẽyo/	'bed'
/ũ/	/dinnũ:/	'daily'

(b) Retroflexion

Retroflexion is a sound formation process where the presence of a retroflex sound casts its impact on the following sound. This is a common feature in all Dravidian languages and Saurashtra is heavily influenced by it.

/ba:nðkər/	'to destroy'	(after retroflex sound)
/cuɳɖatte:/	'to shoot'	(after retroflex sound)
/deɳɖo/	'ornament'	(after retroflex sound)
/guɳɖɔ/	'pebble'	(after retroflex sound)
/guɳɖugan/	'circle'	(before retroflex sound)

/tuŋɖu/ ‘towel’ (before retroflex sound)

(c) Pharyngealisation

Pharyngealisation is after to an articulation involving a constriction in the pharynx.

/haɭaɖo/	‘Haldi (turmeric)’
/hoɭjəɖə/	‘Carpenter’
/ʃuŋŋaɭəɖəna	/‘Painter’

4. MORPHOLOGY

4.1 Word Formation Processes

In Saurashtra the primary word formation processes are inflection and derivation.

4.1.1 Derivation

The derivation is the formation of new words by affixation or change of form. It means the words are formed by adding affixes or by internal change.

4.1.2 Inflection

The formation of plural forms from nouns is known by the term inflection.

/ʃʱa:lu/	‘this’	:	/sonɲaɾo/	‘these’
/tʃje:nu/	‘that’	:	/dʃjanu/	‘those’

In following phrase the plurality is marked by the inflectional suffix /-ɲu/.

/tɛgaʃʱɛ ɡʱe:ruɲu/ ‘His houses’

There two allomorphs for the plural morpheme; they are /-no/, /-uɲ/.

/tɛ:tə dʃi ɲanʃəɾino se:tʃɛ/

‘There are two cows’

/tɛ:tə dʃi ɲotapotaɲja:tɲ se:tʃɛ/

‘There are two big villages’

Possessive nouns are formed by adding possessive markers to the noun.

These are /-ji-, -kke-, -nu, -si/

/se:ji/ ‘their’

/tɛkka:kke nurun ɟavaɲaka ze:tʃɛ/ ‘His children are young’

/ɲoɲje ʃe:nanu ɟe ze:tʃɛ/ ‘My sisters are here’

/tʃino avəɾe kʱe:ruɲ avəɾəsi/ ‘She comes to our house’

In this language cases and tenses are same as the Tamil and Hindi language. Some plural markers are similar to Malayalam and Hindi language.

4.1.3 Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational or inflectional. In Saurashtra, the affixes are added to form familial relations are of inflectional nature, tending to preserve the grammatical class of the base to

which it is attached. Words are formed by adding prefixes or suffixes to base as shown below:

Prefix +base = Final form

/ba:lu naḍini:/	‘daughter’s son’s daughter’
/ba:lun natte/	‘daughter’s son’s son’
/gurttiḷ aṅgili/	‘pointing finger’
/kəəndəmirugu/	‘rhinoceros’
/mhəʈtəghəḍə/	‘pony’
/muθθiḷ aṅgili/	‘ring finger’
/nʰənnə ra:ṇi/	‘princess’
/nʰənnə rəḍə/	‘prince’
/səḍṭu bhəəv/	‘step father’
/səḍṭu məəj/	‘step mother’
/so:du bæṇ/	‘step brother’
/so:du beḍi:/	‘step daughter’

Base + suffix = Final form

/ḍṭa: + tte/	‘going’
/hungisa: + tte/	‘seeing’
/ṇunna + tte:/	‘obeying’
/kaḷaḷḷa + tte/	‘studying’
/poḷga + tte:/	‘offering’
/taḷa:r kera + tte:/	‘ploughing’

4.1.4 Reduplication

Reduplication is a morphological process in which a root or stem or part of it is repeated to form a word. In Saurashtra there is no reduplication process. That means, reduplication is not a distinctive feature in this language.

4.1.5 Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate. Traditionally suppletion is understood as the use of a new word as the inflected form of another word (the words are not cognates as in the case of English *go* and *went*). Examples of suppletion in Saurashtra include the followings:

/nhuru/	‘child’	:	/nhuru/	‘baby’
/nulu:/	‘child’	:	/beḍo/	‘son’
/nulu:/	‘child’	:	/nuluḷbra:i/	‘children’
/nuru/	‘child’	:	/nurun/	‘children’

/pillɔ/ ‘child’ : /nhuru/ ‘baby’

4.1.6 Compounding

A compound is a word containing a stem that is made up of more than one root or stem. Compounding is a word formation process that creates compound lexemes by the process of derivation. The process of formation of new words by combining two or more words is known as compounding. In other words, compounding or word-compounding occurs when a person attaches two or more words together to make them one word. The meanings of the words interrelate in such a way that a new meaning comes out which may or may not differ from the meanings of the words in isolation. Saurashtra has many examples of compound words, some of which are presented below:

Examples

/go:ɖɑ:/	‘horse’ + baŋɖi/	‘cart’	= /goɖɑ:baŋɖi/	‘horse coach’.
/goru/	‘Bull’ + /ʃɑɖo:/	‘fight’	= /goruʃɑɖo:/	‘bull-fight’
/haɖɑ:/	‘bullock’ + /gɑ:ɖi/	‘cart’	= /haɖɑ:gɑ:ɖi/	‘bullock cart’
/ka:baŋɖu/	‘police’ + /moŋɖau/	‘station’	= /ka:baŋɖu moŋɖau/	‘police station’
/kuɖɑ:/	‘cock’ + /ʃeɖo:/	‘fight’	= /kuɖɑ:ʃeɖo:/	‘cock-fight’.
/laħanaħɖi/	‘pan’ + /peɖim/	‘box’	= /lohuna:ħɑ:t/	‘pan box/bag’

4.2 Word Class

There are nine word classes: noun, pronoun, adjective, postposition, verb, adverb, conjunction, participle, and interjection

1. Noun

/xi:m/	‘cold’
/varɔ:/	‘air’,
/kɑ:n/	‘ears’

2. Pronoun

/mi/	‘I’
/kon/	‘we’

3. Adjective

/geɖi/	‘good’
/ðairjamgan/	‘big’
/moʈte/	‘big’

4. Postposition

/me:ɖʒe hɔʈʈi hibbi r^ha:/ ‘Stand on the table’

5. Verb

/xuɖtte/	‘to get’
----------	----------

/ʃɔvdəttɛ/	‘read’
/nəsini/	‘erase’

6. Adverb

/pakko:i/	‘loudly’
/bhissə/	‘quickly’

7. Conjunction:

/i:kolittavu:/	‘and’
/telle:/	‘so’
/ellettə:mu/	‘and’
/əŋgun/	‘and’

8. Participle

A lexical item showing some of the characteristics and functions of both verbs and adjectives.

9. Interjection

An interjection is a form, typically brief, such as one syllable or word, which is applied frequently as an exclamation or part of an exclamation as in the followings:

/tenu tra:ʈcai xoɖara:s/	‘What a beautiful temple it is!’
/əkəsuk kəjondɛ siŋgər indirədhənuʃu/	‘What a beautiful rainbow in the sky!’, etc.

4.3 Noun.

4.3 .1 Basic Nouns

Basic nouns in Saurashtra are those which are a class by itself as they are not derived from any other word class. Some examples are given below:

/ge:r/	‘house’
/kottra:/	‘dog’
/nhuru/	‘baby’
/nuru/	‘baby/child’

4.3 2 Derived Nouns

In Saurashtra some nouns are derived either from verb or adjective or from another noun. The derived nouns are formed in two ways by (i) adding derivational suffix to other words; and (ii) compounding words.

i) Derived nouns by adding derivational suffix

In Saurashtra some nouns are derived from verb or from any other noun by the addition of derivative suffixes. These are as follows:

Verb + noun forming suffix = Noun (verbal Noun)

/dʒa:ro/	'to go' +	-tʃər	=/dʒa:ro:tʃər/	'going'
/dʒa:tte/	'to go' +	-rijə	=/dʒa:rijə/	'going'.
/ðekero/	'to see' +	-tʃər	=/ðekro:tʃər/	'seeing'.

Noun + Noun forming suffix = Noun (Abstract Noun)

/bɔixa/	'earth' +	/lini/	'quake' = /bɔixa lini/	'earthquake'
/beʃkko/	'boy' +	/pra:u/	'hood' = /beʃkko pra:u/	'boyhood'.
/keŋda:/	'skin' +	/ro:k/	'diseases' = /keŋda:ro:k/	'skin disease'

ii) Derived nouns by Compounding:

A compound word is defined as the combination of two or more words to form a new word, for example,

/gaʌo/	'cow' +	/kottʃadi/	'shed' = /gaʌokottʃadi/	'cowshed'
/go:da:/	'horse' +	/kettʃebasɳdi/	'cart' = /godɑ:baŋdi/	'horse coach'
/kappi/	'stone' +	/restto/	'road' = /kappi restto/	'stone road'

4.3.3 Mass Nouns and Count Nouns

The basic nouns can further be divided into a) Mass nouns and b) Count nouns.

Mass Nouns

Mass nouns are those which do not show number distribution and cannot be counted with cardinal numeral. They always occur in singular form. For example

/dandi/	'rice'
/dandu/	'rice'
/du:t/	'milk'

Count Nouns

Count nouns are those which can take some suffixes for indicating plurality. Examples are as follows:

/kottra:/	‘dog’
/nhuru/	‘baby’
/nuru/	‘child’

4.3.4 Nature of Inflection of Nouns

The Saurashtra nouns are inflected for Gender, Number, and Case. This language has three genders (i.e., masculine, feminine and neuter); and seven cases (nominative, accusative, instrumental, dative, ablative, genitive, and locative). The following description gives the details of Saurashtra gender, number and case system.

Gender

Gender in Saurashtra is grammatically determined by two ways: masculine and feminine. Most of the Saurashtra nouns end in vowels. There is a two-way distinction of gender in Saurashtra: masculine and non-masculine. Though most of the nouns do not have any overt marker for gender, gender of any noun is generally determined by its meaning. All nouns, both singular and plural, denoting male persons belong to the masculine gender. All nouns denoting female persons and non-persons like animals, birds, plants, objects, etc. belong to the non-masculine gender.

(a) The final vowel gives a clue to the gender of a particular noun. The masculine nouns tend to take /o:/ ending as opposed to feminine nouns with /i/ or /o:/ ending. Gender here is natural, not grammatical.

Masculine		Feminine	
/ando/	‘male (blind)’	/andi/	‘female (blind)’
/beḍa:/	‘son’	/beḍi:/	‘daughter’
/beḍko/	‘boy’	/beḍki/	‘girl’
/beta/	‘son’	/beti/	‘daughter’
/beṭkko/	‘boy’	/beṭki:/	‘girl’

(b) Sometimes, separate lexemes are also used to refer to gender distinction as we can see in the following examples.

Masculine		Feminine	
/ba:p/	‘father’	/ja:di/	‘mother’
/belninattanu/	‘widower’	/halɑ:ninattanu/	‘widow’
/beḥilni:ttana:/	‘widower’	/amaṅgali/	‘widow’
/duḍo:/	‘calf (male)’	/duḍo:/	‘calf (female)’
/mo:r/	‘peacock (male)’	/mo:r/	‘peahen (female)’

(c) Examples of common gender in Saurashtra nouns include such as the followings:

/nuru/	‘child’
/p:illa:l/	‘child’
/pillo:/	‘baby’

4.3.5 Number

There are two numbers in Saurashtra, singular and plural. The singular has no particular distinguishing marker added. In case of plural formation the following three strategies are normally employed:

- (a) Specific plural marker like /-nu/, /-u/, /-a/, /-n/, /-an/, /-un /, /-in/, and /-no/ is added with the singular form and sometimes different lexeme is used for plural number.

Singular		Plural	
/beʈki/	‘girl’	/beʈkin/	‘girls’
/bogu/	‘book’	/bogu:n/	‘books’.
/dolo/	‘eye’	/thila:n/	‘eyes’
/gar/	‘house’	/garno/	‘houses’
/goḍu/	‘horse’	/goḍu:n/	‘horses’.
/ha:t/	‘hand’	/ha:dun/	‘hands’
/nuru/	‘child’	/nuru:n/	‘children’

- (b) Sometimes plurality is indicated by adding numerals to it. For example,

Singular		Plural	
/bəkku/	‘book’	/dii bəkku/	‘two books’
/beʈki: /	‘girl’	/so: beʈki:n/	‘six girls’
/gar/	‘house’	/doi garlu:/	‘two houses’
/tʃɔ:ri:/	‘girl’	/sa:t tʃɔ:ri:/	‘seven girls’

- (c) Sometimes a different lexeme is also used to indicate plurality of words. E.g.

/beʈko:/	‘boy’	/nuru:n/	‘boys’
/ḍoko/	‘child’	/tʃutʃa:bar/	‘children’
/gu:ḍe/	‘basket’	/puʈkin/	‘baskets’

4.3.6 Person

There are three persons in Saurashtra language. These are: first person, second person, and third person. All these persons have different concordal relationship with the verb, tense and moods. Tense markers also change according to different persons (first person, second

persons and third persons). Depending on the tense and moods these categorize are distinguished. For example,

Person	Singular	Plural
First	/a:mi/ 'I' /mæp/ 'I' /mi:/ 'I' /mii/ 'I'	/ami/ 'we' /ami:/ 'we' /əmi/ 'we' /ham/ 'we'
Second	/ttu/ 'you' /tu/ 'you' /tume/ 'you'	/ɑ:mdʒotto:/ 'you all' /ttam/ 'you all' /tumi/ 'you all' /tumiaskki/ 'you all'
Third	/ɛllɛ/ (he/she/it) /eno/ 'h /telle:/ (he/she/it) /tellΛ/ 'she' /tɛno/ /teno/ /tɛno/ /tɛno/ 'it' /tijo/ (he/she/it) /tino/ /u:/ ' he/she/it'	/əu/ 'they' /tenu/ 'they' /tenu/ 'they' /tɛnu/ 'they'

The different concordial relationship are shown below-

First Person: [Singular]

/mi səʔuku dʒədərijo/

'I go to the market'

[marker is –dəri] (present tense).

/mi: sa:duk dʒa:rijo/

'I go to the market'

[marker is – riʒo] (present tense).

/mæp badʒa:rinə dʒa:u:tʃup/

'I go to the market'

[marker is –tʃup] (present tense).

/mi: dʒijɛs/

'I went'

[marker is -jɛs] (past tense)

/mi dʒijəsi/

'I went'

[marker is –jə] (past tense)

/mæŋ go:/	
‘I went’	[marker is –go:] (past tense)
/mæŋ badʒa:renə go:/	
‘I went to the market’	[marker is – go:] (past tense)
/mi: sɑ:du dʒiaiyo/	
‘I went to the market’	[marker is –] (past tense).
/mi pɑtɕik siʎe:s/	
‘I saw the bird’	[marker is – siʎe:s] (past tense).
/mi sətʰuku dʒəvu/	
‘I will go to the market’	[marker is –vu] (future tense).
/mi: sɑ:du dʒavo/	
‘I will go to the market’	[marker is -vo] (future tense).
/mæŋ badʒa:rinə dʒa:u:tʃuŋ/	
‘I will go to the market’	[marker is –tʃuŋ] (future tense)

First Person: [Plural]

/ham badʒa:rinə dʒa:ma:tʃa:/	
‘We go to the market’	[marker is –tʃa:] (present tense)
/ami sɑ:du dʒa:riyo/	
‘We go to the market’	[marker is –] (present tense).
/əmi sa:duk dʒa:ra:s/	
‘We go to the market’	[marker is – ra:s] (present tense).
/ami sɑ:du dʒa:riyo/	
‘we go to the market’	[marker is –yo] (present tense).
/ami pɑtɕiknuk siʎa:s/	
‘We saw the bird’	[marker is – siʎa:s] (past tense).
/ham badʒa:renə ge/	
‘We went to the market’	[marker is – ge] (past tense).
/ame sɑ:du dʒiæɑ:cci/	
‘We went to the market’	[marker is –] (past tense).

/əmi: sa:duk dʒja:s/	
‘We went to the market’	[marker is – ja:s] (past tense)
/ham badʒa:rinə dʒa:ma:tʃa:/	
‘We will go to the market’	[marker is –tʃa:] (future tense)
/ami səʔtʌk dʒəvɛ/	
‘We will go to the market’	[marker is –vɛ] (future tense).

Second Person: [Singular]

/tu: paʔcik sa:re:s/	
‘You (sg) see the bird’	[marker is – sa:re:s] (present tense)
/tu: sa:duk dʒa:re:s/	
‘You (sg) go to the market’	[marker is – re:s] (present tense)
/tʌ səʔtʌku dʒərijo/	
‘You (sg) go to the market’	[marker is – ri] (present tense)
/tumi paʔcik si:ʌa:s/	
‘You(pl) saw the bird’	[marker is – si:ʌa:s] (past tense)
/ttu badʒa:renə go:/	
‘You (sg) went to the market’	[marker is – go:] (past tense)
/ttu go:/	
‘You (sg.) went’	[marker is –go:] (past tense).
/tu: sa:du dʒeditte/	
‘You (sg) went to the market’	[marker is –] (past tense)
/tu: dʒeditte/	
‘You (sg.) went’	[marker is –] (past tense)
/tʌ səʔtʌku dʒedijo/	
‘You (sg) went to the market’	[marker is –di] (past tense)
/tumi paʔcik sa:ʌ/	
‘You(sg) will see the bird’	[marker is – sa:ʌ](future tense)

/ttu badi:na dʒa:tʃi:/	
‘You (sg) will go to school’	[marker is –tʃi:] (future tense)
/tu: sɑ:du dʒa:ɔ:y/	
‘You (sg) will go to the market’	[marker is –] (future tense)
/tu: sɑ:duk dʒa:j/	
‘You (sg) will go to the market’	[marker is – j] (future tense)
/tu poldəɪmuk dʒədəji/	
‘You (sg) will go to the school’	[marker is –də] (future tense)

Second Person: [Plural]

/ttam badi:na dʒa:ɔ:tʃo:/	
‘You (pl) go to school’	[marker is – tʃo:] (present tense)
/tume sɑ:du dʒa:nu/	
‘You (pl) go to the market’	[marker is – nu] (present tense).
/ttam bɑdʒa:renə ge/	
‘You (pl) went to the market’	[marker is – ge] (past tense)
/tumi sɑtʃuku dʒədijəsi/	
‘You (pl) went to the market’	[marker is – di] (past tense)
/tumi: sɑ:du dʒədʒi oriya:t/	
‘You (pl) went to the market’	[marker is –dʒi] (past tense)
/ttam badi:na dʒa:ɔ:tʃo:/	
‘You (pl) will go to school’	[marker is –tʃo:] (future tense)
/tume sɑ:du dʒa:nu/	
‘You (pl) will go to the market’	[marker is – nu] (future tense).
/tumi poldəɪmuk dʒədənu/	
‘You (pl) will go to the school’	[marker is –də] (future tense)

Third Person: [Singular]

/tena sɑ:du dʒa:dde/	
‘He goes to the market’	[marker is – dde] (present tense)

/tɛnɔ sa:duk dʒa:re:s/	
‘He goes to the market’	[marker is – re:s] (present tense)
/teno paɪcɪk sa:re:s/	
‘He sees the bird’	[marker is – re:s] (present tense)
/tɛno səɪtʊku dʒɛdərəsi/	
‘He goes to the market’	[marker is – dərə] (present tense)
/u: bɑdʒa:rɪnə dʒa:vətʃə/	
‘He goes to the market’	[marker is – vətʃə] (present tense)
/tɛnɔ sa:duk dʒe:ɖijɔ/	
‘He went to the market’	[marker is – ɖijɔ] (past tense)
/teno paɪcɪk siʎas/	
‘He saw the bird’	[marker is – siʎas] (past tense)
/teno sa:ɖu dʒɛɖi ho:dit/	
‘He went to the market’	[marker is –] (past tense)
/u: bɑdʒa:renə go:/	
‘He went to the market’	[marker is – go:] (past tense)
/tɛnɔ sa:duk dʒa:j/	
‘He will go to the market’	[marker is –j] (future tense)
/tɛno pɛyɪruk dʒɛdəəji/	
‘He will go to the field’	[marker is –də] (future tense)
/teno sa:ɖu ja:n/	
‘He will go to the market’	[marker is –:n] (future tense).

Third Person: [Plural]

/dɔllən səɪtʊku dʒɛdərəsi/	
‘They (men) go to the market’	[marker is –rə] (present tense)
/telle bellan sa:du dʒɛɖara:tɪ/	
‘They (men) go to the market’	[marker is –ɖa] (present tense)
/tɛllɛ dɔlla:n sa:duk dʒa:ra:s/	
‘They (men) go to the market’	[marker is – ra:s](present tense)

/əu baɖʒa:renə ge/	
‘They went to the market’	[marker is – ge] (past tense)
/teno sɑ:ɖuɖʒeɖi ho:riyat/	
‘They went to the market’	[marker is –ɖu] (past tense)
/ʔenu səʔuku ɖʒeɖijə/	
‘They went to the market’	[marker is –di] (past tense).
/teno sa:du ɖʒɑ:n/	
‘They will go to the market’	[marker is – n] (future tense)
/tenu paɖɕik sa:n/	
‘They will see the bird’	[marker is -vve:] (future tense)
/ʔenu rəənuk ɖʒeɖənu/	
‘They will go to the jungle’	[marker is -də] (future tense).

4.3.7 Case

There are seven cases in Saurashtra: Nominative, Accusative, Instrumental, Dative, Ablative, Genitive and Locative. Seven ways contrast of inflection are found in neuter singular as well as in plural nouns.

Nominative Case

In Saurashtra, the marker for nominative is: Ø.. A nominative form of a noun is free and uninflected.

/mi ghɛruk ɖʒərhesi/	‘I go to the house’
/mi: g ^h e:r ɖʒa:rijə/	‘I go to the house’
/mi e:ʔ au/	‘I come here’
/ca:r genɔ palso avo/	‘He is in the house’
/gorunu duud denu/	‘The cows give mlk’
/pa:ni banri:tʃər/	‘Water boils’
/sunə uskəj/	‘The dog barks’

Accusative Case

Accusative case is the case in nominative-accusative languages that marks certain syntactic functions, usually the direct objects. In Saurashtra, the marker for accusative is /ɛ:/, /-si/, /-jo. and /Ø/, as the following examples show:

/mæp ba:ti ka:ðo/	'I eat bread'
/mi bhəjri khərisi/	'I eat bread'
/mi: paiyri tææo:/	'I eat bread'
/ami pacci sɑ:riyo/	'I see the bird'
/mæp pittinə ðeko:tʃup/	'I see the bird'

Instrumental Case

This case is used to denote instrument with which the action is performed. It is a case indicating that the referent of the noun. In Sawrashtra, the markers are: /-ɑ:/, /-am/, /-əm/, /a:l/, /-həllə/, /-həru/, /-hullo/, /-kʰəllə/, /-li/, /-tti/, /-ullo:/, /-um/. Sometimes the instrumental case is also marked by the postpositions : -vum, -surə, as the following examples show:

/ma: pennutti læk/	'Write with my pen'
/mərɔ pəjnɔ ha:l likki/	'Write with my pen'
/mərə pəjinəm likki/	'Write with my pen'
/more penɑ: likki/	'Write with my pen'
/dʒɑ:r kaɖaihullo dʒekki/	'The tree is cut with axe'
/dʒədu pərsurum ʃekki/	'The tree is cut with axe'
/kora:letti dʒɑ:dena ka:tte/	'The tree is cut with axe'
/mərɔ pəjnɔ ha:l likki/	'The tree is cut with axe'

Dative Case

The dative case designates the indirect object of a transitive verb. Nouns having the role of recipient (as of things given), beneficiary of an action, or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In Saurashtra, the marker dative case markers are :/-kki/, /kkɛ:/, /-æo:/, /-yo/, /æo:/, /-go/, as the following examples show:

/mɔgɔ/	'to me'
/more/	'to me'
/ma:da:ip/	'to me'
/xoŋo/	'to me'
/əvrɛ dʒəvvə/	'to us'
/əvrəɖʒəlu/	'to us'
/kɑ:yo/	'to us'
/koltim xanɳav to:v/	'Come to the bazar'
/more: ge:r au/	'Come to my house'

/ra:m si|a:m ʃo:l bostak di|e:s/ ‘Ram gave the book to Shyam’

/teŋga|o:/	‘to them’
/teŋgɔ/	‘to them’
/ter/	‘to them’

Ablative Case

Ablative case is a case that expresses movement of subject or object from one place to another either at spatial or at temporal plane. The ablative case markers in Saurashtra includes: /-tti/, /-ŋdri/ and /-rhi/, as the following examples show:

/dʒa:departti pa:n baduge/	
‘Leaves fall from the tree’	[marker is -tti]

/dʒa:ɖumŋdri pa:n lelet/	
‘Leaves fall from the tree’	[marker is -ŋdri]

/dʒhədum rhi pəən lələsi/	
‘Leaves fall from the tree’	[marker is -rhi]

Genitive Case

Genitive case is a case in which the referent of the marked noun is the possessor of the referent of another noun. This case expresses the meaning of belonging to or possession of something by the subject. The genitive case markers in Saurashtra are /-e/, /-əur/, /-gə/, /-go/, /-ŋgɔ/, /-unðu:r/, and /-xo/, as the following examples show:

/əur gar/	‘His house’	[marker is -əur]
/təgɔ g ^h e:r/	‘His house’	[marker is -gə]
/tego ge:r/	‘His house’	[marker is -go]
/tehe ger/	‘His house’	[marker is -e]
/təŋgə gheru/	‘His houses’	[marker is -ŋgə]
/unðu:r garlu/	‘His houses’	[marker is -unðu:r]
/texo thila:n/	‘Her eyes’	[marker is -xo]
/texo puʃki/	‘Her basket’	[marker is -xo]

Locative Case

Locative case is a case that expresses location of the referent of the noun it marks. The location of the subject or object is expressed by locative case marker. Locative case markers in Saurashtra are /nə/, /par/, /-ma:ð/, /a:/, /-le/, /-e:/, /-um/, /-uk/, /-hə|ɔ/, /Ø/, /-|e/, /-lu/, etc.

/ami sɑ:du dʒɑ:riyo go/ 'I go to the market'	(marker is /-o/)
/mæp badʒɑ:rinə dʒɑ:u:tʃup/ 'I go to the market'	(marker is /nə/)
/mi səʔtuku dʒədərijo/ 'I go to the market'	(marker is /ri/)
/mi: sɑ:duk dʒɑ:rijɔ/ 'I go to the market'	(marker is /-uk/)
/balla: par hubar/ 'Stand on the table'	(marker is /-par/)
/me:dʒe hɔʃ[ɔ] hibbi rʰɑ:/ 'Stand on the table'	(marker is /-hɔʃ[ɔ]/)
/medʒe hollo ibbi:/ 'Stand on the table'	(marker is /-i:/)
/mɛɛdʒəhor hibbi/ 'Stand on the table'	(marker is /-hor/)
/mæp ga:mema:ð ru:tʃup/ 'I live in the village'	(marker is /-ma:ð/)
/mi pɔrkjədum dʒivərijo/ 'I live in the village'	(marker is /-um/)
/teno: ge:ru unccari thunke:s/ 'He killed the bird in the garden'	(marker is /-e:s/)

4.3.8 Pronoun

A pronoun is a pro-form which functions like a noun and substitutes for a noun or a noun phrase. Pronouns can take number, gender and case markers like nouns. A language may have several classes of pronouns. There are three types of pronouns: personal pronoun, demonstrative pronoun and interrogative pronoun. The Saurashtra has the following types of pronoun: (a) personal pronoun, (b) demonstrative pronoun, (c) reflexive pronoun, (d) relative pronoun, (e) interrogative pronoun, and (f) indefinite pronoun.

Personal Pronoun

Personal pronouns are pronouns used as alternates for proper or common nouns. Personal pronouns are categorized into three persons: 1st, 2nd and 3rd person.

Person	Singular	Plural
First	/mæp/ 'I'	/ame/ 'we'
	/mi:/ 'I'	/ami/ 'we'
	/mii/ 'I'	/ami:/ 'we'
		/əmi/ 'we'
		/ham/ 'we'
Second	/ttu/ 'you'	/ttam/ 'you (pl)'
	/t̪u/ 'you'	/tume/ 'you (pl)'
	/tu:/ 'you'	/tumi/ 'you (pl)'
	/tu:/ 'you'	/t̪umi/ 'you (pl)'
Third	/eno:/ 'he/she/it'	/əu/ 'they'
	/telle/ 'he/she/it'	/teno/ 'they'
	/tɛllɛ/ 'he/she/it'	/tenu/ 'they'
	/telle:/ 'he/she/it'	/tenu/ 'they'
	/tenɔ/ 'he/she/it'	/t̪enu/ 'they'
	/teno/ 'he/she/it'	
	/t̪eno/ 'he/she/it'	
	/t̪ijo/ 'he/she/it'	
	/t̪ino/ 'he/she/it'	
	/u:/ 'he/she/it'	

Demonstrative Pronoun

Demonstratives are deictic words that specify which entities a speaker refers to and differentiates those from others. The demonstrative pronoun in Saurashtra can be described in a two-tier system by taking spatial distance into account: proximate demonstrative pronouns that refer to the objects nearer to the speaker, and remote demonstrative pronouns that refer to the objects away from the speaker.

	Proximate	Remote
Singular	/elle:/ 'this'	/telle:/ 'that'
Singular	/i:/ 'this'	/u:/ 'that'
Singular	/ijə/ 'this'	/u/ 'that'
Singular	/ɛ/ 'this'	/u/ 'that'
Plural	/elle:/ 'these'	/elle:/ 'those'
Plural	/je/ 'these'	/əu/ 'those'
Plural	/ijənu/ 'these'	/t̪elle/ 'those'
Plural	/ɛn/ 'these'	/t̪elle/ 'those'

Examples

This

/ɛllɛ ɔŋdɛ g^he:r/

'This is a house'

/elle: ɔkkaɪ keni/

'This good story'

That

/telle deha katti/

'That is his knife'

/tɛllɛ mɛnik dɛlkɔ se:/

'That man is fat'

These

/ɛllɛ mɛnikun əski ʊndʒɔ se:/

'These men are tall'

/elle moru ger/

'These are my houses'

/ɛn ʃɔkkəd vət̪t̪ən nhə/

'These are not good words'

Those

/əu tʃutʃa:bari a:tʃər/

'Those girls are beautiful'

/telle mo:ra boggun/

'Those are my books'

/telle: more: bostavon/

'Those are my books'

The Saurashtra demonstrative pronouns can also be classified in terms of distance as the followings:

Proximate

/attə/ 'here'

/e:t/ 'here'

/e:t/ 'here'

/ek/ 'here'

/elləd/ 'here'

/elləd/ 'here'

Remote

/vattə/ 'there'

/addi/ 'there'

/te:t/ 'there'

/te:t/ 'there'

/t̪əd/ 'there'

/t̪elləd/ 'there'

Examples

Here

/attə ek tʃi:litʃər/

'Here is a cat'

/əmi e:t əves/

'We (excluding me) are coming here'

/kəndipkon t̪u ɛd rhən honə/

'You (sg) must not remain here'

/ma:r ba:ibja:niva:l attatʃər/

'My sisters are here'

/me eɖ avt/

'I am coming here'

/ami e:t ave:s/

'We come here'

/mi mɛllə ʃəri əvərijo/

'We are coming here'

/mi: e:ɖa:vs/

'I come here'

There

/me tɛlɛt dʒa:riyo/

'I go there'

/ami t̪əd dʒərijo/

'We go there'

/ttu vattə dʒo:/

'You go there'

/beɪkop oɖare:s/

'We went there ourselves'

/ga:ɫin thi: t̪de:ɫ/

'There are two cows'

/teɭ ti: mandirin sette/

‘There are two cows’

Reflexive Pronoun

A reflexive pronoun is a pronoun that is preceded by the noun to which it refers (its antecedent) within the same clause. A reflexive pronoun is an anaphor that must be bound by its antecedent in its local domain. In Saurashtra language the reflexive pronouns are as follows:

Pronoun	Singular	Plural
First	/dusre:/ ‘myself’ /ma:roð/ ‘myself’ /miissi/ ‘myself’ /təno:s/ ‘myself’ /varttar/ ‘myself’	/amissi/ ‘ourselves’ /elama:mri/ ‘ourselves’ /əmi:s/ ‘ourselves’ /hammæð/ ‘ourselves’ /unco:/ ‘ourselves’
Second	/guɳɖʒuluno/ ‘yourself’ /ni/ ‘yourself’ /tta:rva:su/ ‘yourself’ /tu:s/ ‘yourself’ /ʔuussi/ ‘yourself’	/ttama:r/ ‘yourselves’ /ʔumissi/ ‘yourselves’ /ture/ ‘yourselves’
Third	/ko:nak/ ‘himself’ /orva:su/ ‘himself’ /təno:s/ ‘himself’ /ʔənussi/ ‘himself’ /ʔikɔssi/ ‘herself’ /moraʎo/ ‘itself’ /orva:su/ ‘itself’ /teho:/ ‘itself’ /telle:s/ ‘itself’ /ʔellesi/ ‘itself’	/bandilia:tti/ ‘themselves’ /telleso:n/ ‘themselves’ /tənu:s/ ‘themselves’ /u:npa:nðalðini/ ‘themselves’

Examples:

First person (Singular)

/ma:ra va:su mæɳ ga:lipatam ttja:rkiðo/

‘I made the kite myself’

/miisi ʔelle khəjəjo/

‘I ate it myself’

First person (Plural)

/ametkanu seɭ dʒa:ri:yo/

‘We went there ourselves’

Second person (Singular)

/tta:rlo ðola ttu:n ðoletʃi/

‘You wash the clothes yourself’

Third person (Singular)

/əurva:su pa:tam saḍuvo/

‘He studied the lessons himself’

/teno: bonnattu kicci/

‘She lifted the pot herself’

/əur ha:iti u:ḍ margi:/

‘It died by itself’

Third person (Plural)

/ʔenu əplənu ghəru bhəndilijəsi/

‘They built the house themselves’

Usually Saurashtra speakers employ three different forms for third person singular in accordance with gender. For example, masculine pronouns are marked by use of /ko:nak/ ‘himself’, feminine pronouns are marked by use of /teno:s/ ‘herself’ and /xe:nu:s/ ‘itself’ is used for inanimate things.

Interrogative Pronoun

An interrogative pronoun is used in questions to stand for the item questioned. The interrogative pronouns in Saurashtra can be classified into personal and impersonal forms with examples as: who, whom (personal) and what, which, and where (impersonal).

Who

/ko:n tena:/

‘Who is he?’

Whose

/komba go:ḍa: telle/

‘Whose horse is that?’

/koŋgə ghəḍo ʔelle/

‘Whose horse is that?’

/tu: xobbo: xuḍai/

‘Whose horse is that?’

What

/tore: na:v ka:ʔo/

‘What is your name?’

/toxo: kaʔxoʔas xoriʔo/

‘What do you eat?’

/ttam ka: i ka:otʔo:/

‘What do you eat?’

Which

/pnɲʔal ketʔo xollo do:r xollo baḍare:s /

‘Which train will you get?’

/ttu kosə reilen ḍa:tʃi:/

‘Which train will you get?’

/ʔu kolle reil dherən ḍərhijo /

‘Which train will you get?’

/tu: ko:n rəjl dʰerən ḍa:rijo /

‘Which train will you get?’

/tu: kolle rʔil derʔn ḍa:riya:/

‘Which train will you get?’

Where

/kosə ʔorə nhurhunnu/

‘Where are your children?’

/ttama:r tʃutʃa:bar kattə/

‘Where are your children?’

/tu: ka:y hossu: hoyrio/

‘Where are your children?’

/ture pillʔal ko:sə/

‘Where are your children?’

/ko:sə: tore: pillal/

‘Where are your children?’

Indefinite Pronoun

The pronouns which denote some non-definite persons or things instead of a definite person or a thing are called Indefinite pronouns. The examples of indefinite pronoun in Saurashtra are the followings:

Indefinite Pronoun (Singular)

Anybody

/ko:n paʎat elle: ka:m karam musai/

‘Anybody can do this work’

Anyone:

/tramdi mekko:ti elako:m keruvaiv/

‘Anyone can do this work’

Everybody:

/æski tēnu gumbuk əvnə/

‘Everybody has to come for the meeting’

Everyone:

/akkidano tellet dʒedara:si/

‘Everyone went there’

Everything:

/akki: kamdaiya:/

‘Everything is lost’

No one

/i: ba:ta:na keni pa:de dʒa:eni/

‘No one can lift this stone’

Nobody

/keni i: ka:m kere dʒa:eni/

‘Nobody can do this work’

/ko:N pəjnet̪ ɛll̪ɛ ka:m kɛrən musəi/

‘Nobody can do this work’

/konkkəhəlnə ɛllə kəm kɛrən musəiji/

‘Nobody can do this work’

/konɣaha:l na: legə:m keran muttæ/

‘Nobody can do this work’

One

/əŋdɛ tənə dʒi: ka:m vɛkkərəs/

‘One should go to find a job’

/ondə ʔeno dʒi ondə kəm vɛkkuno/

‘One should go to find a job’

/teno akkidano avə:i:/

‘One should go to find a job’

4.3.9 Adjectives

In Saurashtra language adjectives occur before noun and remain unchanged for any change in gender and number. They do not change their form depending on gender or number of noun they attribute. Adjectives are invariable in the language and may be classified in the following types based on traditional scheme of adjective classification.

Attributive Adjectives

/a:rtto: tʃɔ:ra:/	‘good boy’
/cokkaʃ beʃko/	‘good boy’
/buddisəli nhənnu/	‘clever boy’
/moʃto bostaxo/	‘big book’
/mhoʃə puʃikinu/	‘Big baskets’
/moʃte puʃkin/	‘Big baskets’
/elle: cokkaʃ keni/	‘This good story’
/moʃte nuru/	‘big child’
/na:nəkja: tʃɔ:ra:/	‘small child’
/nanno pillal/	‘bad children’

Predicative Adjectives

These are linked via a copula or other connecting devices to a noun or s pronoun they modify. For example:

/elle keni cokkadjiyo/	‘These men are tall’
elle: kenin cokkoʃo:/	‘That man is fat’
/əu tʃutʃa:bari a:tʃər/	‘Those girls are beautiful’
/ʃelle bədki ɛdi/	‘That girl is deaf’
/tella meɪndʒa:n boli uha:ttanu/	‘Those men are strong’

Formation of Numerals

One:	/ontte:/	/ek/	/onɔde/	/jo:k/	/ɔnde/
Two:	/thiʃo/	/ði:/	/diya:/	/dijjo/	
Three:	/ti:n/	/ti:r/	/ti:ne/	/tʰi:nɛ/	/ʃiinu/
Four:	/ca:r/	/tʃa:r/	/ca:re/	/tʃa:rɛ/	/ʃəru/
Five:	/pa:ne/	/pa:ntʃ/	/pa:ndʒe/	/pa:ndʒɛ/	/pəəndʒu/
Six:	/so/	/tʃe:/	/so:ya/	/so:/	/sɔɔʃu/
Seven:	/sat/	/sa:t/	/sa:de/	/sa:dɛ/	/səəʃu/
Eight:	/a:t/	/a:t/	/a:de/	/a:dɛ/	/aadu/
Nine :	/nou/	/nau/	/novyo/	/nɔvjɔ/	
Ten:	/des/	/ðas/	/deʒe/	/dɛsɛ/	/dɛssu/
Twelve:	/ba:re:/	/ba:rə/	/ba:re/	/ba:rɛ/	/bəəru/
Thirteen:	/te:re:/	/terə/	/ti:re/	/te:rɛ/	/ʃɛru/
Fourteen:	/caude:/	/savaðə/	/cowde/	/sɔvdɛ/	/səttəru/
Fifteen:	/pandare:/	/panðrə/	/pandere/	/pʰəndərə/	/phəntəru/
Sixteen:	/soval/	/solə/	/sovolə/	/sɔvvəl/	/sɔvvəlu/
Seventeen:	/settar/	/satrə/	/setter/	/səttər/	/sətturu/
Eighteen:	/divnis/	/aʃa:rə/	/aʃa:ru/	/divnis/	/ədəru/
Nineteen:	/novdiʒe/	/nɔvɔtu/	/nəvəʃu/	/nowa:ru/	/nɔvrɔ/

Twenty:	/vi:se:/	/vi:s/	/vi:ʒe/	/vi:sɛ/	/viisu/
thirty:	/ti:s/	/ti:ʒe/	/ti:s/	/tiisu/	
Forty:	/saʃisun/	/tʃa:lis/	/caliʒe/	/tʃəlɪs/	/tʃəlɪse/
Fifty:	/ponna:sun/	/patʃa:s/	/ponna:ʒe/	/pɔŋŋa:s/	/ponnəse/
Sixty:	/sa:ɔo:r/	/sa:ta:is/	/sɑ:duʒe/	/sa:tʃu/	/səədu/
Seventy:	/settaran/	/sa:tan/	/sɑ:duʒe/	/si:ru/	/siiru/
Eighty:	/asio:r/	/asipar/	/asiʒe/	/əsi/	/əfi/
Ninety:	/nastarum/				
Hundred:	/ontʃte:so/	/so:/	/onɖaʒo/	/ɔŋɖɛso:/	/sɔɔvu/

From the above data we can see that the numerals fourteen, fifteen, twelve, nineteen, etc are formed by adding some suffixes, while twenty, thirty, forty, fifty, etc. have a uniform ending and an individual term is used to denote eighty. Numerals like ninety-one, thirty-one etc. are formed in the following ways –

/ðas/	‘10’	+	/tʃa:r/	‘4’	=	/savaðə/	‘14’
/des/	‘10’	+	/ca:r/	‘4’	=	/caude:/	‘14’
/deʒe/	‘10’	+	/cɑ:re/	‘4’	=	/cowde/	‘14’
/dɛsse/	‘10’	+	/tʃa:rɛ/	‘4’	=	/sɔvde/	‘14’
/dæssu/	‘10’	+	/səttəru/	‘4’	=	/səttəru/	‘14’
/ðas/	‘10’	+	/pa:ntʃ/	‘5’	=	/panðrə/	‘15’
/des/	‘10’	+	/pa:ne/	‘5’	=	/pandare:/	‘15’
/deʒe/	‘10’	+	/pɑ:ndʒe/	‘5’	=	/pʌndere/	‘15’
/dɛsse/	‘10’	+	/pa:ndʒɛ/	‘5’	=	/pʰəndəre/	‘15’
/dæssu/	‘10’	+	/pəndʒu/	‘5’	=	/phəntəru/	‘15’
/ti:ʒe/	‘30’	+	/onɖe/	‘1’	=	/ti:sanɔŋɖe/	‘31’
/ti:s/	‘30’	+	/ek/	‘1’	=	/ti:sanek/	‘31’
/tiisu/	‘30’	+	/ɔnde/	‘1’	=	/ɔkigiistʃu/	‘31’
/tis/	‘30’	+	/nau/	‘9’	=	/ti:sanau/	‘39’
/ti:ʒe/	‘30’	+	/novyo/	‘9’	=	/ti:sannovyo/	‘39’
/tiisu/	‘30’	+	/nəvvu/	‘9’	=	/nəvəgiistʃu/	‘39’
/ti:sun/	‘30’	+	/Nɔvʒo/	‘9’	=	/ti:sunNɔvʒo/	‘39’
/nastarum/	‘90’	+	/ontʃte:/	‘1’	=	/nastarumontʃte:/	‘91’
/novdiʒe/	‘90’	+	/onɖe/	‘1’	=	/novdiʒulaonɖe/	‘91’
/nəvəʃu/	‘90’	+	/ɔnde/	‘1’	=	/ugənəvəʃu/	‘91’
/nastarum/	‘90’	+	/nou/	‘9’	=	/ontʃte: uno so/	‘99’
/novdiʒe/	‘90’	+	/novyo/	‘9’	=	/novdiʒulanovyo/	‘99’
/nəvəʃu/	‘90’	+	/nəvvu/	‘9’	=	/nəvənəvəʃu/	‘99’

4.3.10 .Classifiers

The classifier is denoted by the use of cardinal numerals like /oru/, /wur/, /dare/, /okka/, /ɔŋdɛ tɛnɔ/, /ondɛ/, /ɛskitɛnu/ etc. to refer to a person. For example

/ɛllɛ ɔŋdɛ g ^h e:r/	‘This is a house’
/i ondɛ ghɛru/	‘This is a house’
/ɛllɛ mərə g ^h e:run/	‘These are my houses’
/askidenu te:t̪ jɪla:s/	‘The people go there’
/ɔŋdɛ tɛnɔ d̪ʒi: ka;m vɛkkərəs/	‘One should go to find a job’
/ondə t̪ɛno d̪ʒi ondə kəm vɛkkuno/	‘One should go to find a job’
/aski mɛnd̪ʒa:n dellad̪ d̪ʒɛd̪ara:si/	‘The people go there’
/mɛŋgja:n te:t̪ d̪ʒa:ra:s/	‘The people go there’
/mohokolo tu:me:/	‘One man is sitting down’

4.4 Verb

Verb is a form class that marks tense, aspect, modal, and personal markers distinguished by number and gender. In inflectional languages verbs may be inflected for tense, aspect, and voice, and modality, agreement with other constituents in terms of person, number and grammatical gender. Verb morphology deals with forms and classification of verbs, and their pattern in association etc. in the language.

4.4.1. Thematic Classification of verbs

The number of arguments that a verb takes is called its transitivity. Based on transitivity the verb stems are further divided into three sub-classes, namely, (a) Intransitive, (b) Transitive, and (c) Ditransitive.

Intransitive Verb

Intransitive verbs are those which do not take any object.

/mi d̪ʒəni/	‘I go’
/mi: d̪ʒa:/	‘I go’
/sunənu uskəji/	‘The dog barks’.
/suno uskai/	‘The dog barks’
/u: kottra basurot̪ʃər/	‘The dog barks’
/teno: te:t̪ xibbiris/	‘She stands there’

Transitive Verb

Transitive verbs can take one direct object. Some examples of transitive verbs in Saurashtra are given below:

/mæɪ̃ ba:ti ka:ðo/	‘I eat bread’
/mi: pəʃʃik sa:res/	‘I see the bird’
/u: pittinə ðitti:/	‘she saw the bird’

Ditransitive Verb

Ditransitive verbs has a subject, a direct object, and an indirect object. Examples of ditransitive verbs in Saurashtra are given below:

/targə: xannav raʃaŋgamri durbuɫnuk devaɟiriɫo:/
‘Money was given by the Govt. to the poor’

4.4.2 Semantic Classification of Verb

Physical Activity Verb

/batʃa:na:ko/	‘break (stick)’
/phəɟini/	‘break (a pot)’
/cavariɫo/	‘bite’
/ləɟəɟiɟo/	‘kick’
/thami ʃa:tte:/	‘run’
/sikkatte:/	‘learn’

Instrument verbs

/kəɪ̃vɾəttə/	‘dig (a hole)’
/katkar/	‘cut (cloth)’
/vedəkhəɟəɟo/	‘hunt’
/səɪ̃vɾəm kəɪ̃ləttə/	‘cut (hair)’
/na:li/	‘separate’
/ʃo:riʃetɟəɟni/	‘scoop out’
/pə:ɟəɟetɟəɟni/	‘split (wood)’

Verbs of Fighting

/əɟkrəməɟəɟni/	‘attack’
/vəɟəɟni/	‘defeat’
/moraɟatte:/	‘kill’
/kosatte:/	‘stab’
/surikəɪ̃vɾini/	‘stab’

Motion verbs

/aviceratte:/	‘arrive (at a place)’
/pani mincatte:/	‘drag (a heavy object)’
/buɟəttə/	‘drown’
/celmatte:/	‘float’

/amɲi/	‘to climb (a tree)’
/prasannaɸɲi/	‘to appear (come into sight)’

Occupational verbs

/ɖa:ɬiɣa:ɲəɣəɸɲi/	‘to milk (a cow)’
/ko:vaɸɲi/	‘to cut (hair)’
/ɬappaɬaɬɬe/	‘to worship’
/veɲɲugaɬaɸiɲo/	‘to nurse (feed a baby)’

Culinary verbs

/ɸaɬaɬɬe/	‘to chop’
/kamɬaɬɬe/	‘to grind’
/ɲemɲaɬɬe/	‘to boil (a method of cooking)’
/ɬiɖaɬaɬɬe/	‘to boil’

Stationary verbs (Non-Motion verbs)

/ɲoɸaɬɬe/	‘to collide (two moving bodies)’
/ɸinɣaɬaɬɬe/	‘to be silent’

Inchoative verbs

/ɸi:vaɖɣaɬaɬɬe/	‘to ripen (as a fruit)’
/noɲɲaɬɬe/	‘to thicken (soup or gravy)’
/poɬɬagaɬaɬɬe/	‘to fade (lose colour)’
/uɬaɬaɬɬe/	‘to decay’

Cognitive verbs

/kaɬaɬaɬaɬɬe/	‘to study’
/samaɸunɸaɬɬe/	‘to understand’

Sensory verbs

/ɸuɬaɬɬe/	‘to tired’
/ɲi:nɣiɸoɬaɬɬe/	‘to cough’
/ɰiɬe:ɬaɸaɬɬe/	‘to read’
/siɣaɸaɬɬe/	‘to smell’

Emotive verbs

/ɖuɸəno:ɬɬe/	‘to embrace (each other)’
/iɬəɬaɲɸoɬaɬɬe/	‘to kiss’
/saɲɸuɸoɬaɬɬe/	‘to pray’

4.4.3 Structural Classification of verbs

Saurashtra verb stems can be classified into two types: (a) simple verb, and (b) compound verbs.

Simple Verb

A simple verb is composed of monomorphemic single root with or without a suffix. The verb is conjugated with aspect, gender, number and person markers. The conjugational patterns of vowel ending and consonant ending verb roots are given below.

/sa:riʎa:s/ ‘see’ (1st person)	/mi: sa:re:s/	‘I see’
/sa:riʎa:s/ ‘see’ (2nd person)	/tu: sa:riʎa:s/	‘You (sg) see’
/sa:riʎas/ ‘sees’ (3rd person)	/tenu sa:riʎas/	‘She sees’
/siʎe:s/ ‘saw’ (1st person sg)	/mi: siʎe:s/	‘I saw’
/siʎe:s/ ‘saw’ (2nd person)	/tu: siʎe:s/	‘You saw’
/si:z/ ‘saw’ (3rd person)	/tenu si:z/	‘She saw’

Compound verb

A compound verb consists of more than one root and may include one or more suffixes.

For example-

/haligertte/	‘empty’	+ /suddamgeri/ ‘clean’	= /haligertte/ ‘to empty from a jar’
/khəli/	‘empty’	+ /kəɾni /	‘to do’ = /khəlikəɾni/ ‘to empty from a jar’
/bell/	‘mix’	+ /lero/	‘to do’ = /bell lero/ ‘to mix something’
/kiməɖʒimə/	‘disarrange’	+ /kəɾ/	‘to do’ = /kiməɖʒimə kəɾ/ ‘to disarrange thing’
/kuʈʈisa:rkenne/	‘disarrange’	+ /siŋgarni/	‘decorate’ = /kuʈʈisa:rkenne/ ‘to disarrange thing’
/pa:ni/	‘water’	+ /pa:tlo/	‘dilute’ = /pa:ni pa:tlo/ ‘to dilute water’
/piri/	‘remove’	+ /dette:/	‘to do’ = /piri dette:/ ‘to remove (take away)’
/sixicco/	‘barter’	+ /keratte:/	‘to do’ = /sixicco keratte:/ ‘to trade, barter’
/vikk/	‘sell’	+ /atte:/	‘to do’ = /vikkatte:/ ‘to sell something’
/aʈkitov/	‘destroy’	+ /atte:/	‘to do’ = /aʈkitovatte:/ ‘to set (on eggs)’
/gaunc/	‘serve’	+ /atte:/	‘to do’ = /gauncatte:/ ‘to serve (food)’

4.4.4 Derivation of Verb

The process of forming new verbs from existing verbs by adding transitive markers is known as derivation. The different base forms of the verb are primary bases, conjunct bases, and compound bases.

Primary base

/mi: sa:re:s/ 'I see'

Conjunct base

/ʔeno ave:ɖisə ɲi:ɲetʰi dʒava:ʒi/
'I shall go if he comes'

/hɔŋʈave:ɲuɲ ʔeno boʎi:nʔaɲ ʔa:ɲʔare:sɪ ʔeno dʒamn dʒaʒi/
'If he works hard he will succeed'

Compound base

Compound bases are formed from two or more simple bases.

/soʔuxo ʔena dʒe:ɲi ɲi dʒe:ɲi/ 'Neither he nor I went to the market'

4.4.5 Inflection of Verb

The components of finite verb are: Tense, Aspect, and Mood. In Saurashtra finite verbs are formed by adding different suffixes to the verb root and different forms are available for different person and tense. The finite verb formation is: Root + tense marker ± aspect marker + personal marker, as given below.

	Verb /po:/	'to go'		
1st person:				
	/mæɲ dʒa:ro:/	'I go'	/mæɲ go:/	'I went'
2nd person				
	/tumi dʒa:riya:/	'You (sg) go'	/tu: dʒedʒitte/	'You went'
3rd Person				
	/ʔeno go/	'He goes'	/ʔeno dʒe:ɖijɔ/	'He went'
	/ʔeno dʒedəreɪsi/	'He goes'	/ʔeno dʒedijɔ/	'He went'

4.4.6. Negation

Negation is a morphosyntactic process in which a lexical item denies or inverts the meaning of another lexical item or a construction. In Saurashtra, negative verbs are realized mostly by particles like /a:/, /a:du/, /dəkku/, /iʎ/, /kəɲi/, /kka/, /ko:ni/, /ʎe/, /mer/, /na:/, /ni:/, /tʃei/, etc.

/anga:re dær dʒo:mær/	'Do not go near the fire'
/kəndipkon ʔu ɛd rhən honə/	'You(sg) must not remain here'
/ttu attə rer tʃei/	'You(sg) must not remain here'
/ʔeno kəmkərrəni/	'He did not do the work'
/ʔeno: ka:m kere:ni/	'He did not do the work'
/ʔeno: kamkararini/	'He did not do the work'
/ma:da: ɲka:itʃeini/	'I have nothing with me'

/tele mɑ:nɪk ʌŋɡʊn ʌvrianni/	‘That man has not come yet’
/elle andadat ho:yena:/	‘This is not edible’
/elle: cɔkkaʈ vatta:n ɳa:/	‘These are not good words’
/me kamkara: ahuna:/	‘I should not have done the work’
/teŋga xa:l elle: musuna:/	‘They cannot do it’

There are terms that denote negation too, like /muʃunhə/, /kuḍureni/, /musuna:tte/

/ɛllɛ musuna:tte/	‘It is impossible’
/elle: mosuna:tte:/	‘It is impossible’
/i: kuḍureni/	‘It is impossible’
/iə muʃunhəttəjo/	‘It is impossible’

4.4.7.Causation

A causative is a grammatical or lexical indication of the causal role of a referent in relation to an event or state expressed by a verb. The causative form is formed by causative suffix. In Sowrastra, causatives verbs are –

/mæɳ go:dena ḍa:sotʃu korotʃuɳ/	‘I am making the horse run’
/ɳi: dʒanənəʃa asatʃa tʰove:si/	‘I make the people laugh’
/boggʊ tehahɑ:l sowdatto: musetti/	‘I am making her give a book’
/mæɳ go:dena ḍa:sotʃu korotʃuɳ/	‘I am making someone give you money’
/mi: a:ja: mujʃəm piʃla:k kʰəni diʃes/	‘I make the nurse feed the baby’

4.4.8.Passivation

Passive verbs are formed from active verbs by the addition of passive auxiliary verb.

/ɦaŋɦam sarəʃʱarəɦa:tə dʊrəbətənaʃa gʱaʃan paʃe:si/
‘Money was given by the Govt. to the poor’

/pʱaɦri tɛga ɦa:lə ʃʱa:nə dʱijaɦe/
‘The bread is eaten by him’

4.4.9.Tense

Verbs in Saurashtra are morphologically marked for having three way opposition of tense as: Present, Past and Future. Following are the person wise tense formations in Saurashtra taking /po:/ ‘go’ as the model verb root.

Present Indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/mæp/ 'I'	/dʒa:rijɔ/ 'go'	/ami/ 'we'	/dʒa:ma:tʃa:/ 'go'
	/mi:/ 'I'	/dʒa:u:tʃu/ 'go'	/əmi:/ 'we'	/dʒa:rijɔ/ 'go'
	/mii/ 'I'	/dʒa:tte/ 'go'	/ham/ 'we'	/dʒa:riyo/ 'go'
		/dʒədərijo/ 'go'		/dʒədərijo/ 'go'
		/ʃa:riʎo/ 'go'		/ʃa:riʎas/ 'go'
Second	/tu:/ 'you' (sg)	/ʃa:re:s/ 'go'	/tumi/ 'you' (pl)	/dʒa:otʃo:/ 'go'
	/ttu/ 'you' (sg)	/dʒa:re:s/ 'go'	/ttam/ 'you' (pl)	/dʒa:ra:s/ 'go'
	/tʌ/ 'you' (sg)	/dʒa:tʃi:/ 'go'		
Third	/tena/ 'he'	/dʒa:re:s/ 'goes'	/əu/ 'they'	/dʒa:ra:s/ 'go'
	/teno/ 'he'	/dʒa:ris/ 'goes'	/telle:/ 'they'	/dʒa:retʃər/ 'go'
	/tənɔ/ 'she'	/ʃa:re:s/ 'goes'	/tellen/ 'they'	/dʒədərəsi/ 'go'
	/tʃi/ 'she'		/tenu/ 'they'	/ʃa:re:s/ 'go'
	/tino/ 'she'			
	/tɛllɛ/ 'it'			

Example

/ami sa:du dʒa:tte/	'I go to the market'
/ami di:danu sa:du dʒa:riyo/	'We(two) go to the market'
/ami sa:duk ʃa:riʎas/	'We go to the market'
/ttu badʒa:rinə dʒa:tʃi:/	'You (sg) go to the market'
/ttam badʒa:rinə dʒa:otʃo:/	'You (pl) go to the market'
/tena sa:du dʒa:riya:/	'He goes to the market'
/tena sa:du dʒa:dde/	'She goes to the market'
/əu badʒa:rinə dʒa:retʃər/	'They (men) go to the market'
/telle tellen sa:du dʒədara:tti/	'They (men) go to the market'

Past Indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/mæp/ 'I'	/dʒiaiyo/ 'went'	/ame/ 'we'	/dʒiæa:cci/ 'went'
	/mi:/ 'I'	/dʒijes/ 'went'	/ami/ 'we'	/dʒija:s / 'went'
	/mi:/ 'I'	/go:/ 'went'	/ami:/ 'we'	/dʒijəəsi/ 'went'
	/mii/ 'I'	/ʃiʎe:/ 'went'	/ham/ 'we'	/ge/ 'went'
Second	/ttu/ 'you' (sg)	/dʒe:diɔ/ 'went'	/ttam/ 'you' (pl)	/dʒe:diɔ:/ 'went'
	/tʌ/ 'you' (sg)	/dʒedijɔ/ 'went'	/tumi/ 'you' (pl)	/dʒedijəsi/ 'went'
	/tu:/ 'you' (sg)	/dʒeditte/ 'went'	/tumi:/ 'you' (pl)	/dʒedj oriya:t/ 'went'
	/tu:/ 'you' (sg)	/go:/ 'went'	/tumiaskki/ 'you' (pl)	/ge/ 'went'
		/ʃe:diʎo/ 'went'		/ʃe:diʎa:/ 'went'
Third	/tənɔ/ 'he'	/dʒe:di/ 'went'	/əu/ 'they'	/dʒe:di hədija:s/

/təno/ 'he'	/dʒe:diʒ/ 'went'	/teno/ 'they'	'went'
/teno/ 'he'	/dʒediʒo/ 'went'	/tenu/ 'they'	/dʒediʒə/ 'went'
/u:/ 'he'	/dʒedʒi ho:dit/ 'went'	/tənu/ 'they'	/dʒedʒi ho:riyat/ 'went'
/tino/ 'she'	/go:/ 'went'	/tənu/ 'they'	/ge/ 'went'
/tenə/ 'she'	/ʒe:di/ 'went'		/ʒe:di xodʒi lɔda:s/ 'went'
/teno/ 'she'			
/tijo/ 'it'			

Examples

/mæp badʒa:renə go:/	'I went to the market'
/ame sa:du dʒiæa:cci	'We went to the market'
/ttu badʒa:renə go:/	'You(sg) went to the market'
/ttam badʒa:renə ge/	'You(pl) went to the market'
/təno sətʃuku dʒediʒo/	'He went to the market'
/tenə sa:duk dʒe:di/	'She went to the market'
/teno sa:du dʒedʒi ho:rit/	'It went to the market'
/teno sa:du dʒedʒi ho:riyat/	'They went to the market'

Future Indefinite Tense

Person	Singular	Verb form	Plural	Verb form
First	/mæp/ 'I'	/dʒa:u:tʃup/	/ame/ 'we'	/dʒa:ma:tʃa:/ 'will go'
	/mi:/ 'I'	'will go'	/ami/ 'we'	/dʒaʊa:y/ 'will go'
	/mi:/ 'I'	/dʒaʊa:y/ 'will go'	/ami:/ 'we'	/ʒavve:/ 'will go'
	/mii/ 'I'	/dʒəvu/ 'will go'	/ham/ 'we'	/dʒəve/ 'will go'
		/ʒavu/ 'will go'		
Second	/ttu/ 'you' (sg)	/dʒa:tʃi:/ 'will go'	/ttam/ 'you' (pl)	/ʒa:n/ 'will go'
	/tu/ 'you' (sg)	/dʒaʊa:y/ 'will go'	/tumi/ 'you' (pl)	/dʒa:o:tʃo:/ 'will go'
	/tu:/ 'you' (sg)	/dʒedəji/ 'will go'	/tumi:/ 'you' (pl)	/dʒa:nu/ 'will go'
	/tu:/ 'you' (sg)	/ʒa:ʌ/ 'will go'	/tumiaskki/ 'you' (pl)	/dʒedənu/ 'will go'
Third	/tenə/ 'he'	/dʒa:vatʃər/	/əu/ 'they'	/dʒa:n/ 'will go'
	/təno/ 'he'	'will go'	/teno/ 'they'	/dʒa:vatʃər/ 'will go'
	/teno/ 'he'	/dʒəəji/ 'will go'	/tenu/ 'they'	/dʒəənu/ 'will go'
	/u:/ 'he'	/dʒəəji/ 'will go'	/tənu/ 'they'	/ʒa:n/ 'will go'
	/tino/ 'she'	/dʒəəji/ 'will go'	/tənu/ 'they'	
	/tenə/ 'she'	/ʒa:n/ 'will go'		
	/teno/ 'she'	/ʒa:ʌ/ 'will go'		
	/tijo/ 'it'			

Examples

/mæp badʒa:rinə dʒa:u:tʃup/	'I will go to the market'
/ame sa:du dʒaʊa:y/	'We will go to the market'

/ttu badi:na dʒa:tʃi:/	'You(sg) will go to the school'
/ttam badi:na dʒa:o:tʃo:/	'You(pl) will go to the school'
/teno boaluk ʒa:ʎ/	'He will go to the field'
/eno sa:du dʒa:i/	'She will go to the market'
/telle sa:du dʒa:i/	'It will go to the market'
/əu adibi:nə dʒa:vatʃər/	'They will go to the jungle'

4.4.10 Aspect

Aspect is a grammatical category associated with verbs that expresses a temporal view of the event or state expressed by the verb.

Imperfective Aspect

Imperfective aspect is an aspect that expresses an event or state, with respect to its internal structure, instead of expressing it as a simple whole. It depicts an action which is considered as continuous in the past or present or future tenses.

Present Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/mæp/ 'I'	/dʒa:riʒ/ 'am going'	/ame/ 'we'	/dʒa:retʃa:/ 'are going'
Second	/ttu/ 'you' (sg)	/dʒa:riʒ/ 'are going'	/ttam/ 'you' (pl)	/dʒa:ra:s/ 'are going'
Third	/təno/ 'he'	/dʒa:ra:tti/ 'is going'	/əu/ 'they'	/dʒilɛsɛttɛ/ 'are going'

Examples

/mæp badʒa:rinə dʒa:ro:tʃup/	'I am going to the market'
/ame sa:du dʒa:riya:/	'We are going to the market'
/ttu badʒa:rinə dʒa:ro:tʃi:/	'You(sg) are going to the market'
/ttam badʒa:rinə dʒa:retʃo:/	'You(pl) are going to the market'
/təno sa:duk dʒa:rɛs/	'He is going to the market'
/eno: sa:du dʒa:ritti/	'She is going to the market'
/telle sa:du dʒa:ritti/	'It is going to the market'
/əu badʒa:rinə dʒa:retʃər/	'They are going to the market'

Past Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
	/mæp/ 'I'	/dʒile sedde/ 'was going'	/ame/ 'we'	/dʒile sette/ 'were going'

Second	/ttu/ 'you' (sg)	/dʒile hoditti/ 'were going'	/ttam/ 'you' (pl)	/dʒile hodiya:tti/ 'were going'
Third	/tɛnɔ/ 'he' /tʰɛno/ 'he' /teno/ 'he' /u:/ 'he' /tʰino/ 'she' /tɛnɔ/ 'she' /teno/ 'she' /tʰijo/ 'it'	/dʒa:ro:tto:/ 'was going' /dʒile hodiya:tti/ 'was going' /dʒile:t hɔdɛs/ 'was going' /dʒile:t hɔdis/ 'was going'	/əu/ 'they' /teno/ 'they' /tenu/ 'they' /tʰenu/ 'they' /tenu/ 'they'	/dʒa:rette/ 'were going' /dʒile hodiya:tti/ 'were going' /dʒile:t hɔdija:s/ 'were going' /dʒilehɔdijəsi/ 'were going'

Examples:

/mæp badʒa:rinə go:tto:/	'I was going to the market'
/ame sa:du dʒile sette/	'We were going to the market'
/ttu badʒa:rinə go:tto:/	'You(sg) were going to the market'
/ttam badʒa:rinə gette/	'You(pl) were going to the market'
/tɛnɔ sa:duk dʒile:t hɔdɛs/	'He was going to the market'
/eno: sa:du dʒile hoditti/	'She was going to the market'
/tɛllɛ sa:duk dʒile:t hɔdɛs /	'It was going to the market'
/əu badʒa:rinə dʒa:rette/	'They were going to the market'

Future Imperfective Aspect

Person	Singular	Verb form	Plural	Verb form
First	/mæp/ 'I' /mi:/ 'I' /mi:/ 'I' /mii/ 'I'	/dʒa:otʃu/ 'will be going' /dʒa:ttoretʃi:/ 'will be going' /dʒavu:/ 'will be going' /dʒəvu/ 'will be going' /ʃile:t xodaʎo/ 'will be going'	/ame/ 'we' /ami/ 'we' /ami:/ 'we' /ham/ 'we'	/dʒa:ttera:tʃa:/ 'will be going' /dʒave/ 'will be going' /dʒəvɛ/ 'will be going' /dʒileʃurhəvɛ/ 'will be going' /ʃile:t xodaʎo/ 'will be going'
Second	/ttu/ 'you' (sg) /tʰu/ 'you' (sg) /tu:/ 'you' (sg) /tu:/ 'you' (sg)	/dʒa:ttoretʃi:/ 'will be going' /dʒilɛdrhəji/ 'will be going' /dʒa:j/	/ttam/ 'you' (pl) /tumi/ 'you' (pl) /tumi:/ 'you' (pl) /tumiaskki/ 'you' (pl)	/dʒa:tterotʃo:/ 'will be going' /dʒile:t rʰa:n/ 'will be going' /dʒilɛdrhənu/ 'will be going'
Third	/tɛnɔ/ 'he' /tʰɛno/ 'he' /teno/ 'he'	/dʒa:i:/ 'will be going' /dʒa:j/	/əu/ 'they' /teno/ 'they' /tenu/ 'they'	/dʒa:n/ 'will be going' /dʒa:tteratʃɛr/

/u:/	'he'	'will be going'	/tenu/	'they'	'will be going'
/tino/	'she'	/dʒa:tto:ratʃər/	/tenu/	'they'	/dʒənu/
/tenə/	'she'	'will be going'			'will be going'
/teno/	'she'	/dʒəəji/			/ʃile:t xodiʎa:s/
/tijo/	'it'	'will be going'			'will be going'

Examples

/mæp badʒa:rinə dʒa:o:tʃup/	'I will be going to the market'
/ame sɑ:du dʒave/	'We will be going to the market'
/ham badʒa:rinə dʒa:ttera:tʃa:/	'We will be going to the market'
/ttu sa:duk dʒa:tto:retʃi:/	'You(sg) will be going to the market'
/ttam sa:duk dʒa:tterotʃo:/	'You(pl) will be going to the market'
/tenə sa:duk dʒa:j /	'He will be going to the market'
/eno: peru dʒa:y/	'She will be going to the market'
/delle peru dʒa:y/	'It will be going to the market'
/əu sa:duk dʒa:tteratʃər/	'They will be going to the market'

4.4.11. Mood

Mood is one the sets of distinctive forms that are used to signal modality. The mode or manner of a speaker is expressed by mood. It incorporates a statement, a command, a question, a doubt, etc. From the given data the following types of mood in the Sourashtra language and found and presented below:

Indicative Mood

Most verbs in this language used are in indicative mood, which indicates the action.

/kottra basrotʃər/	'The dog barks'
/ami pacci sɑ:riyo:/	'I see the bird'
/te:t di: ga:jɪn se:tte /	'There are two cows'
/e:t onte: manʃiri se:rtte:/	'cat goes there'
/mie:tɑ:vs/	'I come here'

Imperative Mood

Verb in the imperative mood denotes command or request. This mood always occurs with second person. Though it is not present in the sentence but the sense must be there and it is always understood that it denotes the second person. For example:

/elle bəɡɡu ʃəvdi/	'(you) Read this book'
/badi daiɲa:o/	'(you) Come near the school'.
/pani kaʎI a:v/	'(you) Bring some water'

Subjunctive Mood

In the subjunctive mood, the sense is to suppose or desire an action.

/ʌŋdɛ ve:lum kʰɛti:n kən vɔɭfɛt tənɔ dʒejəm pəndəj/ 'If he works hard he will succeed'.

/gʰɔɖa:nuk rɛkkən rʰijɛt/ 'If horses had wing..'

Optative Mood

Optative mood expresses a desire, wish, permission or request in a sentence which is expressed in following ways in Saurashtra.

/tenu əski tenu əva:j/ 'Let them all come'.

Conditional Mood

When the completion of one verbal action is conditioned by another verb that particular manner of expression is called as conditional mood. In this mood two verbal actions are involved simultaneously. Examples of conditional moods in Saurashtra language are as follows:

/ʌŋdɛ ve:lum dʰu:m bəŋɖi təməs pɔɖi əvɛt əmitɛllɛ dʰɛttuva:j/ 'If the train is late we may catch it'.

/ʌŋdɛ ve:lum tu: kurip kən səŋgɛ ve:l əvɛt əmi ɛllɛ sɛrkɔ səva:j/ 'If you come in time we will examine this'.

/onɛ: ve:lum teno: gedubgaŋ oɭcat teno ʒaɭam bənda/ 'If he works hard he will succeed'

Potential Mood

The potential action is expressed in potential mood. In this language the example of Potential mood is:

/mæp a:ja va:su/ 'I may come'.
/tənɔ pəɭɟinik məruva:j/ 'He may kill the bird'.

Compulsive Mood

The compulsion on the part of the subject is expressed in compulsive mood. In Saurashtra language the examples of compulsive mood are:

/teno boggu honḍe likkuna:/	‘He ought to write a book’.
/u: bokku lakkuno/	‘He ought to write a book’.
/ʔeno ondə bokku likkunə pəḍʒe/	‘He should write a book’
/askidenu gumpuk avuno/	‘Everybody has to come for the meeting’.
/me avna:t pəḍʒe/	‘I ought to come’.
/mi: toxo: a:vmanaʎo:/	‘I told you to come’

4.4.12. Non-Finite Verb Formation

The list of non-finite verb formation includes (a) Verbal Noun, (b) Infinitive, (c) Gerund and Participle (Present Participle and Past Participle)

Verbal Noun

A verbal noun is formed by adding a noun suffix to a verb. Here the process is: verb + noun forming suffix = Noun (verbal Noun) [√ + non-finite marker]

/uskariyo/	‘to bark’	+	/-0 /	= /uskariyo/	‘barking’
/vuskətte/	‘to bark’	+	-	= /vuskərijo/	‘barking’
/damai/	‘run’	+	-	= /damai/	‘running’
/dami:ḍʒa:tte/	‘to run’	+	/-ḍʒa:tte/	= /adamai/	‘running’
/pa:nna/	‘fall’	+	/-te:/	= /pa:nnate:/	‘falling’

Infinitive

An infinitive form is to + the verb. Some verbs can take either the gerund or the infinitive with no loss of meaning.

/eno: kobim uddio:k nowgeḇḇa: ḍʒa:i:/
‘She used to go to office at 9 o’clock

Gerund

Gerunds and infinitives are forms of verbs that act like nouns. They can follow adjectives and other verbs. Since it is a kind of noun, it may be the subject or object to some verb.

/balla: ḍʒoko kottra ka:teni/	‘Barking dogs seldom bite’
/ghəḇḇo bhisso dhəməji /	‘Running is done by the horse’
/i:ta: ma:rer ḍʒi:ven a:tʃo/	‘Swimming is good for health’

Participle

A participle is a word that shares some characteristics of both verbs and adjectives. It is also called verbal adjective. A participle is a word formed from a verb that can function as

part of a verb phrase. Participles are divided into two categories, verbal participle and relative participle.

Verbal Participles

Verbal particles are followed by a verbs

/acca ane boggun/	‘Printed books’
/polla:n vekkaris/	‘fallen fruits’
/acca ane boggun sowdatta sali:su/	‘Printed books are easy to read’
/təno lələ pōll̩a:n vekkəris/	‘She collected the fallen fruits’

Relative Participle

Relative participles are followed by a noun. It show that the person who does the action is also the person who is affected by it.

/mi: tēll̩e kʰejejees/	‘I ate it myself’
/teno:s ne pōt̩t̩am taja:r keres/	‘I made the kite myself’
/tēll̩e ka:nu:s morije:đijo/	‘It dued by itself’
/oa:tə mōrijo m̩inigu oŋd̩e ɓ̥am̩tu/ ‘The man who died yesterday was a singer’	

4.4.13 Adverb

Adverb is a word that syntactically functions as an attribute to a verb or a verb phrase. Adverb qualifies verb, adjectives and also an adverb. In Saurashtra language adverbs occur before the verb. Here there three types of adverbs: (a) Adverb of Place, (b) Adverb of Time, and (c) Adverb of Manner. From the given data following examples are collected,

Adverb of Place

/a:o: attə/	‘come here’
/a:v e:t/	‘come here’
/e:t̩ au/	‘come here’
/əv̩ ɛd /	‘come here’
/əv̩ ɛd/	‘come here’

Adverb of Time

/ad̩dammu/	‘yesterday’
/ka:l/	‘yesterday’
/ka:lenə/	‘yesterday’
/kal/	‘yesterday’
/kəlu/	‘yesterday’

/sava:rə/	‘tomorrow’
/səndə/	‘tomorrow’
/səntə/	‘tomorrow’
/səndə/	‘tomorrow’
/vɑ:ru/	‘tomorrow’

Indeclinable

The words which cannot be inflected are called indeclinable. Certain adjectives, adverbs and postpositions are indeclinable in Saurashtra language.

/təna dʒa:ŋa ŋulla ŋi: tɛ:dʒi dʒellutuko/	‘He might have gone before I reached there’
/təno tɔkasəŋ ŋəla:ŋə solɑ:tum se:tɪtɛ/	‘He is before you in the line’

5. SYNTAX

The syntax is the area of study of principles and rules of construction of phrases and sentences in natural languages. It studies the rules that govern the order of combining the words to form sentences in a language. A syntactic category is a set of words and/or phrases in a language which share a significant number of common characteristics. The classification is based on similar structure and sameness of distribution (structural relationships between these elements and other items in a larger grammatical structure), and not on meaning. The syntax of Saurashtra is discussed below.

5.1 Word Order

Word order typology is the study of the order of the syntactic constituents of a language. The primary word order that is of interest is the relative ordering of subject (S), object (O), and verb (V) in a sentence. The Word order in Saurashtra is of SOV (Subject-Object-Verb) pattern. That means, normally the subject occurs in the initial position, the object in the middle position and verb in the final positions of a sentence.

Examples

/amiʔəd/ dʒərijo/	‘We go there’
/bədʒko podəsi/	‘The boy falls’
/mɔrɛ/ gʰe:r a:v/	‘Come to my house’
/tɛnɔ pəʃʃik sa:rɛs/	‘He sees the bird’

Sometimes the object may be absent in a simple sentence. It then consists of a subject and a finite verb only, as in case of the following sentences.

/bədʒko podəsi/	‘the boy falls’
-----------------	-----------------

5.2 Types of Sentences

A sentence is a grammatical unit that is composed of one or more clauses. Structurally, the sentences in Saurashtra can be classified into three types: Simple, Complex, and Compound. The examples are given below based on the available data.

5.2.1 Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses.

Examples

/kotrə basuroʃʔər/	‘The dog barks’
/mæn ba:ti ka:ðo/	‘I eat bread’

The predicate may be a finite intransitive or a transitive verb. The most common simple sentence, however, consists of a nominative subject and a finite verb as predicate. For example:

/mæɲ attə a:u:tʃuɲ/ ‘I come here’

5.2.2 Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause(s) is known as a complex sentence. The independent clause can stand alone.

Examples

/onʃe: ve:lum teno: geɖubgaɲ oʃcat teno ʃaʎam boɲdaʎ/
‘If he works hard he will succeed’.

In the above sentence principal clause is

/teno/ /ʃaʎam/ /boɲdaʎ/ ‘he will succeed’ joined by the complex marker
/- seidəni/ ‘if’ with the subordinate clause
/onʃe:/ /ve:lum/ /teno:/ /geɖubgaɲ/ /oʃcat/ ‘if you work hard’.

/mi onʃe ve:lum mi: onʃe ve:lum mi: savriamgaɲ riyat mi soɲdo avu/
‘If I am well I will come tomorrow’.

Here principal clause

/mi:/ /soɲdo/ /avu/ ‘I will come tomorrow’ is joined by the complex marker
/kirdəniʃ/ with the subordinate clause
/onʃe:/ /ve:lum/ /mi:/ /savriʎamgaɲ/ /riʎat/ ‘If I am well’.

5.2.3 Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses. In Saurashtra, the connectives used are as follows:

/əɲgu:/ ‘but’
/elletta:mu/ ‘and’
/əɲgun/ ‘yet’

Examples

And

/attə ek tʃi:li attə ek kottra:tʃər/ ‘Here is a cat and a dog’
/mɔɔɔ bʰəjɲin əɲgun bʰəjɲən gʰɔmmə se:/ ‘My brothers and sisters are in the house’

But

/mar dʒiv a:tʃinttə ka:lin a:jokoni/
‘I would have come yesterday but due to my ill health I did not come’

Yet

/tele mɑ:nɪk ʌŋɡʊn əvrianni/

‘That man has not come yet’

/tɛllɛ nʌbər ʌŋɡʊn əvərijo:s nʰi:/

‘That man has not come yet’

Otherwise

/ttu kanna pi:sa ha:tona ðastto ttona ma:rena dʒa:tʃər/

‘You return the money otherwise you will get a beating’

Hence

/ami paʃaxoɽo xottupovus abuna:tta xa:l pɛɽirun cɔkkaɽ ɽi:/

‘We did not receive the rain sufficiently hence the crops are not good’

5.3. Semantic Classification of Sentences

Sentences in Saurashtra can further be sub-classified into several types based on semantic content of a sentence, such as, Statement Sentence, Interrogative Sentence, Imperative Sentence, Purposive Sentence, Potential Sentence, Conditional Sentence, Negative Sentence, Causative Sentence, Passive Sentence, etc. Some examples are furnished below:

5.3.1 Statement Sentence

The sentence which affirms a statement is a statement.

/mæp pɪttinə ðeko:tʃup/

‘I see the bird’

/mi pəʃʃiku səərəsi/

‘I see the bird’

/mi: pəʃʃik sa:res/

‘I see the bird’

/mi: pacci sa:tte/

‘I see the bird’

/mi: paɽik sa:re:s/

‘I see the bird’

5.3.2 Interrogative Sentence

The sentence which indicates a question is an interrogative sentence:

/ttam ka: i ka:otʃo:ʔ/

‘What do you eat ?’

5.3.3 Imperative Sentence

The sentence which implies a request, a command, an advice, etc is an imperative sentence:

/a:ɽilə aya/

‘(you) Sit down’

/tre beɽik bo:vo/

‘Call your daughter’

5.3.4 Purposive Sentence

The sentence which expresses a purpose like is a purposive sentence:

/tella goɽo: vigganno:/

‘That horse is to be sold’

5.3.5 Potential Sentence

When the potentiality is expressed in a sentence, it is thus called.

/mæɪ a:ja va:su/

‘I may come’

5.3.6 Conditional Sentence

When two actions are conditioned by each other in a single sentence, it is a conditional sentence:

/gʰɔɖa:nuk rɛkkɛn rʰijɛt tɛnu huɖrʰəva:j/ ‘If horses had wings they would have flown’

5.3.7 Negative Sentence

The sentence which expresses the negation are called so.

/ɛllɛ hændəttɔk hɔjɛɔNʰa:/

‘This is not edible’

/ɛllɛ tʃɔkkɔt vɔtta:n Nʰa:/

‘These are not good words’

/kɑ:m keraranni/

‘The work was not done’

5.3.8 Causative Sentence

The causative sentences are formed by suffixing causative marker to the verb which varies according to the person. When the subject causes some agent to do the action we get causative sentence.

/mæɪ go:dena ða:sotʃu korotʃuɪ /

‘I am making the horse run’

/me boggu ɖɛi: eno amaɖatte/

‘I am making her give a book’

5.3.9. Passive Sentence

The sentence where the main action is expressed in passive form is called passive sentence. In Saurashtra, the passive formation is absent like other Dravidian languages and the active verb plays the role.

/bhəjiri morəhəl khənpodəsi /

‘Bread is being eaten by me’

/boggu tehah:l sowdatto: musetti/

‘The book was being read by him’

5.4 Phrases

A phrase is a syntactic structure that consists of more than one word but lacks the subject-predicate organization of a clause. The phrasal sub-division in Saurashtra is as follows: . Phrases are five types: Noun phrase, Verb phrase, Postpositional phrase, Adjectival phrase (Attributive, Predicative) and Adverbial phrase.

5.4.1 Noun Phrase

A noun phrase or a nominal phrase (NP) combines with other words in a noun phrase, optionally accompanied by modifiers like adjectives and intensifiers. Noun phrase can occur as a subject or an object of a sentence. A noun phrase contains an obligatory head noun which can be preceded by optional determiner and adjective.

Examples

/a:r tʃutʃa:bar/	‘The good boys’
/cokkaʃ beʃka:n/	‘The good boys’
/ma:r na:m na:ra:jana:/	‘My name is Narayan’
/tega gu:de/	‘her basket’
/tumre: ge:r/	‘Your (sg) house’

5.4.2 Verb Phrase

A verb phrase (VP) is a phrase that has the syntactic role of a simple verb, and is composed of a main verb and auxiliary verbs or verbal particles related syntactically to the verb. In generative grammar, a verb phrase is a syntactic unit that corresponds to the predicate. In addition to the verb, this includes auxiliaries, objects, object complements, and other constituents apart from the subject. These are inflected for person, number and gender. The predicate may be a finite intransitive or transitive verb.

Examples

/surid kəvnəsʊr uʤəʃi/	‘The sun rises in the east’.
/mæɪ ba:ti ka:ðo/	‘I eat bread’
/ʔeno bokku ʃovdərħəsi/	‘He reads a book’

5.4.3 Postpositional Phrase

A postposition is an addposition that occurs after its complement. An adpositional phrase is a syntactic category that includes prepositional phrases (PP) and postpositional phrases (PSP). Here the postposition is in the head position and usually a complement such as a noun phrase follows it.

Examples

/goʤo: bisso damai/	‘Running is done by the horse’
/teno morasəŋgɑ:ʤi avitti/	‘He works under me’

5.4.4 Adjectival Phrase

In an adjectival phrase, the adjective acts as the head of the phrase. An adjectival phrase attributes the noun. Adjectives can occur in attributive phrase and predicative phrase. An adjectival phrase consists of an adjective followed by a noun, intensifiers or adverbs followed by adjective and noun, thereby making the structure more complex.

Examples

/a:rtto: tʃo:ra:/	‘The good boy’
/ture: thi: bostaun/	‘Two books of yours’
/uʤɑ:l goʤu/	‘The white horse’

5.4.5 Adverbial Phrase

An adverb is a lexical category whose members have the same syntactic distribution and which modifies adjectives, other adverbs, verbs, or whole clauses or sentences. An adverb phrase has an adverb that complements the verb.

Examples

/di:lo vatte kar/	‘Speak slowly’
/getti vatto: gkennaxo/	‘Do not speak loudly’
/je va:ttena a:tfo: lak/	‘Write the words neatly’

5.5 Passivization

Passivization indicates that the subject is the patient or recipient of the action denoted by the verb. In Saurashtra, the passive formation is absent like other Dravidian languages and the active verb plays the role.

Examples

/bhəjiri morəhəl khənpodəsi /	‘Bread is being eaten by me’
/boggu tehah:l sowdatto: musetti/	‘The book was being read by him’

5.6 Negativization

Negativization is a morphosyntactic operation in which a lexical item denies or inverts the meaning of another lexical item or a construction. In an ordered sentence the negative element comes with the verb of the sentence.

Examples

/elle: mosuna:tte:/	‘It is impossible’
/təno ka:m kəreni/	‘He did not do the work’
/ka:m keraranni/	‘The work was not done’

5.7 Causativization

Causative sentences are formed by suffixing causative marker to the verb which varies according to persons. Causative indicates that a subject causes someone or something else to do or be something. It is the process of forming causative form of a verb from transitive form.

Examples

/mæp go:dena ḍa:sotfu korotfup/	‘I am making the horse run’
/me boggu dei: eno amaḍatte/	‘I am making her give a book’

6. TEXT

Two friends and a Bear

Two friends, Ramu and Shyam walked through a forest.

/stʊdun həjə ramu kinu sɔmu ranuvədu ʃəli dʒijəsi/

They promised each other that they would remain untied in case of any danger.

/khəbbim abət ikkəjə əvət melli ɔndənək sɔddi ɔndənə dʒhəphənə məni sɛttu kəllijəsi/

Once they were walked through a forest.

/rənu dʒilə rhəttə vɛlə/

A bear came on their way.

/təŋgə vɛturu ɔndə bhəllu əvlə hədəsi/

Ramu climbed a tree.

/tʃiɛ dəkkə ramu dhəmidʒi dʒhədum hiŋgilijəsi/

Shyam did not know how to climb a tree.

/sɔmuku dʒhəd hiŋgən kələnə /

He told his friend, “I donot know how to climb a tree, please help me.”

/tə həl səkən kərməni məllijəsi /

But Ramu did not respond.

/həjɛt ramu təkə pərvət kərəni/

In fear and grief, shyam lay down on the ground breathless.

/sɔmu dhəgʊr ɔŋgi dʒəjili svəsə ɔndʒili mərəttənəsɔnu bhəjjur nindʒilidijə/

The bear came near the man lying on the ground.

/ləvuttə əvə bhəllu aŋgu ʃuttu phirisi/

It smelt his ears, and slowly left the place,

/ təkə kənləvuttəddi huŋgi sijəsi mərəttənəs məni həvdi tɛdri bhəllu dʒədijə/

because bears do not touch dead creatures.

/ kəkə mənɛti mərə dʒivinuku bhəllu khənə/

After the bear left, Ramu came down from the tree and asked his friend Shyam,

/əllijə dʒhədumrhi silɛthədə rəmu khəluhuttiri əvi/

“Friend what did the bear tell you into your ears?”
/bhəllu t̪ɔrək kənum kəj səŋgəjɔ məni sɔmudʒɔl puses/

Shyam replied,
/ t̪ɛlləkɔ sɔmu/

“The bear advised me not to trust a friend who leaves you in times of trouble to save himself,”
saying this Shyam walked in own way,

/ abətkəlumɔ səkəp kənnəttɛ siŋgədɪdʒɔl suvrit thɔvlunəkɔ məni rəmuɔdʒɔl səŋgidi/
leaving Ramu alone in the forest.
/tekə əllədəm sɔdɖi tənɪkən dʒedɪjɔ/

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COMPARATIVE LEXICON

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
1	2	3	4	5	6	7	8
<i>I. Earth, Sky and Water etc.</i>							
1	air	/ka:rru/	/ga:ji/	/kə:ttu/	/ga:ji/	/vaŋo/	/kat/
2	ashes	/ca:mpal/	/bu:di/	/pɛ: di/	/bu: dji:/	/kulsə/	/puide/
3	cloud	/me:kam/	/maŋcɛ/	/mɔ: dɔ/	/məŋcm/, /mɔ: dɔ/	/məbbe/	/kiɖim/
4	cold	/kuɭir/	/gɔɭɔvɔ/	/səli/	/səli/	/tanɖo/	/kʰəru/
5	darkness	/iruttu/	/kattəla/	/santə/	/kəittəle:/	/andaro/	/kəgutu m/
6	earth	/pu:mi/	/bu:mi/	/bumi/	/bu: mi	/buĩ/	/buim/
7	eclipse	/kirakana m/	/gerenə/	/grəhən//gra:na /	/grəgənəm/	/gran/	/grenəm/
8	fire	/ti:/	/kiɭɭɛ/	/kicɛ:/	/di:/	/gusto/	/nep/
9	fog	/mu:tu pani/	/aŋiki:ɬə/	/pɛ: sɔlu/	/məŋcmmu: dmk tm/	/məbbe/	/kiɖum/
10	forest	/ka:tu/	/so:la/	/ka:tu/	/cəle/	/əŋgəl/	/kʰaɾ/
11	hill	/malai/	/kuŋŋettu/	/kunne/	/sinə kmittəj/	/ɖəŋgəɾ/	/viɬəm/
12	ice	/pani kaɭti/	/aŋikaɭti/	/jaŋəkəllu/	/a: ŋikəlm /	/aɪslundɔ/	/pənikəl/
13	pond	/ti:vu/	/ba:vi/	/sɛŋ.ɖə.kerə/	/kcm/	/gunɖo/	/akʰ nir/
14	flood	/vellam/	/aɭɭə:/	/ŋɔ: di.kət.tɔɛ/	/vəilləim/	/ədik paŋi/	/doɖɖu pever/
15	moon	/cantran/	/tiŋgɔvɔ:/	/nelavu/	/nila:/	/cəndrəmam o/	/tiqil/
16	mountain	/malai/	/doɖəpettu/	/ŋəle:/	/bɔittm/	/ɖəŋgəɾ/	/viɬəm/
17	rain	/maLai/	/mɛ:/	/ŋəle/	/mɛ/	/pous/	/mai/
18	river	/nati/	/doɖɖə aɭə:/	/pɔ: lə/	/kɛre:/	/pani ɟasɛɾ ɟaga/	/doɖ pever/
19	road	/ca:lai/	/da:ri/	/rɔ: dɛ/	/ro: dɛm/	/gəlli/	/onadɖ/
20	sand	/manal/	/maŋalɛ/	/maŋəlu/	/məŋəlm/	/maɭi/	/mən/
21	valley	/kaɭal/	/aɭɭadɔrə/	/kɛl.la.kɔɭi/	/əiggm/	/moɭokaɭo/	/vetəm/
22	sky	/va:nam/	/ba:nɛ/	/ŋɔ: dɔ:/	/va: nə/	/abəl/	/vanənm/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
9	10	11	12	13	14	15	16
<i>I. Earth, Sky and Water etc.</i>							
/ga:li/	/ka:ttu/	/ka:ɽi/	/kɔɽ/	/gaɽi/	/varo:/	1	air
/pu:rɽi/	/mannə:r/	/mannaru/	/pu:ɽɽi/	/budi/	/ra:k /	2	ashes
/ma:maj/	/moɽɽə:/	/mo:ɽa:/	/beɽmad/	/moɽa/	/popu:/	3	cloud
/i:ɽa:/	/taɽpu/	/ɽaɽi/	/kɔaru/	/səli/	/xi:m/	4	cold
/mappu/	/irəv/	/ɽɽavu/	/kɔaru/	/gəwəna/	/hʌndə:r/	5	darkness
/təragumi/	/pu:mi/	/bu:mi/	/bumi/	/bumi/	/bɔixa/	6	earth
/karnam/	/grəgənəm/	/grahan/	/piɽp təgəlm/	/gəɽənə/	/ghirə:ɽ/	7	eclipse
/nerippi/	/tivu/	/tivu/	/tittə/	/ti/	/itta:u/	8	fire
/munsumudik kiðɽi/	/veɽɽəm/	/a:ɽi/	/nərməko:lp /	/məndɽər uɽɽə/	/məɽɽu/ /səmbə:vu/	9	fog
/ka:də/	/maɽcumu:ɽi uɽɽə:/	/ka:ɽu/	/bʰərs/	/paɽaɽə/	/rɑ:n/	10	forest
/kuɽɽɽi/	/hə:ɽu/	/huɽɽə/	/kəɽtəɽ/	/guɽɽə/	/kho:ɽu/	11	hill
/pəɽikkətti/	/kuɽɽu/	/a:ɽi kaɽɽu/	/ponnigəɽi/	/ibbəni kaɽɽi/	/mə:gəɽɽə/	12	ice
/tv/	/maɽcukaɽɽi/	/ni:ru aritəɽ/	/gəɽbeɽ/	/gundɽi/	/gauri/	13	pond
/veɽɽɽ/	/niɽə:vu/	/boɽɽɽə:/	/tarəvəɽtə/	/kerəi eɽuɽʰuɽʰuɽʰ u/	/veɽvə/	14	flood
/nila:/	/məɽə/	/tiɽgə:/	/tikkil/	/nila/	/ɽɽəndə:m/	15	moon
/məɽə/	/koɽam/	/beɽɽa:/	/vitto:ɽ təɽ/	/boli/ /biɽɽə/	/dəɽgəɽ/	16	mountain
/məxəɽ/	/malai/	/maɽa/	/ma:r/	/mæ/	/pəvs/	17	rain
/a:rə/	/puɽə/	/hɽɽa/	/bhəɽ/	/hoɽə/ /vahni/	/niddi/	18	river
/ro:də/	/ro:ɽu/	/ra:ste/	/nəutə:ri/	/tar roɽə/	/restto/	19	road
/məɽɽi/	/maɽəɽ/	/neiinamaɽaɽu /	/məɽəɽ/	/maɽaɽu/	/vəɽu/	20	sand
	/va:nam/	/koɽɽə/	/tar/	/nəli/	/gəɽɽəpəɽɽəmu/	21	valley
/ma:nəɽ/	/məɽɽu/	/ba:nu/	/po:n/	/vahana/	/əga:s /	22	sky

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
23	snow	/pani/	/həni/	/aŋi/	/paŋi/	/mənc/	/paiŋg/
24	star	/naɭcatram/	/mi:nə/	/nəcətdira:/	/vəillimi:nə/	/nəcəttə/	/min/
25	stone	/kal/	/kallə/	/kəllu/	/kəillm/	/donqo/	/kəl/
26	storm	/pujal/	/ghitɔ:/	/adəŋələ/	/bu:dəga:li/	/vaɽo pous/	/guidigo/
27	sun	curijan	/oddə/	/sɔ:rja:/	/pɔdm/	/surit/	/vil/
28	water	/taŋŋi:r/	/taŋŋi:ɽu/	/ni:rə/	/ni:ir/	/paŋi/	/nir/
29	weather	/va:nilai/	/si:mə/	/məlamɔ: dɑ:/	/va:nəkəirkətm/	/məbbə/	/vanə m eluvə/
30	wind	/ka:rru/	/kaməɭə gə:ji/	/ɔlleka: dɽə/	/lesənəga:li/	/vaɽo/	/olidkat/
31	wood	/marakkattai/	/məɽəkattə/	/cavtə mɔdɔdi/	/məɽəikkəittə/	/lagɔ/	/pəɭəgə/
II. Mankind, Sex, Family and Relationships etc.							
32	baby	/cicu/	/kəiku:fə/	/ɖɪbbi məjdi/	/pəiccəpmillə/	/bacco/	/mug/
33	boy	/paijan/	/ku:fə/	/kəjta:/	/məgə/	/pottə/	/gənmug/
34	bride	/manappen/	/matuvəi hēŋŋə/	/məɖə kēŋŋə/	/mətmvəpēiŋ/	/nəlli/	/pʰidoi gi pemug/
35	bride-groom	/ma:ppiɭlai/	/ajjə pēttə:/	/məɖə kəjta:n/	/mətmvəməip lə/	/nəllo/	/mədugist gənmug/
36	brother/elder(e.)/younger (y.)	/annan/	/aŋŋə təmmə:/	/kɔ: də kətti ta:kka: (totte, tēŋma)/	/əiŋnə/	/bai/	/dodən/
37	child	/kuLantai/	/ku:fə/	/ɖɪbbi məj di/	/pmillə/	/bacco/	/kun mug/
38	daughter	/makal/	/hēŋŋəku:fə/	/ŋəga:/	/məgə/	/beti/	/mol/
39	father	/appa/	/appa:/	/āppa:/	/əimmə/	/bap/	/ain/
40	friend	/ŋanpan/	/sinə:su/	/kɔ: ttə kɑ:ra:n kɔ: ttə kɑ: rə/	/ɖɔdi kəir/	/dost/	/koɭal/
41	girl	/cirumi/	/hēŋŋə/	/səŋdē kēŋŋə/	/cinəpəde/	/əgəl/, /pailo/	/pemug/
42	husband	/kanavan/	/kaŋdɑ:/	/kēŋdɑ:/	/ɑ: ɭə/	/ladə/	/aɭin/
43	male	/ɑ:n/	/gaŋdə/	/kēŋdə/	/gəiŋdmsm/	/damus/	/gənmug/
44	man	/manitan/	/manɔfə:/	/ŋəŋəsa:/	/mənməsə/	/damus/	/pemug/
45	marriage	/tirumanam/	/maduvə/	/ŋɔ: tə kəlibətə/	/mətmvə/	/legna/	/mədvum/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/monse/	/bo:ɽi/	/enimu/	/ponni/	/ibbani/	/ɔsu/	23	snow
/sukkiŋgə/	/kallu/	/cokki/	/ponɽmen/	/min/	/cukko:/	24	star
/kiɽi/	/ka:ɽatikunt u/	/kalɽu/	/kars/	/kallu/	/gunɽo:/	25	stone
/puɽəli/	/cu:riɽai/	/totte ka:ɽi/	/ko:lko:ɽ/	/idimæ/	/ulivəɽo/	26	storm
/su:riɽan/	/kuɽ/	/ottu/	/bi:r/	/podu/	/surit/	27	sun
/təŋŋi/	/taŋŋi/	/ni:ru/	/ni:ru/	/nirə/	/pani/	28	water
/moppimənt a:ra:ɔ/	/bə:nilai/	/baŋueŋgi tatə/	/gəŋgəru kətci/	/pəɽa/	/sidərsnə/	29	weather
/ɽilliŋi xə:ɽi/	/ka:ttu/	/ɽaŋŋa ka:ɽi/	/ko:ttəc/	/visakatə/	/vəɽo/	30	wind
/pədiko:ɽi/	/marə:komb u/	/ɽi:ɽu/	/menk ^h ətti/	/maɽkattə/	/kəttə/	31	wood
II. Mankind, Sex, Family and Relationships etc.							
/kulla:/	/cinnə koɽantai/	/kaiko:cu/	/gəɽoɽ/	/pille/	/ba:l/	32	baby
/kiri/	/moɽɽai/	/ajinta/	/məɽ ^h /	/sinnama/	/bəixa/	33	boy
/kəɽja:ŋəttə poŋŋə/	/kaŋŋa:ə moɽa:ti/	/matuvai fieŋŋu/	/pirətko/	/mədəlepon na/	/ŋovri/	34	bride
/kəɽja:ŋəttə ke:rə/	/kaŋŋa:lə moɽɽai/	/matuvai gaŋɽu/	/həŋno:n/	/məɽ ^h uve anu/		35	bride-groom
/əŋŋəŋi/	/aijeai/	/aŋŋa/	/təŋəŋam/	/anna/	/bai/	36	brother/elder(e.)/younger (y.)
/tembi/	/su:ɽɽe/	/tamma/	/təŋəŋ/	/tambi/			
/pullə/	/makkə:/	/ko:cu/	/karəɽ/	/pille/	/nhuru/	37	child
/məxə/	/maga:ɽ/	/magaɽa/	/koh/	/maga/	/beɽi:/	38	daughter
/a:va:/	/oɽɽaŋga:/	/appa/	/eieije/	/appə/	/ba:p/	39	father
				/amme/			
/sino:ɽikəro :m/	/daɽiulɽavar u/	/kaŋɽisera ɽɔ:ɽ/	/təŋgo:l/	/ɽɔri/	/siŋgəit/	40	friend
/poŋŋə/	/appen/	/ɽaŋŋa fieŋŋu/	/koh/	/pəŋpulle/	/beɽki/	41	girl
/məŋəko:/	/phrandu/	/gaŋɽa:/	/enor/	/aɽæ/	/pəɽtta:/, /ambulo:/	42	husband
/a:mbəɽə/	/moɽa:ti/	/kaiɽi a:katitavə n/	/ɽɽɽ/	/aŋə/	/dəlləmeni/	43	male
/arija:ga:lə/	/məŋcə:n/	/manisaga /	/ɽɽɽ/	/məŋse/	/menik/	44	man
/kəɽja:ŋo:/	/uɽa:ɽiŋg/	/matuve/	/mauvəɽə/	/madəwe/	/ca:l/	45	marriage

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/Iruliga	Kathodi	Kota
46	maternal uncle	/ma:ma/	/mammə:/	/ave: kɔ:ʈə kɔʈʈi ta: vɪŋa:/	/ma:ma/	/mamo/	/mamən/
47	maternal uncle's daughter	/ma:man maka/	/mammə:nə fiɛŋɪɔ/	/ave: kɔ:ʈə kɔʈʈi ta: vɪlə məŋa/	/kɔindi/	X	/mamən mol/
48	mother	/amma/	/həvvə/	/ave:/	/əiggmvə/	/mai/	/au/
49	nephew	/marumakan/	/mammə: ma:tti/	/kɔ: də kɔʈʈi ta: vɪlə ɪŋŋa:/	/təimbitməŋ æ/	/ʃəməi/	/akən men/
50	niece	/marumakal/	/mammə:nə fiɛŋɪɔ/	/kɔ: də kɔʈʈi ta: vɪlə məŋa:/	/təimbitməŋə /	/voudʒi/	/akən mol/ /kəɖac mol/
51	twin	/irattaijar/	/avəlikuñəvə/	/irəʈʈe:/	/əvmlɪ sirmvə/	/don bacca/	/ail mug/
52	people	/a:ʈkal/	/ɖʒanəku:ʈʈa:/	/makka/	/ʃənə/	/ʃən/	/ʃenmum/
53	tall	/vaʎarhi/	/uddə:/	/p: rɔŋ dʰɔka: rɔ /	/nəiʈʈa: lmgə/	/unco/	
54	lean	/melinta/	/pi:ʈə/	/mɛliŋa: kka/	/gəiɖɖiməins ə/	/pəʈlo/	/targeti pon/
55	fat	/koLuppu/	/gəŋɖə/	/oppa:/	/ɖəiŋŋə/	/dəŋgo/	/dəpməlon/ 'male' /dəpmə[ol/ 'female'
56	dumb	/u:mai/	/mu:ŋgū/ /mu:ŋgə:/ /mu:ŋgi/	/kɔʈʈə kɔʈʈa: ta: kka: (kɔʈʈa:, pɔʈʈi:)/	/u: mɛ/ /u: mɛci/	/mukko/ /mukki/	/muŋgene/ 'male' /muŋgi/ 'female'
57	relatives	/uravinar/	/sontakararə/		/cəintə kərm/	/sagga sojra/	vja:l/
58	sister/elder(e.)/younger(y.)	/akka/	/akka: taŋgəijarə/	/kɔ:ʈə kɔʈʈi ta: vva: akka:, diŋge:/	/əikka:/	/bəin/	/akən/, /kəɖacə/
59	sister-in-law	/aŋŋi/	/ʃaʈʈəskatti/	/adije/	/əittige:/	/bəin/	/natʰvi/
60	son	/mahan/	/ma:tti/	/məŋga:/	/məŋə/	/beʈo/	/mein/
61	widow	/vitavai/	/munɖəkidi/	/keŋɖrə səta: va:/	/mmindəci/	/ʃanmun/	/munɖegirc/
62	wife	/manaivi/	/fiɛŋɪɔrə/	/keŋɖrə/	/peɪŋɖm/	/ber/	/peɖ/
63	woman	/pen/	/ɛmməgatti/	/kenna: ka:/	/pəiŋpəte:/	/baiko/	/pemmuh/
III. Animals, Birds, etc.							
64	ant	/erumpu/	/iruppə/	/e: rəpə:/	/ru: ɖm/	/muŋgi/	/iṛəb/
65	bird	/paravai/	/akkilə/	/kəkkilu, məra kɔ:ʈʈa:/	/pəikki/	/pəcci/	/paikin/
66	cat	/pu:nai/	/kotti/	/pɔ: ɖe:/	/pu: nɛ/	/bləɖi/	/pis/
67	claw	/nakam/	/ka:ʈu ɖa:ti aɖɖə/	/ŋjirəkəʈə kəɖə/	/vəiŋɖəʃə/	/sap/	/koluk/
68	cock	/ce:val/	/kɔ:ʃi /	/kɔ: ʃi, ɔ: va:/	/sava/	/murgo/	/ko:i/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/me:ŋimme:ŋ iməmu/	/daʃi illa:ttavaru/	/auvaija: aŋŋa tamma ma:ma:/	/mum mum/	/mama/	/ma:ma:/	46	maternaluncle
/e:nmomogə/	/a:ŋ/	/auvaija: aŋŋa tamma maga na:tuŋi/	/mocse:nə :l go/	/kundi/	/məməbedi/	47	maternaluncle'sdaughter
/amma:/	/mənce:n/	/auve/	/avopʰ/	/aue/	/ja:di/	48	mother
/tempi mago/	/kaŋŋalə:/	/auvaija: aŋŋa tamma maga na:tuŋi/	/uʔəvɛ:t mo:r/	/annetu maŋe/	/bʰəjibedə/	49	nephew
/tempi maga:/, /taci maga:/	/ma:mən/	/auvaija: aŋŋa tamma maga na:tuŋi/	/uʔəvɛ:t go/	/annetu maga/	/bhəjibedi/	50	niece
/arija:ga:lə/	/ma:məna maga:lu/	/avaiko:cu/	/kellə:l ɔʃ/	/auli makka/	/divvənnu/ /di:sɛ:mu/	51	twin
X	/ammɛ/		/sunmam/	/a:luga/	/mɛŋɡjə:n/	52	people
/ujəɾəma:ŋə a:ʃə/	/accina magen/	/udda tamə/	/nərtɔʃ/	/uddəman əve/	/uŋʃo/	53	tall
/melisa: iɾikkɪtə/	/accina maga:lu/	/sanna:kijavane /	/təjvɪɔʃ/	/elette/	/nhə:n/	54	lean
/kuŋdɔs a:ɡɪtə/	/o:rməkkə/	/tabba:giavara/	/pajpɔʃ/	/meijərke /	/deʃko/	55	fat
/ələɾəʃə/	/contaka:ru/	/dut/	/əvəʃ kərvɪɔʃ/	/umeə/	/mugudə/	56	dumb
/kurɪdɔ:ʃ/	/reʃta makka:/	/ontatavaru/	/kuɾvilam/	/nanʃre/	/bəndhun/	57	relatives
/əkka:., təsi/	/acci/	/akka:/taŋga/	/akko:k/	/akke/	/bej/, /mə:j/	58	sister/elder(e.)/younger(y.)
/miccenci/	/maitini/	/natuŋi/	/uʔəvɛ:t/	/atige/	/nɛ:ndu/	59	sister-in-law
/məxəʃ/	/magen/	/mum/	/məɔʃ/	/maŋe/	/bedə/	60	son
/məŋdɔsi/	/pundatti/	/munɔaici/	/ɔʃl ɔʃviam/	/mundesi/	/rəŋdɪ/	61	widow
/monɔɪ/	/ura:ʃti/	/iɔatti/	/angotijes/	/pəndə/	/bej/	62	wife
/pənnɪta:ʃi/	/beʃʃijavaru/	/mutukki/	/tosme/	/pəndrə/	/beʃmeŋi/	63	woman
III. Animals, Birds, etc.							
/erimbi/	/uʃumbu/	/iʃuppu/	/irb/	/iʃombə/	/miŋgi/	64	ant
/kuŋʃi/	/paʃəve/	/hakkija:/	/mar /	/paʃak ɔʃati/	/pəʃʃi/	65	bird
/pu:na:/	/pu:ce/	/bekkina kotti/	/qəθ/	/pune/	/məndʒiri /	66	cat
/ka:liŋgə/	/suvə:ʃu/	/mikka:ɔʃe/	/kvəʃjur/	/ugəru/	/ʃuŋgul/	67	claw
/ʃəvəʃ/	/pu:vəi/	/kombba/	/uq kvɪʃ/	/koji/	/kuɔʃo/	68	cock

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
69	cow	/pacu/	/dañə:/	/kə sɐ/	/peittɛma:ɖm/	/gāi/	/ao/
70	crab	/ṇanɻu/	/nəlli/	/nanɖo/	/nanɖə/	/kekɻo/	/nailer/
71	dog	/na:i/	/ñɛ/	/na:je:/	/na:ij/	/kistro/	/nai/
72	egg	/muttai/	/mɔɻɖə/	/mɔɖɖe/	/mmittɛ/	/andro/	/mɔɻ/
73	feather	/iraku/	/bɛkkə/	/erəŋgəlu/	/irəgm/	/faɻ/	/keruhulu/
74	fish	/mi:n/	/mi:nɐ/	/mɪ:ɳɐ/	/mi:nm/	/mac ^h li/	/min/
75	hen	/koLi/	/kheɖɖəɖə:ji/	/kə:ɻi, ɔ:va:/	/ko:ji/	/murgi/	/koi/
76	fox	/nari/	/nari/	/neri/	/kmiɻɳəri/	/nari/	/nəiru/
77	goat	/kiɻa/	/a:ɻu/ /kaŋɖa:ɻu/	/a:ɖɐ,(mɔɻ a:ɖɐ, keɻ a:ɖɐ)/	/kəɖəj/	/bagro/	/a:du/
78	peacock	/majil/	/məijilu/	/mɔj.lu/	/nəvmɻm/	/mo:/	/məilu/
79	guts	/tembu/	/dəiria/	/dairija/	/ɖeiria/	X	/ɡuinɖəm/
80	horn	/kompu/	/kombɐ/	/kə:mbɐ/	/kəimpm/	/pe:ð/	/kob/
81	horse	/kutirai/	/kutərə/	/kɔtərə/	/kmitrɛ/	/goɻo/	/kudire/
82	lion	/ciɻkam/	/ɻiŋgə:/	/siŋgə:/	/siŋgəim/	/ser/	/siŋgum/
83	louse	/pe:n/	/je:ñɐ/	/keɳɐ/	/pe:nm/	/ɻume:/	/pe:nu/
84	monkey	/kuraɻku/	/ko:ɻə:/	/kə:raŋgɐ/	/ko:ɖə/	/koti/	/kodunu/
85	nest	/ku:ɻu/	/akkilɐ kɔ:ɻɐ/	/akkeli kɔ:ɻɐ/	/pəikkiku:ɖm/	/ciɻi ko gər/	/pəikkikku:du/
86	tail	/va:l/	/ba:ɻɐ/	/ba:lu/	/va:il/	/ɖamp/	/va:lum/
87	tiger	/puli/	/uɻi/	/neri/	/pmli/	/wak/	/puɻɻu/
88	tortoise	/a:mai/	/a:mə/	/a:me/	/eme/	/a:məi/	/a:mu/
89	wing	/irakkai/	/bɛkkə:/	/jerəŋgalu/	/rəikkɛ/	/rakko/	/rek/
IV. Body parts, Bodily functions and conditions, etc.							
90	body	/uɻampu/	/oɻɐɻɐ/		/vərm/	/aŋ/	
91	back	/pinpuram/	/iddəɻɐ/	/neɻlu/	/kminɖɛ/	/piɻ ^h /	/pittel/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/pa:suma:dʒi/	/pajvu/	/tana:/	/tmn/	/dana/	/gə.j/, /gɔru/	69	cow
/nənduŋa/	/mendu/	/e:di/	/tegu/	/nɔndi/	/kirvil/	70	crab
/na:ji/	/na:j/	/na:ji/	/noi/	/naji/	/sunə/	71	dog
/mɔtʃiŋgə/	/motʃə/	/mutʃə/	/mutʃʰ/	/mutʃe/	/əndə/	72	egg
/rəkkə/	/du:ppe:ɽu/	/rekka/	/tuf/	/tuppuɽu/	/buvvə/	73	feather
/mi:nɪ/	/mi:n/	/vara mi:nu/	/min/	/minə/	/mhəli/	74	fish
/i:/	/ko:ɽi/	/adɽu/	/kaka purməɽjam/	/koji/	/kuɽi/	75	hen
/kuntə nəkkə:/	/neri/	/nari/	/nəri/	/kullənəri/	/khələ/	76	fox
/po:ɽta:de/	/a:ɽu/	/o:nɽu/	/od/	/āɽə/	/bhəndu/	77	goat
/mejil/	X	/ba:ttu/	/məjil/	/navidə/	/mhə:ɽ/, /mugru/	78	peacock
/pittəku mape/	/kombu/	/ka:ru/		X	/dəlləpən/	79	guts
/ko:l/	/kutire/	/kompu/	/kɔər/	/kɔmbə/	/kɔmmu/	80	horn
/kuðira:/	/ɽiŋga:m/	/kutira/	/kədər/	/kudre/	/ghəɽə/	81	horse
/siŋgiɽ/	/be:n/	/simma:/	/simnu/	/siŋgiɽə/	/simmu/	82	lion
/penmuɽa/	/kura:ŋgu/	/e:nu/	/penu/	/pe:nə/	/li:k/	83	louse
/go:ntti /	/bakki ku:du/	/kabi/	/tmroin/	/koɽə/	/ko:tə:/, /ko:ti/	84	monkey
/kupɽi kɪŋɽi/	/majilu/	/hakk ku:du/	/kuɽ/	/kʰuɽə/	/ghu:ɽ/	85	nest
/to:kkə/	/va:l/	/ba:ɽə/	/bo:sk/	/valo/	/pu:s/, /pusuɽi/	86	tail
/pəli/	/puli/	/huɽi/	/kutgɪf/	/puli/	/bəp/	87	tiger
/a:ma:/	/a:mə/	/a:və/	/ɽh/	/eme/	/təmbəɽɽippə/	88	tortoise
/rəkkə/	/paɽa:ve/	/rekka/	/tuɔ/	/ɽoikkə/	/piŋgu/	89	wing
IV. Body parts, Bodily functions and conditions, etc.							
	/nəɽtal/	/mai/	/pi:rə/	/məji/	/ə:ŋgu/	90	body
/gupa/	/co:ru/	/penɽu/	/uf/	/bennə/	/pəskəɽ/	91	back

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
92	chin	/na:ʃi/	/davəʃə/	/ta: ɖi/	/gəiɖɖə/	to be Replaced	/pit/
93	blood	/irattam/	/nettōrɔ/	/sɔ:re:/	/neitterm/	/rəgət/	/nettur/
95	bone	/elumpu/	/irū/	/jellu/	/boidɖe:/	/aʃko/	/eluv/
96	finger	/viral/	/berəʃ/	/ne.ɖi/	/neitdi/	/aŋgli/	/verl/
97	chest	/nepcu/	/ma:rɔ/	/kɛŋɲe:/	/neipcm/	/sinno/	/etu mar/
98	ear	/ka:tu/	/kivi/	/kij:/	/ka: dm/	/kan/	/kiv/
99	eye	/kaŋ/	/kaŋɲɔ/	/kəŋɲɔ/	/kəiŋnm/	/dola/	/kəŋ/
100	face	/mukam/	/mogə:/	/mɔʃiŋi/	/mɔinde/	/tun/	/mond/
101	fever	/ka:ccal/	/ɖʒaʃə:/	/pəŋi/	/pəinnisəiŋgəʃə/	/tap/	/ərl/
102	finger	/viral/	/berəʃ/	/pərlu/	/virə/	/aŋgli/	—
103	flesh	/catai/	/bə:ʃɔ/	/ɛraɖʒi/	/kəri/	/mas/	/pot/
104	life	/vujir/	/ba:ʃɔ/	/ɖʒivita: /	/pələjpm/	/nandasar/	/vətuk/
105	hair	/muʃi/	/maŋɖəvəɾəma/	/telu nɑ:ru/	/məiŋɖe/	/kesa/	/məŋdumir/
106	hand	/kai/	/kai/ /eʃəkai/	/kaʃi/	/vələkəj/	/at/	/kəi/
107	head	/talai/	/maŋɖə/	/tele:/	/tele/	/mato/	/məŋɖu/
108	heart	/irutajam/	/etə/	/nepɔ:ɔ:/	/irmvə/	/sinnō:/	/nepɔ ʃ hən/
109	leg	/ka:l/	/ka:lu/	/kɑ:lu/	/ka:lm/	/pāi/	/kal/
110	lip	/vutaʃu/	/tuɖi/	/giri/	/məittm/	/ot/	/tus/
111	liver	/kalliral/	/ʃūɖɖəgə/	/kəllunɖe/	/gmiŋɖikəij/	/popso/	/iru/
112	lung	/nurai:ral/	/ñurəi e:rəl/	/tɔrkk:u/	/pɔrəli/	/kaʃi/	/pɔtun/
113	mouth	/va:i/	/be:ə/	/pa:je:/	/va:ij/	/tun/	/vai/
114	neck	/kaLuttu/	/kaddɔ/	/kəɭuttu/	/kəittm/	/gəlo/	/kəɭuttul/
115	nose	/mu:kku/	/mu:kkɔ/	/mɔ:kkɔ/	/mu:ikkm/	/nak/	/muk/
116	spine	/tanʃu vafam/	/impujilɔ/	/neʃlu/	/kminɖəboidɖe/	/piʃ aʃko/	/pittuleluv/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
	/dəʈi/	/kaɖɖa:/	/mi:dh/	/giɖɖa/	/si:bu/	92	chin
/rəxəɖ/	/ellu/	/ratta:/	/pəh/	/lətta/	/rɛgət/	93	blood
/elimbɪ/	/ta:ɖɛ/	/eɭu/	/ɛɭf/	/mule/	/hʌɭko/	95	bone
	/fovdʊ/	/bettu/	/nitti/	/væɾalə/	/əŋgiɭi/	96	finger
/nepci/	/kaŋŋu/	/gunɖiga/	/nəsguɾi/	/ninɖəkuɾu/	/hɛ:mu/	97	chest
/soki/	/mu:ɖu/	/kevi/	/kif/	/kādə/	/kə:n/	98	ear
/kəŋŋi/	/cuməikupcai/	/kaŋŋu/	/konɖ/	/kannə/	/ɖəlo/	99	eye
/mu:ɲi:/	/viral/	/moga:/	/konmun/	/munde/	/tə:n/	100	face
/sorəm/	/irəcci/	/ɖʒaɾa/	/səkəŋ/	/pəni/	/ə.ŋguhunno/ /tə:p/	101	fever
/verakka:/	/neɭɾi/	/bettu/	/peɟət/	/væɾalə/	/əŋgiɭi/	102	finger
/kəri/	/va:ɭkɛ/	/ba:ɖu/	/pət/	/kəri/	/ʈʂainɔ/, /mə:misɔ/	103	flesh
	/tile/	/ba:ɭu/	/poɭciɪvɪd/	/pəipə/	/ɖʒivnəm/	104	life
/tələkka:ɟ məðirə/	/kajivu/	/taɭaiuvəru/	/məɭmi:r/	/mandɛ/	/khɛ:s/	105	hair
/ʃu:rgi/	/tile/	/kai/	/nəɭgo:ɟ/	/ɖəkkei/, /hə:t/		106	hand
/tə la:kka:ɟi:/	/idajam/	/taɭa/	/məɭ/	/tele/	/ɖəsko/	107	head
/nepci/	/ka:l/	/ɖʒi:vən/	/nic/	/gunɖige/	/hɛ:m/	108	heart
/ka:li/	/ciri/	/ka:ɭu/	/go:l/	/kalə/	/pə:ĩ/	109	leg
/ɔtiɖi/	/kali:ral/	/tuɖi/	/utaɭu/	/məttə/	/ɔ:ɭ/	110	lip
/məŋŋi irəl/	/norai:ral/	/maŋŋe:ri/	/ko:rməm/	/iɾva/	/kəɖʒəli/	111	liver
/nurəɟ irəl/	/ba:ɟvu/	/i:rituraɭa/	/pərt/	/porali iɾva/	/kəvso/	112	lung
/va:ɟi:/	/donɭə/	/ba:ɟi/	/po:ɟi/	/vaji/	/to:n/	113	mouth
/kəuvo:ɖ/	/mu:kku/	/kattu/	/moɭəkəɟ/	/tʰəddə/	/gɛɭɔ/	114	neck
/mu:kki/	/niɖɖalellu/	/mu:kku/	/mito:p/	/mukə/	/nə:k/	115	nose
/eməkkiŋɖi/	/paɭɭə/	/neɭɭiɭumu:ɭa/	/pənəpɛɭ/	/nəɭɭibodɖɛ/	/pə:ɖuhəɭkə/	116	spine

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
117	tongue	/na:kku/	/na:ləŋgə/	/na:və/	/na:ləŋgm/	/ʃip/	/nalug/
118	tooth	/pal/	/ʃaɭɭə/	/gəllu/	/pəillm/	/dat/	/pal/
119	waist	/manikkatt/	/naɭɭakattə/	/məŋi kəɭɭə/	/nəɖm/	/kambər/	/ɔdukət/
V. Foods Drinks, Cooking and Utensils etc.							
120	flour	/ma:vu/	/ma:v/	/pɔ:lutətə/	/pmɖimə/	/piɭ/	
121	bread	/rotti/	no word	/roɭi/	/roɭɭi/	/roɭi/	
122	milk	/pa:l/	/ʃa:lə/	/ga:lu/	/pa:lm/	/dut/	/pal/
123	salt	/uppu/	/uppu/	/əppə/	/uippm/	/miɭ/	/up/
124	smoke	/pukai/	/vəŋə/	/kɔ:ge:/	/pɔge/	/dummo/	/beggu/
125	rice-uncooked(uc.)/cooked(c.)	/arici/ /co:ru/	/akki/	/əkki:/	/ərisi/	/bat/	/pittu/
VI. Clothing, House, Parts of House etc.							
126	banian	/uɭ a:ɖai/	/baɭi/	X	/banien/	/bəniŋo/	/kamisk/
127	cloth	/tuni/	/baɭɭə/	/tɔ:ppi/	/bəiɭɭə/	/kapəɭ/	/bət/
128	cotton	/paruti/	/parutti kuvəmə:/	X	/pəɭti/	/kəɭn/	/baɭ/
129	sari	/ce:lai/	/sɛ:lə/	/pəɭɭə məŋi.ɖə/	/vəiŋə/	/lugɭo/	/pɔduv/
130	shoe	/ka:lani/	/bu:ɭfə/	/ka:l se.rəp.pə/	/ki:rə/	/ʃu/	/kevrū/
131	frock		/gəuno/	/kəŋŋəlu/	/prɔk/	/gaun/	/prɔk/
132	loom	/tari/	X	X	X	/oŋosər/	/ɖres kuitet/
133	stick	/kampu/	/kokkətəɭi/	/kɔttə pəɖi/	/kɔikkətəɖi/	/bandi/	/kəi təs/
134	bed	/paɭukkai/	/midde/	X	/paɭuke/	/kaɭlo/	/oirigged/
135	door	/katavu/	/aɭi/	/geɖi/	/pəɖilm/	/banno/	/val/
136	house	/vi:ɭu/	/məŋə/	/ɔ:rə/	/ku:rə/	/gər/	/pai/
137	roof	/ku:rai/	/bari/	/ŋɔ:ndʱɛ:/	/ku:rə/	/dələm/	/pɔtumel/
138	rope	/kajiru/	/kanni/	/kəŋi:/	/kəinni/	/dulli/	/nar/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/na:kkɪ/	/na:vu/	/na:ɭaga/	/no:pʰ/	/nalanɟe/	/ɖʒi:v/	117	tongue
/pɪlli/	/pallu/	/ɦaɭɭu/	/pərs/	/pallə/	/də:t/	118	tooth
neɖɪu	/arɛ/	/naɖu/	/pem/	/aɭɭe/	/kɛ:t/	119	waist
V. Foods Drinks, Cooking and Utensils etc.							
	/roɭɭi/	/aitɭu/	/maɭuv/	/poɖime/	/pi:t/	120	flour
/vænariɑ/	/ma:vu/	/toɭɭija:/	/sorej/	/bannu/	/roɭɭi/	121	bread
	/pa:l/	/ɦaɭu/	/pa:l/	/palə/	/du:d/	122	milk
/uppvi/	/uppu/	/puppu/	/uppu/	/upə/	/mi:t/	123	salt
/pɔxa:/	/puɟe/	/ɦoɟə/	/pərk/	/pogir/	/dhu:mu/	124	smoke
/esi/	/so:ɭu/	/uruɭai keɭau/	/aɭki/	/arəsi	/təndu/	125	rice- uncooked(uc.) /cooked(c.)
VI. Clothing, House, Parts of House etc.							
/bəɳine/	/bəɳije/	/banijan/	/olaɾ əɭɡmdmm/	/banilu/	/ɦɛ:muvəstər/	126	banian
/bəɭɭəɟ bəɭɭa/	/kireke/	/pa:taiga:/	/kəms/	/muri/	/bəɭɭɔ/	127	cloth
/pəɳɪ/	/kuppəɳja :/	/doti ercavararu/	/punɪ/	X	/kəbus/	128	cotton
/kɔva:kka:/	X	/se:ɭa/	/se:li/	/sile/	/səvlɔ/	129	sari
/pɔlləkuɭəl ɔ/	/kappale/	/ɖɔ:ɖu/	/bogoɾutst m/	/buɭs/	/ɦɛvini/	130	shoe
/tətto:r ba:vəɖa:	/sarɭtu/	/tuɳɖu kacca/	/cin/	/cinnapauɾ e/	/gəvun/	131	frock
/təɾɪ/	/piɾə/	/maggə/		/tʰari/	/məɟɔ/	132	loom
/ko:l/	/muke:ɭi/	/kokkɔitinn a/	/ko:ɾv/	/dunne/ /taɖi/	/ɡuɖɛ/, /ləiɖɔ/	133	stick
/bundɡuɖɪ/	loom	/ɦaci:ɡel/	/pɔtʰ judam/	/beɖɖu/	/gəvɖɪ/	134	bed
/tələppɪ/	/uɟera:/	bidi:ru	/pəvər/	/kagagu/	/kəvə:ɖ/	135	door
/v:ɖɪ/	/kajiru/	/meɳa/	/a:r/	/kuɾe/	/ghɛ:r/	136	house
/kɔra:/	/sa:ri/	/ba:ɭə:uɭɭu/	/pəri/	/melkoppə /	/kəvɖəmu/	137	roof
/kəɾɪɟi/	/cu:vu/	/agadakaɳɛ /	/a:nmə/	/kəɳɳi/	/dɔɾi/	138	rope

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
139	wall	/suvar/	/gho:qə/	/melle/	/gəqə/	bit/	/god/
140	kitchen	/kinarru taṇṇi/	/iṭṭə mənə/	/aṭṭə koḷimē:ṇə /	/bəvi/	/rəndəkkəṇo/	
141	window	/jannal/	/dʒənnəḷə/	/dʒəṇṇəḷu/	/ʒəinnəlm/	ʃənnəḷbanno/	/ʒəllu/
VII. Trees, Vegetables, Fruits and Flowers etc.							
142	bamboo	/mu:ṇkil/	/muṇgiḷu/	/muṇgil/	/muṇga/	/bambu/	/vet/
143	banana	/va:Lai paLam/	/bəḥḥəṇṇə/	/pə:lutə kōli kə:je/	/vəpəimmm/	/keṇa/	/vai vən/
144	banyan	/arasamaram/	/bəḥḥəṇṇə/	/a:l mərə/	/aləmarə/	ʃaṭ/	X
145	brinjal	/kattarikka:i/	/kattirigə/	/pətəṇə:/	/vədənəkə:ij/	/waṇgi/	/kəttirikkai/
146	chilly	/mi:ḷakai/	/ma:fū/	/ṇəṇṇə fə/	/pəṇṇə:ij/	/kaca miṇi/	/meluh/
147	coconut	/te:ṇkai/	/teṇṇə/	/teṇṇə:/	/teṇṇə:ij/	/naṭel/	/tenkkəi/
148	creeper	/paṭar koṭi/	/kuṭi seṇi/	/ceḍəṇ cəri:/	X	X	/pandel/
149	flower	/pu:/	/u:/	/pə: və/	/pu:/	/ful/	/puv/
150	fruit	/paLam/	/ḥəṇṇə/	/pə:lutəṭə/	/pəimmm/	/pandū/	/pən/
151	garden	/toṭṭam/	/u: to:ṭṭə:/	/to:ṭṭa:/	/to:ṭə/	/bak/	/kad/
152	grass	/pul/	/ullə/	/kə:llu/	/pmillm/	/piltot/	/pul/
153	guava	/koija: paLam/	/kojijəḥḥəṇṇə/	/se:ṇbə kə:je:/	/kmijjə/	ʃam/	/kəijakkai/
154	cucumber	/pala: paLam/	/belləri/	/peḷ.ḷəri.kə:/	/vəiḷḷəri/	/vəḷri:/	/vəḷḷikkai/
155	leaf	/ilai/	/elə/	/jele:/	/ele/	/israk/	/el/
156	lotus	/ta:marai/	/ta:mərə/	/tə:ṇə.rə /	/ta:mərə/	/tamṭo pʰul/	/taməṇi/
157	mango	/ma:mpaLam/	/ma:ḥəṇṇə/	/pə:lutə ṇə:ṇə:/	/məvəpəimmm/	/ambo/	/maṇṇai/
158	paddy	/nel/	/nellə/	/pəṭṭa:/	/neillm/	/da:n/	/nel/
159	plough	/kalappai/	/e:rə/	/ṇəṇṇə/	/kəḷmpə/	/ma:ṭṭibəʃa/	X
160	potato	/uruḷai kiLanku/	/gha:fə/	/səjəṇ kəlu fə/	/dmṛəḡəikgm/	/ullakəṇṇə/	/ḡelusum/
161	root	/ve:r/	/be:rə/	/pə:rə/	/ve:rm/	/pe:qə:/	/ver/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/go:ɖa:/	/vaɖi/	/ko:ɖə/	/kɛ:pʰ/	/koɽe/	/bhi:t/	139	wall
X	/matilu/	/aɽekɛmena/	/kɛɲər/	/aɖige sarle/	/həndəv təvrəm/	140	kitchen
/sɛndɪlɐ/	/cənəlu/	/kiɖikki/	/cənəl/	/ɖɛnnəlu/	/viɖi/	141	window
VII. Trees, Vegetables, Fruits and Flowers etc.							
/muɲɪle/	/muɭɛ/	/bidi:ru/		/mu:nga/	/boɲgu/	142	bamboo
/va paɲgu/	/kulle paga/	/e:bu/	/bə:vəm/	/wɛpammə/	/kɛɭɔ/	143	banana
	/ha:lɛməra/	/alada/	/kammikiɽt m/	/a:ləmarə/	/pimbəl ɖhə:ɽ/	144	banyan
/uda kəlɛr/	/baina:nɛ/	/batanaika:ji/	/kəttərikə:j	/vəgəmikəi/	/vəɲgi/	145	brinjal
/malakali/	/muɭa:gu/	/manacika:ji/	/vo:rɛrik/	/pəɽəɲgi/	/mirəkəɭɔ/	146	chilly
/paccetəɲa/	/te:ɲge/	/biɭikappu/	/tenkəy/	/tenakəi/	/nəɽəl/	147	coconut
/baratambule /	/pəɖəltəamɛrɛ /	/ceɽəimaɲiga /		X	/ɽi:nu/	148	creeper
/pu:vɪ/	/vɛɭɭarige/	/uvu/	/po:v/	/puɖɐ/	/phu:l/	149	flower
/pəɲgi/	/pu:vɪ/	/ɦaɲɪu/	/bum/	/pammə/	/pɔɭɭo/	150	fruit
/to:ttəm/	/paga/	/karikappu ɦaɲɪu/	/ko:r/	/toɽa/	/ɖɛi:nu/, /hə:ku/	151	garden
/piɭɭɐ/	/to:ttə:/	/biɭikumbaɭa ka:ji/	/pul/	/pullu/	/pɔskkɛ/	152	grass
/koɭla paɲku/	/pillu/	/traccəi/	/kojə: pəm/	/kojapamm ə/	/kəɽjə pɔɭɭɔ/	153	guava
/kɛ:ɾɱka:j/	/ba:mpaɭa/	/teɲɟinaika:ji/	/vɛlləri/	/minikikəi/	/vəɭkə/	154	cucumber
/elə/	/pəɽɛ/	/vɛɲɖai ka:ji/	/ars/	/soppə/	/pə:n/	155	leaf
/da:maɽɛppu:/	/ile/	/tamara/	/ta:mar/	/tamare/	/təməɽə phu:l/	156	lotus
/maɲka paɲku/	/ta:mɛrə/	/embika:ji/	/məvən pəm/	/magəpam mə/	/kəɽɽəmbə: pɔɭɭɔ/	157	mango
/nɛɭɐ/	/ma:ɲge/	/padda:/	/nəɽs/	/nillə/	/sə:l/	158	paddy
/məɖəkkə/	/nɛɭɪ/	/araɭi mara/	/kəɭppəi/	/nɛvɐ/	/kəhəɭɔ/	159	plough
/uləttə/	/u:ɽcaɪ/	/nɛ:kiɭu/	/kic/	/uɽɭekəɲgə/	/dɪɭpɪɭɖɔ/	160	potato
/ve:ɾi	/uruɭakijaɲgu/	/mu:ɭaɲgi/	/bɛ:r/	/vɛɽə/	/mu:lu/	161	root

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
162	sweet	/inippu/	/mittəj/	/mɪɪttai/	/inipə/	/mittə/	/titip/
163	tree	/maram/	/moɾə:/	/məra:/	/məɾə/	/ʃaɾ/	/marəɱ/
164	vegetable	/ka:ikari/	/darka:ri/	/nəɖə kaɟe:/	/ka:jikəsəimb m/	/tərkəɾe/	/ka:igəri/
165	wheel	/cakkaram /	/sakkara/	/sakkara/	/gəiŋ ʃe/	X	/nirəittəɖ ə/
166	gum	/u:n/	/gu:ndu/	X	X	/ləɟrasəɾ/	/oɟesed/
VIII. Profession and Professional equipments etc.							
167	labourer	/toLila:li/	/kelasəka:rə:/	/keləʃə ka:ra:n/	/pəɖmpəɖmg əvə/	/kawalo/	/kek son/
168	barber	/muti tirutupava r/	/ñā:ʃəvə:/	/dirəna:rəpəttam ba/	/na:smgm/	/ʃəɱ/	/məŋd mir kətəɾson/
169	carpenter	/tacaar/	/a:sə:ri/	/a:ʃeri/	/a:səri/	/lagɖo kam kəɾnaɾo/	/nəɾus/
170	mason	/kattāta toLila:li/	/mē:stri/	/keləʃəna:ʃa:va:n /	/meistiri/	/mēʃiri/	/salum kəttor/
171	net	/valai/	/bərepinnodo/	X	X	X	/end kolo/
172	potter	/kujava/	/maʃəikkəma: ʃə:mə:/	/kəŋba:ra:n/	/kmimbəɾe/	/aŋɖikaŋɖa:r o:/	/əratteico n/
173	weaver	/necava:li/	/battəniṯəmə: /	/pəʃdʱdiraŋɖəɖ ə/	/bəittəŋəjgəvə /	/waɾnaɾo/	/neccu vor/
174	bullockcart	/ma:ttu vanʃi/	/derabəndi/	/ettəvəŋɖi/	/dənəbəiŋɖi/	/gai ko bəndi/	/maʃoind/
175	bus	/pe:runtu/	/baʃə/	/bə ʃə/	/bəiŋɖi/	/bəɾə/	/bəɾə/
IX. Sense perception, Emotion and temperament etc.							
176	bitter	/kacappu/	/kəimə/	/kəjmbə/	/kəjpe/	/kaɾuk/	/kəcco/
177	short	/kuttai/	/kuɻə:/	/kəɻ.la:/	/kmiɻə/	/nallo/	/ku:ra:ɪd u/
178	blind	/kuruʃu/	/duɻə/	/kəŋɖəka:na: ta:va:n (kəɾəɖa: kəɾəɖi:)/	/kmɾmɖə/ /kmɾmɖi/	/andlo/	/kəŋ kaŋəvəɾ/
179	blue	/ni:lam/	/ni:lə:/	/ni:lə:/	/ni:lə/	/abal rəŋ/	/niləɱ/
180	bright	/piraka:ca m/	/bi:ʃəɻə/	/pə:ɻiɖa:/	/pəɻicəɻə/	/uʃalo/	/velup/
181	brown	/paLuppu/	/ka:vi/	/ka:vi/	/ka:vi kəɻəɱ/	/cənd/	/kapi kəɻəɾ/
182	coldness	/kuɻumai/	/kui:ru/	/səli/	/kulucci/	/koglo/	/kordo/
183	green	/paccai/	/paɻʃa/	/gəɻə:/	/pəɻicə/	/hiruo/	/pəɻə/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/titipe/	/ve:ru/	/mittaji/	/titip/	/enippu/	/midə:j/	162	sweet
/sedɪŋgə/	/mədira/	/onaice ħaŋŋu/	/menə/	/məɾa/	/dʒhə:t/	163	tree
/ka:ʃəri/	/mara:/	/ka:ʃiga:/	/ko:likəri/	/kaji/	/kejləgesurnu/	164	vegetabl e
/cəkkaṛō/	/pacca kari/	/cakra/	/nirəittədə/	/səkkara/	/phirvini/	165	wheel
/paʃine veʃʃadu/	/go:tambu/	/osadu/	/oʃesed/	/gondʰu/	/hīruɖi/	166	gum
VIII. Profession and Professional equipments etc.							
/kuliceraciŋka/	/muʃivettipiki ɾcai/	/kəlisədavar o:/	/ust bə:l/	/veleseɣaw arə/	/kəmkettə/	167	labourer
/maŋgalaʃu/	/a:əri/	/ke[ace/	/na:sarn/	/mandewoʃ kaværu/	/vəidɛ/	168	barber
/narcu/	/paŋika:ren/	/a:cari/	/u:sek bal/	/pəʃreveles egawarə/	/tuʃʃunə:r/	169	carpenter
/kaʃantaraciŋka/	/me:siri/	/me:tiri/	/gəvəʃt bə:l/	/kəʃəʃəkəʃg awarə/	/gəvundʒulnər/	170	mason
/vale/	/urumicce/	/nivvala/	/end kolo/	/velai/	/nikəru/	171	net
/kumaraciŋka/	/kalakka:ren/	/kumbara/	/aʃekə bə:l/	/kumbarə/	/khumbə:r/	172	potter
/kəʃdʒilə ai:ciŋga:/	/tuŋi uŋɖa:kkurɾcai/	/dʒedaru/	/narsbə:l/	/siləneigaw arə/	/viŋgər/	173	weaver
/maʃ bəndi/	/kaʃʃa vaŋʃi/	/ettina bandi/	/maʃoind/	/kaʃʃevəndi/	/gəru bəŋɖi/	174	bullockc art
/bəssi/	/baʃu/	/bau/	/bas/	/bəsa/	/mhəɖə bundu/	175	bus
IX. Sense perception, Emotion and temperament etc.							
/kecci/	/kaippe/	/kaije/	/kasd/	/kəipe/	/ɔgʊr/	176	bitter
/hukullo/	/kaŋŋu ka:natai/	/tuŋɖakiate/	/kəʃt/	/kulie/	/nhənnəjɔ/	177	short
/kuruʃa/ /kuruʃi/	/ni:la/	/kuruʃi/	/pəvəʃtri/	/kʰuruɖɛ/ /kʰuruɖi/	/guɖɖɛ/ /guɖɖin/	178	blind
/nilaga/	/bo:ʃi/	/uɖɖa:/	/ni:lm/	/nila/	/ni:lu/	179	blue
/vəʃiccamə:x ərikkəḍi/	/ka:ppi kolaru/	/buʃukka:/	/paci/	/velusa/	/kə:nti/	180	bright
/eraŋʃukutu/	/tənuʃəicu/	/ka:vi/	/hardʒin/	/kavi/	/kesəri/	181	brown
/ʃʰiʃandʃi/	/pacce/	/sitalate/	X	/səli/	/sillo/	182	coldness
/paccakitu/	/su:ɖupaʃe/	/accur/	/paccai/	/pəʃʃiʃe/	/nilɔ/	183	green

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
184	hot	/cu:ʃu/	/su:ʃʊ/	/sɛ:.ʃa:ʃi:ʃʊ/	/rɪmsi/	/gəɾəm/	/veppum/
185	light	/veʃicam/	/mɛʃisa:tə:/	/kənəla:kkɔ/	/le:sa:nə/	/divo/ /uʃalo/	/vil/
186	red	/cikappu/	/kɛbbɔ/	/kəŋŋɛmɔ:ʃʊʃʊ/	/kəinpe/	/lal/	/netɾə/
187	sour	/pulippu/	/ɔʃji/	/ko:liʃllutɔ/	/pɪɪɪpm/	/kaʃʃo/	/pulus vut/
188	violet	/uda:/	X	/katri pukaləɾ/	/uda/	X	X
189	white	/veʃʃai/	/bɛʃʃə/	/pɔʃʃɔʃʃʊʃʊ/	/vɛʃʃɛ/	/uʃʃo/	/vel/
190	yellow	/maɪɪcaʃ/	/ariʃʃʃiɪnə:/	/arsəŋa:/	/məɪɪncə/	/pilo/	/ərsun/
191	hungry	/paci/	/həʃubɔɔ/	/kəʃʃəj ʃi/	/pəsi/	/rak pəɾ se/	/pəttin/
192	tall	/vujaɾɪnta/	/uddə:/	/ɔt.ta: /	/mitdəməinsə /	/unco/	
193	pain	/vali/	/uɾiʃʃiʃʃ/	/pɛdiŋe/	/nəgətm/	/dəɾəd/	/urup/
194	TRUE	/unmai/	/unmā/	/neʃʃəvaŋga/	/unme/	/kəʃʃo/	/nəlaɪŋge/
195	taste	/a:cai/	/ruʃi/	/sɔ:.ha: /	/rɪmsi/	/caʃʃasəɾ/	/səiʋə/
X. Education							
196	ink	/mai/	/iŋki/	/məʃi/	/kəpm/	/rəŋg/	/iŋk/
197	school	/paʃʃi/	/paʃʃiʃʃʊ/	/iʃkɔ:lu/	/iʃkmil/	/paʃʃum/	/pəʃʃikudum /
198	student	/ma:navan/	/paʃʃiʃʃʊ ku:ʃʊ	/məjdi:/	/pəʃʃikəmə/	/paʃʃum bəca/	/pəʃʃihudum mɔh/
199	teacher	/a:cirijaɾ/	/ba:ttirɔ/	/jɛluttəcca:n/	/vətiʃʃəiɾ/	/aiwarni/	/vater/
XI. War & Law							
200	bullet	/kunʃu/	/tuppa:kki kuŋʃʊ/	/te.re:/	/kəiʃʃɛsm/	/goli/	/goi guŋʃʊ/
201	drum trumpet	/ekka:ʃam/	/ʃrəməʃʃ/mad dəʃʃə:/	X	/pəɾɛ/	/vəʃʃo/	/kol/
202	enemy	/pakaivan/	/aqəika:rə:/	/ɛɛɛ:/	/ɛgəka:rə/	/virot/	/aqavon/
203	victory	/kaʃʃan/	/gɛbbəʃʃʊ/	/dʒɛ:j.pəʃʃ /	/ʃɛjə/	/suʃʃəttəɾ/	/sa:ltin/
204	divorce	/viva:ka rattu/	/buʃʃiʃʃʊʃʃʊ/	/ka:rjɛ:di:p pəʃʃʊ/	/kɪmɪmɪrikətm/	/nandənesəɾ /	/vidus vut/
205	theft	/tiruʃʃu/	/kaʃʃəʃʃə:li/	/gəʃʃəʃʃʊ/	/kəiʃʃə/	/cuɾawəsəɾ/	/kəʃʃ vut/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/uɖɪkkɪ/	/paɭɭakattupc ai/	/bisi/	/aro:t/	/suɽu/	/hunno/	184	hot
/kɔɽɪkkɪðɪ/	/vejiɽ illa:ttai/	/ma:caɭu/	/ɽajve/	/barp ^h orebə/	/nhə:njɔ/	185	light
/erra/	/no:ɽcai/	/hiembu/	/potəvəguɽ /	/siŋga/	/lhəvɔ/	186	red
/pulippɔ/	/cuvappu/	/uɭija:kijate/	/pers/	/aɭɽakuli/	/əmbəɽ/	187	sour
X	/kuɭɭan/	/ne:rale/	/titsərgudə /	/kəlle pu: ɽolor/	X	188	violet
/veliɭeɽu/	/puɭikicai/	/viɭijatu/	/p ^h ərt/	/ville/	/hudɽa:l/	189	white
/məɽciɭɔ/	/uɽerapəɽe/	/ɦariana/	/ɦarɽən/	/məndɽa/	/ɦələd/, /ɦəɽɖunɔ/	190	yellow
/be:si/	/ne:raiccu/	/oɭɽaiɦai/	/villimo:s/	/pasi/	/bɦu:ɡ/	191	hungry
/ka:ta:l/	/sa:tu/	/udda tamə/	/naɽdam	/uddəmanəv e/	/uɽɽfo/	192	tall
/neppi/	/niɭə/	/no:vɔ/	/bo:rt/	/novu/	/duno/, /duvno/	193	pain
X	/boɭuta:j/	/rusi/	/nɽəzin/	/unme/	/niɽɽɽəɽm/	194	TRUE
/aɽe:/	/maɽca/	/rici/	/ɔ:z/	/rusi/	/ruɽɽi/	195	taste
X. Education							
/pe:na:məɽ/	/maɽi/	/iŋɡu/	/mo:ji/	/iŋkə/	/səi/	196	ink
/sku:ɭɔ/	/iɽko:lu/	/ishukuɭu/	/pəɭɭi va:l/	/pəɭɭikuɽa/	/pɔɭɽəmu/	197	school
/vəɽkəri/	/iɽko:l muɭɽai/	/ɦuduga:/	/paɭɭikuɽə rətmə/	/aɽma/	/mə:nəvɔ/	198	student
/ticciɽi/	/sa:ru/	/ɦuduga:/	/pottijə:r/	/vadiarə/	/vəddijər/	199	teacher
XI. War & Law							
/ɡuɽɖi/	/kuɽɖu/	/toɭɽa katti/	/dərsɡuɽ/	/toɭa/	/rɦəvɔ/	200	bullet
/molə/	/duɽɖi/	/ja:ɭri/		/madale/	/məddəl/	201	drum trumpet
/etir a:ɭɔ/	/puɭikattai/	/toɭɽa tuppə:kki/	/a:vəijə:l/	/ediri/	/səɽru/	202	enemy
/ɡɛɭisiɭɽɛ/	/ɽaivasu/	/a:ɽitana/	/kɛ:dmkm ɽi/	/ɽɛikadə/	/ɽɛɛjam/	203	victory
/tirmonocetu ɽka/	/kaɽɽai/	/enɽu/	/mokəvəɽ/	/kalɽivəɽəɡa dɔ/	/vivəkəɽəɭɽu/	204	divorce
/tiɡiɽəɽ/	/ɽɛɽikɽicai/	/a:cci/	/ɡoɭɽ/	/tiriɽigadɔ/	/ɽɽəddəppən/	205	theft

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/Iruliga	Kathodi	Kota
XII. Religion, Entertainment and Metals etc.							
206	festival	/tiruviLa/	/kabbə:/	/ɕʒəkəcina:/	/əibba:ɖi/	/karbar/	/derv/
207	garland	/ma:lai/	/u ma:la/	/kɕ:maɭ:/	/pu:ma:ɭɐ/	/malo/	/pu mal/
208	heaven	/mo:tcham/	/sorggə:/	/sɔrkka:/	/sɔirgə/	/punniaɐ/	/sɔrh lohum/
209	hell	/narakam/	/nəraga/	/nəraga/	/naraga/	/pap/	/nəragu/
210	worship	/a:ra:tanai/	/vɛ:ŋɖɔɕ/	/kɛri:kkɛ:/	/tɔgəninəjkətm/	/nəməskar/	/gubut vut/
211	games	/viɭaijattu/	/nəɭiɭugɔ:/	/kəɖɔ:ɖɔɕ/	/vəɭəɖmgə/	/k ^h elno/	/nəlus vut/
212	flute	/pullaɭkuLaɭ/	/piliŋgɔ:ɭɐ/	/ɔ:ɭəkɔɭəlu/	/bmɡiri/	/bandu/	/pilaŋg/
213	brass	/pittaɭai/	/pittəɭə/	/piɖɔ:li/	/pitəɭɐ/	/pittəɭ saman/	/kəɭu/
214	gold	/taɭkam/	/ɭinnə:/	/kɔ:nnɕ/	/təiŋgə/	/soŋo/	/sinum/
215	iron	/irumpu/	/kabbɔñə:/	/irɔmbɕ/	/irɔmimbɔm/	/iɭmbu/	/ibə/
216	lime	/cuna:mpu/	/ɭuŋɭə:/	/sɔnna/	/smiŋɭə:/	/cunno/	/sunumə/
217	money	/ka:su/	/hiŋə:/	/kəŋɭə:/	/pəŋə/	/pəiso/	/pənum/
218	silver	/veɭli/	/bɛ:ɭli/	/peɭli:/	/vɛɭi/	/ruppo/	/veil/
XIII. Numerals							
219	first	/mutala:m/	/mutala:vət u/	/ɑ:ɖijettɕ/	/mmtəɭm/	/eko/	/mudɐɭ/
220	second	/irenɭa:m/	/ɛɭəɭə:vətu/	/ɛrəɖɑ:məttɕ/	/rəiŋɖɑ:vətm/	/dunvo/	/iɖavəɭ/
221	third	/mu:nra:m/	/mu:ɭə:vətu/	/mɕ:ra:məttɕ/	/mu:invətm/	/tinvo/	/iɖavəɭ/
222	one	/ontru/	/ontu/	/ɔnd ^h ɕ/	/ɔinnm/	/ek/	/oɖə/
223	two	/irenɭu/	/ɛɭəɭɕ/	/jɛrɔɖɕ/	/rəiŋɖm/	/don/	/iɖə/
224	three	/mu:nru/	/mu:ɭɕ/	/mɕ:rɕ/	/mu:nm/	/tin/	/munɖə/
225	four	/na:nku/	/na:kkɕ/	/nakɕ/	/na:lm/	/car/	/naŋgə/
226	five	/aintu/	/aitu/	/ajɕ/	/əipɭm/	/pāɕ/	/aɭɭ/
227	six	/a:ru/	/a:ɭɕ/	/ɑ:rɕ/	/a:rm/	/ce/	/aɭə/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
<i>XII. Religion, Entertainment and Metals etc.</i>							
/tirina:ɬ/	/jesdu/	/de:varu/	/pa:n/	/abba/	/tinnə:l/	206	festival
/pu:ma:la:/	/ma:le/ /poma:le/	/fiɛŋɟu de:varu/	/mo:l/	/pumæle/	/phu:luhəjɔ/	207	garland
/sorgəɔ̃/	/sorga:m/	/de:varu se|a/	/aməna:r/	/melloga/	/sɔrkku/	208	heaven
/naragō/	/nəɾəgə/	/enɟu/	/amunəɾɔ/	/naraga/	/nəɾəgu/	209	hell
/camikumdu/	/to:ɟŋcai/	/de:vara/	/səjmit/	/kumbəɾəgadə/	/pə:ɪnpəɾni/	210	worship
/viɭəjə:ɟŋgə/	/bu|a:riŋcai/	/bide/	/nə:jst/	/vəɭəɾəgadə/	/khə:lu/	211	games
/pullakuɭlu/	/cina:/	/tattu/	/boɔko:ri/	/bugri/	/vɛ:nu/	212	flute
/piððala/	/pitta|e/	/pitta|a/	/deb/	/pittəle/	/pittəl/	213	brass
/məŋɬɬɛ/	/sorŋa:/	/cinna:/	/sin/	/sunna/	/əprəndʒi/	214	gold
/irumbi/	/irumbu/	/happuna:/	/gəppən/	/kəbina/	/ləhən/	215	iron
/sunŋa:mbi/	/cuŋŋa:mmpu/	/sunŋa:/	/sunəmp/	/sunna/	/sunnə/	216	lime
/kɛɬɬa:n/	/paɪse/	/haŋa/	/bili/	/pəŋa/	/hənnəv/	217	money
/vɛɭli/	/boɭli/	/beɭli/	/biɟil/	/villi/	/ruppə/	218	silver
<i>XIII. Numerals</i>							
/mɔðəɬɬ/	/fəɬɬu/	/onta:vatu ɟʒa:ga:/	/mudəɭ koi/	/unde/	/muduləjɔ/	219	first
/re:ŋɟa:va:ðɪ/	/sekkaŋɟu/	/iraɬa:vatu ɟʒa:ga:/	/əɟvəθ/	/ɾandavəðə/	/divəjɔ/	220	second
/mɔɟa:va:ðɪ/	/de:ɟu/	/mura:vatu ɟʒa:ga:/	/murəθ/	/mundavəðə/	/thinəjɔ/	221	third
/onɟi/	/ontu/	/ontu/	/uɟ/	/undɬɬ/	/ɔndɛ/	222	one
/irəŋɟi/	/iraŋɟu/	/eraɬu/	/əɟ/	/ɾandɬɬ/	/dijɔ/	223	two
/mu:ɟi/	/mu:ŋu/	/mu:ru/	/muɟ/	/mundɬɬ/	/ti:nu/	224	three
/na:li/	/na:lu/	/na:kku/	/noŋ/	/nalə/	/ɬɛ:ru/	225	four
/əɬɬɪ/	/əɟɟu/	/aitu/	/itɬ/	/əndɟə/	/pə:ndʒu/	226	five
/a:ri/	/a:ɾu/	/a:ɾu/	/ɔr/	/arə/	/sə:tu/	227	six

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
228	seven	/e:Lu/	/i:ɭɐ/	/ɛ:lɐ/	/e:ɭm/	/sat/	/ei/
229	eight	/eɭɭu/	/eɭɭɐ/	/eɭɭɐ/	/eiɭɭm/	/āɭ/	/eiɭ/
230	nine	/onpatu/	/ombəttu/	/ɔmbəttɐ/	/ɔimpətm/	/noo/	/ɔrbat/
231	ten	/pattu/	/fiattu/	/gəttɐ/	/pətm/	/dəs/	/pətte/
232	sixteen	/patina:ru/	/fiatinə:ɭɐ/	/gətənə:ɐ/	/pətənə:lm/	/sola/	/pədnəɭə/
233	twenty	/irupatu/	/ibbattɐ/	/ipəttɐ/	/irmvətm/	/bis/	/irvad/
234	forty	/narpatu/	/naləvə/	/na:lvotto/	/na:pəit/	/calis/	/nalvə/
XIV. Physical activities verbs etc.							
235	to bind	/kaɭɭu/	/se:tətu/	/dʒɛ:rsəttɐ/	/se:rmkədm/	/gəɭɭa baɱɱo/	/se:ittuvut u/
236	to blow	/u:tu/	/pi:kəu:totu/	/ɐrsəttɐ/	/u:tmgətm/	/pukni/	/irippəɖə/
237	to break (stick,pot,etc.)	/uɭai/	/muɭippatu/	/kərippəttɐ/	/mmɭikədm/	/lawəɭəsəɐ/	/murusuvu tu/
238	to burn	/eri/	/bɛ:fo:tu/	/kəvəttɐ/	/smɖmgətm/	/ʃəltis/	/kəttusu vutu/
239	to carry (onhead,inhand, onshoulder)	/cumai/	/eddiɳɖəpp ətu/	/jətdiɳɖka:pp əttɐ/	/ɛɖmtəɳpəɖgəɖ m/	/cəɭəsəɐ/ (/mata nou cəɭəsəɐ/	/tu:ikkur ɔipputu/ /
240	to catch(chase and catch an animal,somethi ng thrown)	/turathi piɭi/	[o:ɭiɭippatu]	/oɖikəɖɖa:ɖətt ɐ/	/kəiɳɳivəkədm /	/bon/	/irikkittu pəccuvutu /
241	to clean	/tu:imai cej/	/suddəma:ɭətt u/	/oɳtəma:ɖəttɐ /	/smtəməɖmkə dm/	/suddə/	/ɔskku vutu/
242	to do(non- specific verb)	/cej/	/ma:ɭə:tu/	/ki:vəttɐ/	/se:kətm/	/kərəsa/	/gussuvutu /
243	to falldown	/viLu/	/ki:jəubbatu/	/ki:ləpə:ləttɐ/	/ki:ɭəvmkətm/	/pəɭəsəɐ/	/ki:hutuk vututtutu/
244	to float	/mita/	/mitəppatu/	/nɛ:ɳna:kəɭəttɐ :/	/medəgətm/	/meidakasə r/	/meccu vutu/
245	to flow	/ni:ro: oɭɭam/	/fiadɖə:tu/	/pa:rsəttɐ/	/nɛgɛgətm/	/ʃor/	/əccu vutu/
246	to hit	/aɭi/	/uvvətu/	/kəɳvəttɐ/	/əɖikətm/	/nakkə:ɖəɭə tta/	/ittu vutu/ /
247	to hold	/piɭi/	/iɖəppatu/	/kiɭippəttɐ/	/piɖikətm/	/mudəɐ/	/pəccu vutu/
248	to lean(againstso mething)	/ca:j/	/se:ppatu/	/sa:rəttɐ/	/ɔrmgmətm/	/gale desəɐ/	/sa:ɳɳu vutu/
249	to lick	/naku/	/nakkə:tu/	/nakkəttɐ/	/nəkmətm/	/caɭəsəɐ/	/nəntu vutu/
250	to make	/unɭa:kku/	/uɖɖəma:ɭətt u/	/pəɳtəma:ɖətt ɐ/	/miɳɖmməɖm kətm/	/kam kəɐ/	/gisu vutu/ /

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/e:gi/	/e:jivu/	/e:lu/	/eu/	/e]ə/	/sə:tu/	228	seven
/e]d̪i/	/e]tu/	/e]tu/	/e]t/	/i]t̪ə/	/aadu/	229	eight
/omuti/	/ompo:tu/	/ompatu/	/unboθ/	/umbədə/	/nəvvu/	230	nine
/pə]d̪i/	/pattu/	/fiattu/	/pə]t/	/pə]t̪ə/	/dəssu/	231	ten
/pə]d̪ə:ri/	/patina:ru/	/fiata a:ru/	/par/	/padinarə/	/səvvəlu/	232	sixteen
/itti/	/iruvatu/	/iruvatu/	/vəd/	/irugad̪ə/	/vi:su/	233	twenty
/narpəde:/	/na:ppat/	/na:pə]t̪ə/	/nə]pə]t/	/napə]ti/	/t̪ə]i:su/	234	forty
XIV. Physical activities verbs etc.							
/ġegartu/	/ce:ɽi]ncai/	/onta:gi ka]tu/	/sət/	/ket]tu/	/se]t̪i]ni/	235	to bind
/uθaro/	/u:ti]ncai/	/a:ɽi]citavana /	/vivət/	/katə]rikad̪ə/	/phuvni/	236	to blow
/o]tikertu/	/go:lu]nɽa:kku ncai/	/o]ai]jatu/	/mirst/	/pikkad̪ə/	mə]d̪ni	237	to break (stick,pot,etc.)
/neruppil nikkuθu]ga	/gattaki]ncai/	/kaddatu/	/titi]t̪/	/ti pursogad̪ə /	/d̪ə]lət̪t̪ə/	238	to burn
/tukkinu portu/	/du:kku]ncai/ /to:ə]və]ikkun cai/	/ett̪ə]bə]ra:d̪ i/	/a:svit/	/ba:ra/	/d̪ə]skə]hə]llə bi]sə]llət̪ə/	239	to carry (onhead,inhand, onshoulder)
/ku]tu vacci pu]tikertu/	/valavaccupu]t̪ iki]ncai /	/o:ɽə]id̪i]jadi/	/u]t̪uci]vət/	/mudikki pidi/	/dhə]rni/	240	to catch(chase and catch an animal,somethin g thrown)
/cuttə]mce]j/	/ne]nca:kincai/	/ku]ɽi]sa/	/nə:rt̪ kə]st̪/	/belugu/	/suddikə]rni/	241	to clean
/ce]l]artu/	/u]nɽakkuncai /	/bakki/	/gə]st̪/	/ma:du/	/kə]rni/	242	to do(non- specific verb)
/t̪igle punθu]ffu/	/baikakpai]nca i/	/ke]ɽake: bi]dda:n/	/po:ti]və]si e/	/kkije vu/	/khə:lpə]t̪ni/	243	to falldown
/miccurcu/	/bo]l]aku]d̪ai]nc ai/	/te:li]late/	/pə]sd̪ə/ (to float)	/t̪^engugit ^u/	/t̪ə]l̪ni/	244	to float
/pan]urcu/	/paru:]ncai/	/ni:ru bu]t̪akinu/	/bə]rt̪i/	/rech]t̪^u/	/dhə]mini/	245	to flow
/a]ti]oθə/	/arai]ncai/	/o]d̪at̪ivi/	/kuleket/ (to hit)	/a]ɽikad̪ə/	/hə]nə]t̪t̪ə/	246	to hit
/pi]tikertu/	/pu]t̪iki]ncai/	/i]d̪iti]vi/	/pə]ccit/	/pidi/	/dhə]rni/	247	to hold
/ġa]ngukerə]d̪ u/	/ja:ri]ncai/	/o]ɽə]kit̪ivi/	/ke]ɽə]vənət /	X	/və]rgini/	248	to lean(againstsom ething)
/nakkerə]d̪u/	/nakki]ncai/	/nakkatu/	/nə]ccit/	/nakku/	/lə]d̪ini/	249	to lick
/uruvakkert u/	/u]nɽa:kuncai/	/ma:ti]t̪ivi/	/u]t̪ə]ko:st̪/	/ma:du/	/hə]vəd̪ni/	250	to make

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
251	to mix	/kuLai/	/kalakkɔ:tu/	/kəmma: dɔtɔ /	/kələkmətm/	/milau/	/kəlikku vutu/
252	to open(adoor, eyes,bag)	/tira/	/taɾəvətu/	/təɾajvəɔtɔ/	/təɾəintə/	/bənnəogəɾ/	/vaɭ teru/
253	to pick	/eɽu/	/ku:vatu/	/pəripəɔtɔ/	/pidmin̩kətm/	/ʃaɭ nəndu kar/	/a:su vutu/
254	to play	/viɭaijaɽu/	/naɭavatu/	/kəɖʒa: dɔtɔ/	/vəɭəɖmgətm/	/kel/	/nəlusu vutu/
255	to pull	/iLu/	/igəppatu/	/vəllippəɔtɔ/	/iɭmkə/	/loc/	/kituttu vutu/
256	to push	/taɭɭu/	/undɔ:tu/	/pəllippəɔtɔ/	/mintmgətm/	/dəgəl/	/tail/
257	to put	/vai/	/bi:bbatu/	/pi:pəɔtɔ/	/vəikkətm/	/ek ʃaga rak/	/ajjert kojəɽɐr/
258	to rub	/te:i/	/doɽəvətu/	/majppəɔtɔ/	/təɖəjkətm/	/pusəɔɐr/	/ila:hisu vtu/
259	to sell	/virpanai cei/	/ma:rɔ:tu/	/ma:rəɔtɔ/	/ma:irgətm/	/likkəɔɐr/	/ma:iru vutu/
260	to shut	/mu:ɽu/	/muɽɽɽɔ:tu/	/mɔzzəɔtɔ/	/ɖəikkətm/	/olawəɔɐr/	/əttuttu vutu/
261	to sink	/mu:Lku/	/mu:gɔ:tu/	/mɔngəɔtɔ/	/mu:ɪngətm/	/suruŋgasəɐr /	/mu:igu vutu/
262	to sprinkle	/teɭi/	/sera/	/teɭippəɔtɔ/	/tu:rə/	/cʰuprasəɐr/	/selccu vutu/
263	to squeeze	/nerukku/	/ɪŋɖɔ:tu/	/kiɭivəɔtɔ/	/idmgətm/	/pillasəɐr/	/piskku vutu/
264	to spit	/tuppu/	/ugəvətu/	/təppəɔtɔ/	/tɪpmgətm/	/tʰukasəɐr/	/ulu u:tutu/
265	to serve	/parima:ru/	/odda:ʃa ma:ɽɔ:tu/	/aɾi maɽo/	/gəvəincmgətm /	/badgəɭəɔɐr/	/səvnus vutu/
266	to tear	/kiLi/	/kaɳɳi:ru/	/ki:rəɔtɔ/	/ki:kətm/	/ləɾasəɐr/	/kəni:ru/
267	to throw	/vi:cu/	/iɖɔ:tu/	/jərivəɔtɔ/	/su:ɖmgətm/	/ucʰlitak/	/u:ru vutu/
268	to wash	/tuvai/	/hogəppatu/	/o:ppəɔtɔ/	/təjkətm/	/hat dou/	/to:ccu vutu/
269	to wipe	/tuɽai/	/doɽəvətu/	/tə:ɖipəɔtɔ/	/təɖəkətm/	/pusasəɐr/	/ɔrupɽu vutu/
270	to work	/velai cej/	/kelasakijivətu/	/kəɭəʃəkiɐvəɔtɔ /	/pəɖmpəɖmgətm/	/kam/	/kekkusu vutu/
XV. Instrument Verbs							
271	to cut	/veɽɽu/	/kiɽɔ:tu/	/ki:rəɔtɔ/	/kikətm/	/kapəɾ kətrasəɐr/	/katir/
272	to dig(digup)	/to:ɳɽu/	/do:ɳɖɔ:tu/	/tə:ndəɔtɔ/	/to:ɪɳɖmgətm/	/gaɖɖo/	/toɽ vmdə/
273	to hunt	/ve:ɽɽai a:ɽu/	/beɽɽəika:rə:/	/pəɖɖə:ka:ppəɔtɔ/	/ve:ɽəjpəkətm/	/marikasəɐr/	/ve:tta:su vutu

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/oŋɖa:kələkkɪ/	/kala:kijncai/	/ka|akkatu/	/kəlikitu/	/kalasu/	/kəvlini/	251	to mix
/toru/	/duɽa:kijncai/	/teɽitijate/	/pavartær/	/tʰara/	/phu:t/	252	to open(adoor,eyes,bag)
/piccukerððu/	/paɽikijncai/	/ki|atu/	/pəɽjit/	/jedu/ (/edu/)	/tɔɖni/	253	to pick
/vallela kerððu/	/bu||a:ɖijncai/	/a:ttatatu/	/nə:st/	/valadu/	/khəlɪni/	254	to play
/ɪikiððu/	/va|ikijncai/	/e|aijatu/	/e:st/	/ekkatʰu/	/uɽɸɪni/	255	to pull
/dobbe/	/untunɽncai/	/untu/	/dolit/	/ɖʒaggu/	/dɔbbini/	256	to push
/urtaoɭi/	/vekkijncai/	/maɖagu/	/pʰəst/	/ve/ (/adhdhi ve/)	/thɔvni/	257	to put
/giriurððu/	/ma:jikijncai/	/doɽativi/	/alist/	/tʰe:du/	/gesini/	258	to rub
/vikirððu/	/vi||ikkijncai/	/ma:r/	/ma:rt/	/ma:ru/ (/atʰai ma:ru/)	/vikkini/	259	to sell
/adɽaɭu/	/mu:ɽunɽncai/	/o:ɖaitumucu/	/art/	/mutʰu/	/ɖʒəgini/	260	to shut
/mugircu/	/munɽgicai/	/mulukuɖat a/	/mo:st/	/mo:gu/	/buɖni/	261	to sink
/tural portu/	/te|ikijncai/	/simba:katu/	/se:rse:r/	/Sinukku/	/ɸilindʒi/	262	to sprinkle
/pɪkertu/	/puɽijncai/	/iŋɖatu/	/pəɽjit/	/nesukku/	/pilni/	263	to squeeze
/tupparθu/	/tuppijncai/	/hɔkijatu/	/divət/	/tʰuppu/	/thuvni/	264	to spit
/u:rdi/	/kaŋɽiunɖai/	/marija:tai ma:ɽutivi/	/nələt/	/armakapəŋga dɔs/	/ubəsəɽni/	265	to serve
/kikerððu/	/hi:ruɽncai/	/kaŋɽuni:ru/	/kɛ:rt/	/ke:/	/phədini/	266	to tear
/erikerððu/	/eɽijncai/	/uritatu/	/arəst/	/eri/ (/jeri/)	/ɖʒəlini/	267	to throw
/tappartu/	/ale:kijncai/	/kukkātu/	/do:st/	/kukkugadɔs/	/vilindʒini/	268	to wash
/toɽikerððu/	/duɖaikijncai/	/doɽaijatu/	/a:spitm/	/veitʰu vidu/	/pəsini/, /piɽɖʒəstɛ/	269	to wipe
/paŋiceɭrθu/	/paŋieɽukijncai/	/ika|asa/	/kelskest/	/vealai/	/kə:mkəɽni/	270	to work
XV. Instrument Verbs							
/kiekerððu/	/gi:ruɽncai/	/gi|atu/	/kest/	/vettu/, /daj/	/phənni/	271	to cut
/toŋɽaððu/	/kuɽdo:ŋɖijncai/	/to:ɽatu/	/sojmut/	/tʰoandu/	/kɔvrini/	272	to dig(digup)
/vettaikuporððu/	/puɽikijncai/	/bettaia:ɽatu/	/betkivist/	/veattaiḱku pogatʰu/	/vedəkhəɽiɔ/	273	to hunt

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
274	to pound	/paṭṭi/	/nellukuttu:tu/	/pətamippət/	/kmrmgətm/	/da:ŋka:ŋda/	nel u: rutu
275	to shoot	/cuṭu/	/suḍu:tu/	/səḍṭəṭ/	/ɔdəirgətm/	/bənduk ne/	/kaɪfajrənɪd/
276	to split(wood)	/piḷa/	/oḍəppattu/	/kə: ləppəm/	/ḍəikkətm/	/labḍo/	/vet kit/
XVI. Verbs of Fighting							
277	to fight	/canṭai po:tu/	/saṇḍə/	/kəlipəḍṭəṭ/	/səiṇḍəkəḍm/	/ləṭai/	/səṇḍuttu/
278	to kill	/kol/	/gobbatəṭ/	/kəlləṭəṭ/	/kəillmgətm/	/maṭao/	/təvurusutu/
279	to quarrel	/canṭai po:tu/	/vampusaṇḍə/	/pəḍatəko:li/	/vinsəiṇḍemə/	/ləṭai/	/vəbbu/
280	to stab	/kuṭṭu/	/kattijəkuttu:t/	/kəṭja: lə/	/kəittilikmtmg/	/toḥ/	/kəittilu/
XVII. Music Verbs							
281	to beat(adrum)	/aṭi/	/uvətu/	/kəḍḍṭəṭ/	/vəsikətm/	/marasər/	/kəttu vutu/
282	to sing	/pa:tu/	/kadəje:go:tu/	/ba: ḍḍəpa:ḍṭəṭ/	/pa: ḍmgətm/	/git boṭosər/	/pa:su vutu/
XVIII. Motion Verbs							
283	to arrive	/aṭai, se:r/	/bantuseppətu/	/pəndippəṭəṭ/	/vəintmṭe/	/awasər/	/vəttu se:itu/
284	to ascend	/mele e:ru/	/malahattə:tu/	/pəṭṭəkəṭṭəṭ/	/ba: ṭiṭeirgətm/	/cərasər/	/vettu məittu/
285	to bring	/konṭu va:/	/oddəbappatu/	/kəṇḍəko:p/	/kəḍəgətm/	/kəlnawasər/	/i:ttur vət/
286	to climb	/e:ru/	/barəo:bba:/	/pəṭṭəkəṭṭəṭ/	/vərigətm/	/pəḍṭi/	/vettu məittu/
287	to come	/va:/	/apcinəḍəṇḍə/	/pə: ppətkəl/	/apsu/	/au/	/vəḍul/
288	to dance	/na:ṭijam a:tu/	/da:nṭəṭ/	/a: ḍḍəka:ra:/	/əṭəa: ḍmgətm/	/nacəsər/	/a:ttum/
289	to drag	/i:Lu/	/igabbatəṭ/	/pəllippəṭəṭ/	/iḷmkətm/	/locasər/	/iluttutu/
290	to enter	/nuLai/	/ugḍə:tu/	/kəṭkəṭ: təṭ/	/nmgmətm/	/gusi ʃa/	/uikku vutu/
291	to escape	/tappi cel/	/tappiḍə:tu/	/təppəṭəṭ/	/təpmsmgətm/	/naṭia/	/təppuccu/
292	to fly(asabird)	/para/	/nəṇṇə:/	/pəṭəppəṭṭəṭ/	/pəṭəkətm/	/uṭasər/	/i:ppu/
293	to get	/peru/	/i:ṭətu/	/pəḍṭəṭəṭ/	/vəiṇgmətm/	/ʃeina kəli/	/ve:su vutu/
294	to getup	/eLumpu/	/ebbatəṭ/	/jəṭəkoṭivəṭ/	/eintmnikətm/	/uṭ/	/me:kkəṭəttu/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/nellukuððrθu/	/ne[[ukuttijnci/	/batta:ku:ttatu/	/kucko:st/	X	/ʃə:l kənni/	274	to pound
/cudððu/	/va:ntiefukijnc ai/	/sudatu/	/doʃʃut/ (to shoot)	/vedulu sudu/	/bə:ŋsəɖni/	275	to shoot
/polekerððu/	/muʃikijncai/	/ʃi:lu/	/orsʃt/	/daj/	/phəʃkənni/	276	to split(wood)
XVI. Verbs of Fighting							
/pʃukuððu/	/va:sa:jijncai/	/ɖʒakaʃama:ʃatu/	/ugmɖəʃt/	/sandai/, /jagala/	/məʃlini/	277	to fight
/guŋʃurcuŋga/	/kolluʃijncai/	/sa:jisatu/	/ke:ɖukəst/	/kondudu/	/kəʃlini/	278	to kill
/vienaʃagaʃa m porðu/	/va:sa:jijncai/	/kittaʃuɖʒak aʃa/	/bəʃimkoɖutt m/	/adi sandai/	/vi:mbuməʃlini/	279	to quarrel
/kuððartu/	/kattikuŋɖuku ttupjai/	/kattiʃi kuttatu/	/durikuʃt/	/gudʰdʰu/	/kə:sini/	280	to stab
XVII. Music Verbs							
/va:cikiro/	/duɖʃiaraijncai/	/bantuse:ritu/	/voirt/	/adi/	/teʃini/	281	to beat(adrum)
/paððuŋgo/	/pa:ɖijncai/	/beʃʃa e:ratu/	/nagəst/	/pa:ttu/	/ghə:v/	282	to sing
XVIII. Motion Verbs							
/vanθunukiro/	/vante:ttupjai/	/bantuse:ritu/	/puʃəʃe/	/varugatʰu/	/aviʃfenni/	283	to arrive
/malaʃerθu/	/malaika:ɾijncai/	/beʃʃa e:ratu/	/tiʃəʃəittm/	/jerugatʰu/	/dhəŋgərhing ini/	284	to ascend
/eʃuθuvaro/	/konɖuvejncai/	/ettuɖu baratu/	/bəsvəsje/	/eduʃʰukku va:/	/khəʃliəvinini/	285	to bring
/malaʃerθu/	/beʃʃuva:laru/	/mara: e:ratu/	/butsuʃe/	/jeru/	/hiŋgi/	286	to climb
/valanθunukiro/	/baigaikma:ru jncai/	/bara:tu/	/kupke:t/	/va:/	/ə:v/	287	to come
/nəɖəno:ʃ/	/paʃaijncai/	/a:ʃʃa: a:ɖutivi/	/ə:ʃʃut/	/a:ta/	/nəsini/	288	to dance
/ʃkirθu/	/muŋguʃijncai/	/eʃaijatu/	/ne:rvət/	/eu/ (/e:tʰu ve/)	/uʃʃiʃini/	289	to drag
/ulle porððu/	/pa:jijncai/	/nukkatu/	/təpskose/	/ulle niggu/	/turini/	290	to enter
/tapparððu/	/ta:gabi:jncai/	/tappicatu/	/arkvəʃse/	/tʰapsi poitaru/	/təməɖʒini/	291	to escape
/parakutu/	/ba:ŋgiijncai/	/a:ratu/	/a:ti/	/para/	/huʃni/	292	to fly(asabird)
/va:gicu/	/e:ʃʃikijncai/	/i:atu/	/aɖutunuse/	/vancʰu/	/khəʃlini/	293	to get
/eððikisu/	/koʃʃukijncai/	/etdatu/	/korʃe/	/jeandʰu/	/hudini/	294	to getup

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
295	to give	/koʃu/	/koʃɔːvut/	/pɔɳʃɔtɔ/	/kɔɖmkətm/	/de/	/kəttu vutu/
296	to go	/poː/	/oːbbatu/	/kɔːppətɔ/	/poːgətm/	/ʃa/	/pɔːrunccaːr ɔibutu/
297	to jump	/kuthi/	/aːɾɔːtu/	/saːɖɔtɔ/	/nɛgɛgətm/	/dumka/	/mɛjmul gulɾɪʃ/
298	to move(tra m)	/nakar/	/taɭɔːtu/	/kəɭippətɔ/	/ʃəɳɡmətm/ /kəɭəkmətm/	/kici ʃa/ /pʰiri ʃa/ /kicari rak/	/itrai kokom/
299	to run	/oʃu/	/oːɾi oːbbatu/	/oːɖɔtɔ/	/oːɖmgətm/	/naɭ/	/ɔsrog/
300	to send	/anuppu/	/kɛːgɔːtu/	/kelajppətɔ/	/dətʃi viɖmgətm/	/akal/	/oʃalkep/
301	to slip	/vaLuku/	/taɖɔmɔʃʃɔ bubatu/	/terɖipɔːɭɔtɔ/	/dəɖiki viɳmgətm/	/pəɾigo/	/ʃardorəige/
302	to standup	/eLumbi nil/	/eddɔnibba tu/	/jetɔnillɔtɔ/	/ɛtmnikətm/	/uɾi upər/	/mɛːkkətuttut niɳɖuvutu/
303	to swim	/niːɳtu/	/maɳububb ɔtu/	/niːʃɔtɔ/	/niːsmətʃikətm/	/nicəl/	/niːndu vutu/
304	to swing	/uːɳcal aːɳu/	/duːli/	/zɔkɔɭɔ/	/ɖuːri/	/bəɳʃuk agəl neicəl/	/duːri/
305	to ride	/savara sarija/	/səvarimar o/	/savari oːgo/	/savari/	/cʰoɾasər/	/olam nɔʃulwudə/
306	to visit	/eːɭudu/	/noːɭɾaː/	/meləɳɔːɖi/	/paːkətm/	/ʃativo/	/kaːrullu/
307	to walk	/naɭa/	/naɭəvətu/	/nɛɖivɔtɔ/	/nəɖəkətm/	/caltos/	/nətutu vutu/
XIX. Occupational Verbs							
308	to cultivate	/pajir cei/	/bɛːbbatu/	/ɳjoɭəʃɔtɔ/	/vəilləmeməɖmg ətm/	/daɳa/	/vɛlttu vutu/
309	to comb	/talai ciːvu/	/aɳige/	/telibaːɭɔtɔ/	/teɭvəsmgətm/	/fani/	/pənnugu/
310	to graze	/mej/	/mɛːfoːtu/	/goːʃɔtɔ/	/mɛːkətm/	/katis/	/mɛːccu vutu/
311	to harvest	/aruvaɳai cei/	/kiuːvətu/	/kɔʃvɔtɔ/	/kɔɳjgətm/	/daɳa katar/	/kɔsu vutu/
312	to lend	/kaɳan koʃu/	/ʃaːlakɔʃɔ ətu/	/kəɭəkoːɖɔtɔ /	/kɔɖmkətm/	/wam denaro/	/saːlum kəttu vutu/
313	to milk	/paːɭ kara/	/ɦaːɭɔ/	/gaːlukəɳvət ɔ/	/paːɭ kəɾəkətm/	/dut/	/paːlu/
314	to plant	/naɳɳu/	/kiɖo/	/naːɖɖinəɳt ɔ/	/naːtmnəɖmgətm/	/ʃaɾ/	getuv
315	to reap	/aru/	/kuːvətu/	/kɔʃvɔtɔ/	/kɔɳjgətm/	/aruvəɳəikar asa/	/kɔsu vutu/
316	to saw	/aru/	/baːɭɔ/	/aɖɔʃɔtɔ/	/vaːɭm/	/boɭasər/	/vaːlu/
317	to sow(seed)	/vitai/	/biddɔːtu/	/bitɔtɔ/	/vitmgətm/	/vaɖaːlatta/	/vittu vittu vutu/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/kuʈukkuʈu/	/bo:ɲcai/	/koɖa:tu/	/pɛcse/	/kodu/	/deni/	295	to give
/porðdu/	/succveɲcai/	/ho:qatu/	/socveɲe/	/pogadɐ/	/ɖɛni/	296	to go
/mæli guɖi/	/muʈʈukuttɲcai/	/negaijatu/	/mekovɛrci/	/negegadɐ/	/dɛɖini/	297	to jump
/naqatte/	/tallivekkɲcai/	/kaʎaatu/	/aʎəkinɛrse/	/kalakəgaɖɐ/	/ottəɖni/, /kəvʌni/, /ɖɛhɪrkini/	298	to move(tra m)
/voɽe/ /orðdu/	/pa:ɲɲcai/	/o:ʈisipuʈutin i/	/oʈci use/	/oɽgadɐ/	/dhəmini/	299	to run
/akkeɽa aɲeɽe/	/aʎəkiɲcai/	/kaʎukiccatu/	/toʈəlospəʈ/	/anəpəgadɐ/	/dhəɖɖini/	300	to send
/ɟarədde/	/baikaliccivi: ɲcai/	/taɖaga:ʈi biʎatu/	/e:ʈusmit/	/tarikivog adɐ/	/ɖɛhɪrkini/	301	to slip
/eððinikkar ðdu/	/eɲuntaciniki ɲcai/	/ettu niʎatu/	/nərsmo:teri /	/wəndunik kadɐ/	/hudihibbini/	302	to standup
/nienθarðdu/	/ni:ccalaʈikɲ cai/	/mi:ɖɟu/	/a:t/	/misəʈikadɐ/	/tiɾəste/	303	to swim
/uɲɟalu/	/u:ɲɟaʎ/	/du:ri/	/risəgəl/	/duri/	/hinduʎo/	304	to swing
/eððukinupor ðdu/	/o:ʈʈu/	/sava:ri/	X	/oattu/	/dɔvɖini/	305	to ride
/va:nti/	/melekkameɲ ca:in/	/no:ʈake bantaru/	/nɔ:ɟirtm/	/pakadɐ/	/ʃə:nvɔɟini/	306	to visit
/naʈakerðdu/	/naɖa:kiɲca:j /	/naɖaijatu/	/titnəʈəʈ/	/naʈakadɐ/	/ʈəʎni/	307	to walk
XIX. Occupational Verbs							
/velila porðdu/	/muʎaipikɲ ai/	/be:ɲaicatu/	/urtkəst/	/volekadɐ/	/pikkəʈni/	308	to cultivate
/ci:ppi/	/tilai ci:ppɲcai/	/taʎa ba:citivi/	/pu:tkoʎi/	/televasəg adɐ/	/dɔskə ɔɽpətte/	309	to comb
/meʎarθu/	/me:ɟikɲcai/	/me:ca:tu/	/merkəʈ/	/mekadɐ/	/ʈɔvrini/	310	to graze
/akirθuceʎʎar θu/	/koɲɲcai/	/kuɲijatu/	/bəst/	/arəʈəkəʈʈə gadɐ/	/sə:lhəɖəriɟə/	311	to harvest
/kaʈakoʈukerθ u/	/kaɖa:koʈuki ɲcai/	/ca:ʎa: koʈʈatu/	/a:ʈt/	/salakuɽka dɐ/	/ri:ndəriɟə/	312	to lend
/pa:lɐ /	/pa:ʎkaɽa:kiɲ cai/	/haʎu/	/nəɾcke:ls/	/palkaraka dɐ/	/du:dpiləriɟə/	313	to milk
/naðdu naʈθuɲga/	/na:ʈʈinanɲai/	/na:tta: naʈʈatu/	/uppumnərk əst/	/naʈʈəvikk adɐ/	/vennupidɖɛɖəɖ əriɟə/	314	to plant
/akiro ceʎʎarðdu/	/koɲɲcai/	/kuɲiʎu kuɲijatu/	/ubst/	/arəʈəkəʈʈə gadɐ/	/sə:lkəɖəriɟə/	315	to reap
/rambo/	/i:ralu/	/akki/	/pɔ:ʎ/	/aɽa/	/si:tte/	316	to saw
/veʈikirðdu/	/nelluvitaikɲ ca:ɲ/	/bidtana/	/urtkəsnoit/	/wittəgadɐ/	/bikkuləriɟə/	317	to sow(seed)

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
XX. Culinary Verbs							
/kulikitu/	/kuraikijcai/	/koɭaitte/	/ricgest/	/koraikkut ^u /	/uskini/	318	to bark
/kaɭikertu/	/kaɭikkijcai/	/kaɭij/	/bərət/	/kadikkut ^u /	/ʃəvni/	319	to bite
/corakerðdu/	/ka:ccijcai/	/aɭike/	/duvərət/	/aɭigemaɽg adɐ/	/həndəte/	320	to cook
/kuɭikerðdu/	/kuɭikijcai/	/kuɭijatu/	/ud/	/kuɭikadɐ/	/pe:tte/	321	to drink
/tiŋkerðdu/	/tiŋcai/	/tinnte/	/ded/	/tiŋgadɐ/	/khə:tte/	322	to eat
/uɽraðdu/	/u:ɽtiŋcaj/	/tinisitivini/	/poika:st/	/tiŋgadɐ/, /uɽgadɐ/	/khəvəɖətte/	323	to feed
/naval ɽede/	/muttiveɭi/		/i:stite/	—	/ɖɖhurni/	324	to suck
/veɽti kətte/	/tilaikattujcai/	/kaŋdu/	/miɽt/	/ɖɖəre pingəɐ/	/phillətte/	325	to tie
/uɽuppu porðdu/	/kuppa:juŋɖa i/	/pa:ɽauttiɽi/	/pinsest/	/muriekəga dɐ/	/ghəllətte/	326	to wear
XXI. Communication Verbs							
/paθila connaθu/	/patilpaɽaiŋca i/	/uttara ke:ɭatu/	/pinɽt/	/badəlsolga dɐ/	/ɖɖevə:vkerətte /	327	to answer
/kelvi paɽtaθu/	/ɖo:ɭicno:kku jcai/	/patiɭu eɭəɖtu/	/pekisvint/	/koɭvikəga dɐ/	/pusətte/	328	to ask
/aɭɭkerðdu/	/buɭikijcaj/	/ku:ku/	/rəstiorət/	/likkadɐ/	/bəvətte/	329	to call
/ɭollarðdu/	/paɽaiŋcai/	/e:ɭaatu/	/pəst/	/sollugadɐ/	/səŋgətte/	330	to say
/kolððarθu/	/ka:ɭupcai/	/a:ɭa:tu/	/joidɖt/	/kirəsəgadɐ /	/kəttətte/	331	to shout
/raɭuθu/	/ejitiŋcai/	/haɽa:kku/	/pəkit/	/oləɖugadɐ /	/likkəte/	332	to write
XXII. Stationary Verbs							
/neruppil nikkuθuŋga/	/kaɖava.ŋguŋ cai/	/a:ɭa: i:atu/	/kəddərt/	/selovaŋga dɐ/	/ri:ɳ/	333	to borrow
/məɖɭi sejɭaɭəðɖi/	/puɖikintaier aɖu/	/tada:kkə utta:do:/	/koɖtu/	/pəɾəndəur kadɐ/	/vekkihədətte/	334	to choose
/ɭaguθu/	/sattupo:vŋca i/	/a:ja:tu/	/keɽukuse/	/sagadɐ/	/məɾətte/	335	to die
/maɾekkirdi/	/samberikijnc ai/	/maraatu/	/fəɽɖtm/	/məɾekadɐ/	/likkəɖətte/	336	to hide
/ɭambaθikkuθu ŋga/	/o:ɭicivaikinta i/	/i:a:tu/	/nənkəst/	/sambərsag adɐ/	/ɖɖəɖindɖətte/	337	to earn
/marakkuθuŋg a/	/beccukijcai/	/huɭugan/	/bōst/	/məɾekadɐ/	/likkəɖətte/	338	to hide

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
339	to keep	/vai/	/bi:dumbo:tu/	/bi:tdippətə/	/vɛittɛiŋɡə/	/ʃakile/	/ta.ne: a:du butu/
340	to wait	/kattiru/	/ka:ttəŋquib batu/	/ka:tdippətə/	/kəittəiŋqɪm ɪrkətm/	/waʃ dekəsə/	/pigal tirib/
341	to sit	/utka:r/	/kulibatu/	/kiʎivətə/	/kmva:vm/	/beʃ/	/kukkursu vutu/
342	to stop	/niruttu/	/niʎiʃʃɔ:tu/	/kəɖəɖəppət ə/	/ni:rtmɡətm/	/ubbə/	/əduɖuttu/
XXIII. Inchoative Verbs							
343	to change	/ma:rru/	/ma:ttɔ:tu/	/ŋə:ɖrətə/	/ma:tmɡətm/	/bədalasə/	/ma:ittu vutu/
344	to freeze	/uraija vai/	/ōɭəbi:ppatu/	/orəʃətə/	/kəʃiəkmtm/	/ɡaɖɖə/	/ɔruvəccu vutu/
345	to swell	/vi:ŋku/	/ba:və/	/bi:ŋɡətə/	/u:tmɡətm/	/suʃjattar/	/va:ttu vutu/
346	to wet(mskrwe t)	/ṇanai/	/nəibbatu/	/kəɖʒə:ətə/	/təpələtm/	/ullo/	/irmaitolədu/
XXIV. Cognitive Verbs							
347	to count	/ennu/	/ɛ:kka ma:ʃɔ:tu/	/nəŋɡələna:ɖ ə/	/ɛiŋŋike/	/məʃasə/	/ekku:cctu/
348	to know	/terintu kol/	/aʃtəbippat u/	/terivətə/	/ka:ʃmkmdm/	/malum/	/to:iru vutu/
349	to learn	/paʃi/	/o:ɔ:tu/	/pəɖippətə/	/pəɖikətm/	/wacəsə/	/kattutu/
350	to think	/joci/	/jo:ʃəñə ma:ʃuvətu/	/a:lo:ʃətə/	/mintmpa:rm/	/jocən kərəsə/	/gevuŋ qissutu/
351	to understand	/purintu kol/	/aʃtə ma:ʃɔ:tu/	/kotəŋma:ɖətə/	/pmri:ntəiŋɡə/	/kalelosə/	/artə m gitə vədə/
XXV. Sensory and Emotive Verbs							
352	to cry(weep)	/aLu/	/bikki bikki a:vətu/	/hikkialutū/	/pəki pəki əiɡɡətm/	/ləʃəsə/	/unsur əduɖuttu/
353	to fear	/pajappaʃu/	/aʃɔ:tu/	/aŋəʃətə/	/əiŋɡmɡətm/	/darasə/	/əpʃu vutu/
354	to hear	/ke:L/	/kə:ppatu/	/kə:lutə/	/kə:kətm/	/aikasə/	/ke:ttu vutu/
355	to laugh/smile	/ciri/	/nəɡəvətu/	/ɖʒirippətə/	/sirikətm/	/asasə/	/k ^h arssutu/
356	to read	/va:ci/	/o:ɔ:ətə/	/pəɖippətə/	/pəɖikətm/	/wacəsə/	/o:itu vutu/
357	to sleep,lie	/tu:ŋku/	/orəɖɔ:tu/	/ɔrəŋɡətə/	/rəiŋɡmətm/	/suʃəsə/	/orihitu/
358	to smell	/mukar/	/mu:ʃɔ:tu/	/ŋəŋəʃətə/	/mo:tmpa:kətm/	/was/	/mu:ittutu/
359	to taste	/ruci/	/ruʃino:ʃɔ:tu/	/ʃətəna:ɖətə/	/rmsima:ɖmɡətm/	/cakasə/	/saivu/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/veccinukkuθuŋga/	/keʃa:dikkupc ai/	/maɖaka:tu/	/mi:kovər t/	/vittuŋgadɐ/	/thɔvithɔvlətɐ/	339	to keep
/vodŋi/	/ka:tukkupcai/	/ka:ɖɖuʃate/	/ɖiʃiksvər t/	/kakəɖɐ/	/ɖhəkhətɐ/	340	to wait
/konθukerððu/	/ilacikkupcai/	/ku:ttumatu/	/a:vərt/	/ukkagadɐ/	/bisətɐ/	341	to sit
/muʃɖaððu/	/kaʃaiaʃaikijnc ai/	/mucca:tu/	/gəsəsne/	/murtɔgadɐ/	/hibbəɖətɐ/	342	to stop
XXIII. Inchoative Verbs							
/maranθurcu/	/ma:ʃupcai/	/ma:tta:ku/	/kəɖɖəst/	/matgadɐ/	/məʃʃətɐ/	343	to change
/notnon/	/taŋapikijnc ai/	/kaʃʃija:gatu/	/kurkivəst/	/urusugadɐ/	/ɔlləkəɖətɐ/	344	to freeze
/ugakiθu/	/bi:ŋgicai/	/u:ddaʃu/	/nəɔt/	/udəgadɐ/	—	345	to swell
/neʃupɔʃu/	/nenaikijnc ai/	/ninaiatu/	/piɖɔʃvi/	/ninikadɐ/	/bivɖɖəɖətɐ/	346	to wet(mskrwet)
XXIV. Cognitive Verbs							
/enʃuθu/	/eŋijnc ai/	/e:ŋiatu/	/gonəvək o:t/	/unsgadɐ/	/mɔvɖɖəɖətɐ/	347	to count
/terinʃaθu/	/aʃijnc ai/	/kottu/	/səkijɐ/	/kanɖəpuŋgadɐ/	/dekkəriɖɔ/	348	to know
/paʃikiʃu/	/manasala:ku jnc ai/	/kaʃitivi/	/kəʃəkɔs mini/	/kalsəgadɐ/	/ʃɔvɖəriɖɔ/	349	to learn
/aloʃaceλλarððu/	/ke:kupcai/	/ma:ʃatu/	/i:t/	/eosenimaʃgadɐ/	/ʃɔsənəkəɖətɐ/	350	to think
/kərgəʃana pɪkkerde/	/manasala:ku jnc ai/	/kottu ma:ʃatu/	/miʃʃim/	/porudəpuŋgadɐ/	/kəɔllətɐ/	351	to understand
XXV. Sensory and Emotive Verbs							
/tembiaλθu/	/arija:kaʃuppi kijncai/	/tukkiaiaʃatu/	/oʃit/	/teŋgiugadɐ/	/buskiʃi rɔɖətɐ/	352	to cry(weep)
/piððukiθu/	/mukkimukig irejnc ai/	/aɳcatu/	/oʃid/	/andʒəgadɐ/	/dhəkkətɐ/	353	to fear
/kekkuθu/	/po:ɖikijnc ai/	/ke:ʃatu/	/uʃusni/	/kokadɐ/	/ɖɖəgətɐ/	354	to hear
/ʃirkkuθu/	/ke:kijnc ai/	/naigaija/	/vo:jt/	/negəgadɐ/	/əʃətɐ/	355	to laugh/smile
/paʃikkiθu/	/sirikijnc ai/	/kaʃi/	/kaɖsni/	/pəʃikadɐ/	/ʃɔvɖətɐ/	356	to read
/moʃakiθu/	/muttijnc ai/	/ke:ɖaija:tu/	/miligəst/	/ʃoŋgəgadɐ/	/nindʒətɐ/	357	to sleep,lie
/poŋe/							
/muccuaʃikiθu/	/paʃikijnc ai/	/mu:cci no:ʃatu/	/dibt/	/mondpaka dɐ/	/nikulətɐ/	358	to smell
/ruci/	/uʃa:ŋgijnc ai/	/rui/	/diʃəʃt/	/rusipakadɐ/	/ruʃʃiʃətɐ/	359	to taste

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
360	to touch	/toʃu/	/mutʃɔ:tu/	/ɲɔʃʈɔʈɔʃ/	/tɔɖɱgətm/	/cuasəɾ/	/muccu vutu/
361	to wakeup	/tu:ɳki eLu/	/ɔ:ɽigiebbatu /	/jettɔ nillutɔʃ/	/ɛgətm/	/uʃəsəɾ/	/me:kkədətt utu/
362	to annoy	/ko:pa paʃu/	/oʃɔʃʃəbəʃɔʃ ɔ:tu/	/ardʒa: dʒɔʈɔʃ/	/ɾəsəma: ɖɱgət m/	/ʃələutos/	/ko:ppum vəkkussutu/
363	to kiss	/muttam cej/	/muttə a:kkɔ:tu/	/ɲɔʈa: kkɔʈɔʃ/	/mmtɱgətm/	/cummades əɾ/	/muɳgututu/
364	to love	/ka:tali/	/gəʋə:bi:ppa tɔʃ/	/ɳɛdʒɔʈɔʃ/	/mənəsmɔɪntɱ ətm/	/asa pəʃsəɾ/	/gəʋvu/
365	to get tired	/kaʎaipp u/	/daɳəkkɛ:/	/ʃəɳgəʈʈa:/	/bəimbɱ/	/bəʃar/	/səkkuttumu /
XXVI. Other Verbs							
366	to bathe	/kuʎi/	/uʃɔkəʈʈɔ:tu/	/mi:mbəʈɔʃ/	/ni:ɪɾəɖɱgətm/	/aɳ dotos/	/niɾəc vutu/
367	to buy	/va:ɳku/	/i:ʃɔ:tu/	/pəʃɔɖɱɔʈɔʃ/	/va:ɳgɱətm/	/lestəɾ/	/ve:su vutu/
368	to drip	/oLuga viʃu/	/soʈʈavərotu /	/so:ʈʈo/	/soʈʈunir/	/temko paɳi/	X
369	to meet	/caɳtipp u/	/nɛ:rukku nɛ:r ka:ɳbatu/	/kəɳɖəsməʃʈɔʈɔʃ/	/kəɳɖɱmənəkət m/	/dekəsəɾ/	/ku:su vutu/
370	to repay	/tiruppi koʃu/	/marcikəʈʈu/	X	/tirimbi sələtə/	X	/pʰaɳmkəʈʈe/
371	to ridicule, jo ke	/ke:li/	/negəceddɔʋ ətu/	/gəɖʒa: ʈʈəɳɖa: ɖ ɔʈɔʃ/	/geli/	/maskare/	/erkir gənar/
372	to show	/ka:ʈʈu/	/do:ʈʈɔʃɔ:tu/	/ka:ʈʈɔʈɔʃ/	/ka:ʈɱgətm/	/degəʃ/	/ka:ccu vutu/
373	to scratch	/cori/	/kirɔ:tu/	/ki:rəʈɔʃ/	/gɪrɱətm/	/keʃaʃəsəɾ/	/ki:rututtuttu /
374	to stick	/oʈʈu/	/kokkəʈəʃi/	/kəʈʈə pəɖi/	/vəʎəʃkədm/	/laggi gi/	/kəi təsu/
375	to vomit	/va:ɳti cei/	/ɛ:ɳɔɖʒəɾə/	/ka:rəʈɔʃ/	/ka:rə/	/okare/	/ka:ɾlu/
376	to wean(a child)	/pa:l marakka pannu/	/kiɽsina/	X	X	X	/pʰaludəsmo g/
377	to allow	/anumati /	/uttəɾvo koʃuta/	/arəmbəducʰtan a/	/anumædi/	/kəɾ/	/gim/
378	to name	/pejar cu:ʈʈu/	/eʃəɾubi:bba tu/	/ge:ʃəɾəpe:pəʈɔʃ /	/peir vɛikkətm/	/nau/	/pe:ru vəccu vutu/
XXVII. Adjectives							
379	all	/ella/	/pu:ra:vu/	/ɔkka:/	/ellame/	/sappibi/	/mucud/
380	bad	/keʈʈa/	/keʈʈətu/	/kəʈʈa: tɔʈɔʃ/	/keʃətm/	/kərap/	/agad/
381	big	/perija/	/do:ɖɖatu/	/tɔ:ʈʈɔʈɔʃ/	/bilijə/	/mottʈo/	/doɖɖəɖɖ/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urli	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/aŋtʃirəði/	/maŋapicino:k uŋcai/	/mutʃatu/	/mo:ʃi/	/toɖəɡadɐ/	/dherni/	360	to touch
/eððiki/	/tiŋcino:kkupc ai/	/eddatu/	/besət/	/ruŋgiuŋgad ɐ/	/hudətɐ/	361	to wakeup
/roʃanovaraki ððu/	/donʃai/	/ke:ŋŋa baratu/	/dəskoʃvəit/	/rosəwəra vikkadɐ/	/rə:ɡəvədətɐ/	362	to annoy
/muððakuʃuk uθu/	/uʃa:kiliruntue juntikkupcai/	/mutta:ɡatu/	/ulə:rvəi/	/mutʃəɡadɐ/	/kəndʒətɐ/	363	to kiss
/katal/	/ka:ɖalikijcai/	/paʃagətivi/	/po:t/	/pəʃəogadɐ/	/iʃtəmpədətɐ/	364	to love
/kəlippi/	/saŋɡaɖa:juʃʃai /	/saʃido:ttu/	/eʃʃutunət/	/sokipəjirtɐ/	/sinə:tɐ/	365	to get tired
XXVI. Other Verbs							
/taŋŋiʃauððik iððu/	/kuʃikijcai/	/aʃʃitavara/	/ni:rəʃmt/	/niradɡadɐ/	/kallatte/	366	to bathe
/vaŋŋikuθu/	/kuʃikijcai/	/i:atu/	/a:t/	/vaŋksu/	/khəllətɐ/	367	to buy
/ʃutɐ tənɪ/	/ba:ŋɡijcai/	/tottikalɪ/	/suʃni:r/	/soɖsoʃʃaʊga dɐ/	/səpəstɐ/	368	to drip
/canθekirððu/	/kaŋɖumutʃinc ai/	/no:ʃine/	/oɖvərt/	/pakadɐ/	/dəkkəstɐ/	369	to meet
/tippi kuʃɐ/	/pe:ruvekupcai /	/marupavati /	/tərik ^h kərrə/	/tirumbikoʃka dɐ/	/phiribhəndəstɐ /	370	to repay
/kɪndel/	/ka:ŋijcai/	/tama:sima: dadivə:ɔ/	/peikɐst/	/kɪndəlmaʃka dɐ/	/kəʃʃətɐ/	371	to ridicule,j oke
/kaŋbikkerð u/	/ka:ʃʃijcai/	/to:riɖʃitivi/	/ke:lʃit/	/katɡadɐ/	/dəkkəʃʃrijɔ/	372	to show
/giriurððu/	/gi:runtai/	/ga:ru/	/goʃɐst/	/t ^h eakkat ^h u/	/ɡirisənni/	373	to scratch
/ko:lɐ/	/ka:ʃʃikoɖukku pcai/	/bakkisatu/	/moʃəkɪt/	/oʃʃiŋkadɐ/	/ɖəvsətɐ/	374	to stick
/va:nti/	/ba:ntijcai/	/kakkə:ʃu/	/ko:rt/	/kagga/	/vəmi/	375	to vomit
/aruka/	/vaʃaikijcai/	/ku:su/	/karodnoirt e/	/marapsu/	/pəvədətɐ/	376	to wean(a child)
/toʃikerððu/	X	/anumati/	/a:ʃpitm/	/anmeikadɐ/	/dhəɖɖəstɐ/	377	to allow
/peravakirððu /	/pe:ruvekupcai /	/hesaru/	/no:jmort/	/pəvikkadɐ/	/nə:v θəvətɐ/	378	to name
XXVII. Adjectives							
/aɖɖijəme:/	/okkə:/	/eʃʃavue/	/həvəve/	/illame/	/əskkiɔ/	379	all
/kəʃʃa:ðə/	/kəʃʃai/	/enta:giʃa/	/goŋgoʃ/	/kəʃʃadɐ/	/hi:nuhɔjəɔ/	380	bad
/pəra:ði/	/beʃijai/	/toʃʃatu/	/dojem/	/biliadə/	/mhəɖəɔ/	381	big

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
382	dirty	/aLukka:na/	/aɭukka:tə:/	/ɲa:ʃsɪtə/	/eikka:nə/	/bruŋgəl se/	ma:cca:idi
383	dry	/ka:ɪnta/	/oŋigɪtə:/	/vəŋəŋgɪtə/	/vəɾəɪŋdətɪm/	/sukkɪgi/	/varl/
384	few	/koŋjam/	/dosi/	/kocca/	/sile/	/ʃərra/	/idelam/
385	full	/ɲiraija/	/dumba:/	/o:ndʰə/	/mmɪmsa:/	/sappibi/	/tupust/
386	good	/ɲalla/	/oɭɭija:/	/ɔ:lle:tə/	/nəɪlləsənə/	/ɕogot/	/ollidə/
387	hard	/kaɪnama:n a/	/kaɪtəva:tə:/	/kɪttə:tə/	/gəɪtti/	/kəstə/	/kəstəmaɪdə/
388	honest	/ne:ɾmaija:n a/	/sattija:/	/nera:jttə/	/na:ŋəjəɪməɳə/	/ʃut nei/	/nəɪləmənd/
389	long	/ɲi:ɭama:na/	/udda:/	/ɔta:jtrə/	/ni:tə/	/ləmbo/	/ɲicipədə/
390	many	/atikama:na /	/abbarə:/	/təŋba:/	/məɪm ma:ɲijə/	/barik/	/entulu/
391	narrow	/kurukala:n a/	/kuɳɳə:/	/səɾɪŋgətə/	/kmɾigənə/	/nallo:/	/kunnutu/
392	new	/putija/	/o:sattə/	/koftə/	/pmdmsm/	/nəuvə/	/puddʰudu/
393	old	/paLaja/	/ajjattu/	/kələ:tə/	/pəja:/	/ʃunno/	/paitu/
394	raw	/mu:la/	/beəɾəilla:tə :/	/kəttille:/	/əkəɾə/	/tatos/	əkka:ru
395	rotten	/aLukina/	/ko:ta:/	/ʃi:tə/	/eɪgginə/	/paɪgəl/	/kitti:pputu/
396	right	/carija:na/	/sarija:tə/	/ʃeria:jttə/	/səɾija:/	/bərabə/	/sera:idu/
397	cheap	/maliva:na/	X	/kəmmi/	/melisane/	/səsto/	/belkəlnavəd ə/
398	clever	/puthija:na/	/buddia:tə:/	/pivəɾa:jttə/	/bmiddiənə/	/gəɭvano/	/geɭkəɾənə/
399	sharp	/ku:ɾmaija:n a/	/su:ɲi/	/sə:ɲja:jttə/	/u:sittirm/	/ku:ʃbə/	/vai ulud/
400	short	/kuraiva:na/	/muɳɳə/	/jəkəɾilla:ttə ma:/	/kəɪttə/	/nallo/	/ku:ra:idu/
401	some	/cila/	X	/ɔntəilla:ttə tə/	/ɔɪndɪmmile/	X	X
402	small	/cirija/	/kuɳɳə:/	/səŋdətə/	/sinnə/	/nallo/	/kunnutu/
403	smart	/puttija:na/	/sa:ma:rtti/	/ʃa:ma:rttə/	/vivəɾə kəɾə/	/curwaɭ/	/gʱettu vutu/
404	smooth	/menmaija:na/	no data	/a:ɕitamanas u/	/məɳəsmɾəɳɪ əvə/	X	/gavaɪd/
405	soft	/menmaija:na/	/sogəva:tə:/	/səkajittə/	/pəɖəma:nə/	/kaulo/	/pəsukka:di/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/murəkki/	/aɻavattai/	/koɭe/	/artəve/	/ukk ^h u/	/murijə/	382	dirty
/kə:jndə/	/puttiuɭa:j/	/onagijate/	/serserki/	/oŋatəgadɐ/	/vəɾəɭəjəjə/	383	dry
/siɭade/	/maŋŋupaɐe/	/kelabu/	/kəɾɻkud/	/koŋdʒa/	/ruvvəjə/	384	few
/mette/	/unna:ŋgula:/	/tumbbijate/	/pəkkən/	/muləsɐ/	/pu:rnuhəjəjə/	385	full
/muləsə:/	/						
/nəllə/	/di:rnta:/	/oɭe/	/kəstɻm/	/aɻmaka/	/ɻɔkkədʒə/	386	good
/kəsɖa:ma:nə/	/pa:na/	/kejta:re/	/nəɾst/	/kastəmana/	/kəstəmhəjəjə/	387	hard
/ne:rməj/	/mujimai/	/oɭijatu/	/konə:rvəɾt/	/naja/	/nijə:vəjəjə/	388	honest
/berira:ðɪ/	/nallə:i/	/uddaɻa:/	/aribetvi/	/uddəmanadɐ/	/ləmbəjə/	389	long
/mələ/	/uɻaipaɐe/	/e:na/	/solukest/	/liggana/	/ɖʒhukku/	390	many
/təddo:ɾɪ/	/nalla:na/	/idɻe/	/bəven/	/kuɾukəkadɐ/	/undəjə/	391	narrow
/piðijəðɪ/	/nallamanasu/	/amace:/	/godk/	/pudusɐ/	/nəvəjə/	392	new
/bəŋga:ðɪ/	/niɭapaɐe/	/ɦaɭijatu/	/perkoɻəvi/	/pajadɐ/	/ɖʒunnəjə/	393	old
/pəkkivəməɾɾə/	/ca:lame/	/baɻa:danɖa/	/serevi/	X	/kəɻɻəjə/	394	raw
/aɻɖijə/	/ceɻija:/	/koɭaittu/	/nə:nt/	/koledəɾtɐ/	/murgəjə/	395	rotten
/səɻija:nə/	/puddai/	/oraari/	/vəbkoɻ/	/valakəi/	/seɾkkəjə/	396	right
X	/bəijagai/	/agga/	/ic ^h kuɖivi/	/kammi/	/mo:lunnəjə/	397	cheap
	/paija:kkunɐai/	/ɦe:ŋɦa/	[bitmdɻvi]	/aɻibɐ/	/buddisəɭijə/	398	clever
/sonnə/	/ci:ɻcupo:ja:/	/aritta:kijate/	/milli/	/ku:si/	/mɔ:nəjə/	399	sharp
/təddo:ŋɖi/	/ceɻija:ttai/	/duŋɖu/	/kursjə:l/	/koɭeana/	/nhənnəjə/	400	short
X	/urukka:ttai/	/birijatu/	/gɔɻivi/	/sila/	X	401	some
/cinn:ðɪ/	/ugarailla:tti/	/faŋŋatu/	/urtesuɻi/	/sunnadɐ/	/nhənnəjə/	402	small
/camadðilo/	/cippi/	/amaritige/	/nɔ:b/	/saməɾtja/	/səməttu/	403	smart
X	/sa:mertta:/	/oɭimanau/	/uɭɭimənmɻn/	/nunnana/	X	404	smooth
/veðiveðippi/	/kaɻɻilla:ttai/	/meɭane/	/b ^h est/	/pakwa/	/pɔdəŋgɔ/	405	soft

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
406	straight	/ne:ra:na/	/ne:rə:/	/nera:jɪtɔ/	/nəʔənə/	/sido/	/ne:ra:idi/
407	strength	/palama:na/	/sa:ma:rtti/	/pəla:/	/bələbəqəɾə/	/ʃoro/	/belumu/
408	thick	/taɪitta/	/dabba:/		/məinda/	/barik/	/təb ma:idi/
409	thin	/mellija/	/ollija:tə:/	/mɛlinəqɔɔ/	/le:sə/	/pəʔlo/	/sippa:idi/
410	ugly	/aciŋkam/	/ʃiŋgəɾəilla:tə:/	/ʃəriilla:ttətɔ/	/ke:qɪm/	/asiŋgapəɾ/	/pəsundula:tu/
411	vice	/ma:su/	/keɪtənaqəttə/	/pəlla:ttəpəɔ ^h di:/	/kəʔəpəʔəkə/	/səŋgəɪ/	/a:ha:tu vəluḱḱum/
412	virtue	/aram/	/buddi/	/ɔlle:manaɔ ^h ɔ/	/nələmənaɔm/	/cəkə:ɪva:qɪki/	/ɔllitu vəluḱḱum/
413	warm	/cu:ʔa:na/	/dekke marəɔə/	X	/suɔu/	/gəɾəm/	/veddmə/
414	weak	/palavi:nama:na/	/sattuilla:təmə:/	/pelləilla:ttətɔ/	/bələilətə/	/gələsəɾ/	/belumila:tu/
415	wet	/i:rama:na/	/uŋqə/	/kəɟzə:tə/	/ɔidde/	/ullo/	/iɾmaɪtəɔlədu/
416	wide	/akalama:na/	/bila:səvagi/	/agla/	/parande/	/cauɾə/	/micc ^h uqə/
417	wild	/ka:ttu/	/moɾəʔə:/	/mɔɾɪʔəʔəta:ma/	/mərəqə/	/waɾə/	/guŋdu ma:di/
418	wise	/puttija:na/	/buddija:tə:/	/ariɔlla:ma:/	/bmdikəɾə/	/laɪʃəɾ/	/b ^h uittəɔlutu/
XXVIII. Functional Words							
419	east	/kiLakku/	/kaləkkə/	/keləkkə:/	/pədm pmdmgədikim/	/suritbatɪl/	/kelukkuə/
420	end	/muɪivu/	/unuɔə/	X	/muɔɪbu/	/səregi/	/samdikə/
421	far	/tolaiivu/	/du:rə:/	/tə:ra:/	/du:rə/	/dur/	/du:rumu/
422	leftside	/iɪatu pakkam/	/etəsari/	/jəʔəpa:kka:/	/dəŋgəqə/	/daowat/	/eɾpəkəɪm/
423	middle	/iɪajil/	/naqəɔə/	/nəqəɔviŋa:/	/nəqmke/	/naqumat/	/nərtul/
424	near	/pakkam/	/sa:rə/	/ari:ke/	/pəikkəittə/	/bəɪuk/	/akkəɔə/
425	north	/vaɪakku/	/vaɪəkkə/	/ari:ke/	/vəqəke/	/paɪtaŋbatɪl/	/kimul/
426	out	/veɪije/	/oɾə:ɪu/	/kərəke/	/viɪəke/	/bar/	/pəɾuncullu/
427	rightside/ hand	/valatu pakkam/	/balasari/	/pələvəkkə:/	/vələ kəɪ/	/ʃumno at/	/vaɾpəkəɪm/
428	south	/terkku/	/teɾkku/	/tekkə/	/teɾmkm/	/te:rkku/	/terkku/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/ne:ra:xə/	/ni:rulla/	/ne:ra:/	/də:it/	/near/	/nɛ:rɔ/	406	straight
/vələvi/	/bala:/	/baɭa:/	/tadumə/	/bəla/	/bəlɛmkɔ/	407	strength
/kəɖiɖəma:nə/	/taɖijai/	/dappa:giɖate/	/nərtəve/	/təɖia/	/dɛlkəɖɔ/	408	thick
/melisə/	/sɛɭuŋganal la/	/nunnane/	/utumədev i/	/oɭɭia/	/nhə:nɔ/	409	thin
/nəlləilla:ðə/	/aɭavillatta: /	/dʒo:ra:giɭa/	/tətməɖəve /	/alagille/	/əndusnhi:ttɔ/	410	ugly
/kɛɭɖəpəɖkə m/	/agattai/	/kɛɭɖabutti/	/volləvəlk /	/ʰonai a:lu/	_	411	vice
/nəlləmənəsɪ/	/nallabuddi/	/oɭɭibutti/	/ullivelip/	/arməndaw a/	/dhərum/	412	virtue
/u:ɖkəyete/	X		/azor/ /aror/	warm	/ənəl ləvəɖəttɛ/	413	warm
/vəlivilla:ðə/	/beɭaka:ni/	/baɭa:iɭe/	/morikətv e/	/balamille/	/nhi: no/	414	weak
/ɟillɪɖi/	/tanupulla/	/kodde/	/enit/	/tema/	/ɔɭɭɔ/	415	wet
/parandə/	/velləpəɖəp pu/	/agala/	/ogolmə/	/galla/	/vilə:s/	416	wide
/murəɭɭuððan amana/	/ariɭakəɭicuɭ ɭa:/	/mutta:ɭu/	/bəsn/	/moɖəɖe/	/bigundʒəttəɖɔ/	417	wild
/vəɖɖiddiulla/	/aɭiulɭa:/	/fiə:ɳa/	/kest/	/mutti/	/budisəttəɖɔ/	418	wise
XXVIII. Functional Words							
/tuppi/	/iɭate:ku/	/mu:ɭaɭu/	/nərt/	/muɭalə/	/kəvnəsə/	419	east
/muɭade/	X	/antya/	/karcʰi/	/modudʰudutʰu/	/əntu/	420	end
/ʃanθuro/	/tu:ra:/	/mu:ɭaɭu/	/kiɭuk/	/dura/	/du:r/	421	far
/pɭɭikɭ pəkkō/	/aŋgekku/	/du:ra/	/imə:rt/	/ɖakkəi/	/dəiɖəpɔ:k um/	422	leftside
/nəɖiɖili/	/naɖuvili/	/mattijata/	/koɖək/	/naɖuve/	/mhəddi/	423	middle
/pəkkili/	/aɖukka/	/danɛ/	/pəskoi/	/pakkatili/	/lɛɖuttɔ/	424	near
/uddirəm/	/minneliku/	/tanɖe/	/imə:rt/	/bəɖəɖalə/	/təru/	425	north
/pe:li/	/puɭa:tu/	/vaɖakaɭu/	/mukno:t/	/vəɭeli/	/bhəɖə:ɖu/	426	out
/ɟurɖi pəkkō/	/vala:ɖukaiɭ u/	/oraari/	/kupkno:t/	/valakəi/	/ɖəɖinəpɔ: kum/	427	rightside/hand
/taccana/	/baikeku/	/baɭa:kai/	/həɭma:ɟ/	/ɭiŋkʰəlu/	/dɛɭɭiɖəru/	428	south

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
429	again	/mi:n̩t̪um/	/marɪʃʃij̥ɔ:/	/kindi:ŋ/	/m̩aɪrcimm/	/anci/	/m̩aruppəttu m/
430	always	/eppotum/	/e:gu/	/ʃa:kɔlum/	/eippəmm/	/kəmmabi/	/e:lkkum/
431	before	/mun/	/munda:ʃɛ/	/ŋɔntə/	/mmindəɖm/	/agəl/	/mindəl/
432	daily	/tinacari/	/ɖʒanə:ɡɔ/	/cina:lum/	/dinəmm/	/ekdisna/	/e:lukkum/
433	day	/na:l̩/	/agəʃɔ/	/kəhalu/	/pəɡəlm/	/dis/	/pəlu ma:rum/
434	evening	/cajaŋka:lam /	/sandottu/	/ʃəŋŋəra:ka: /	/ələɡəpəɖm/	/sanke/	/ənde:lpututt u/
435	fast/quick	/ve:kamaka/	/mañəkaŋə: /	/pirədipəʃɔ/	/pəittijə/	/ʃəldi/	/kəʋ kunum/
436	full moon day	/muLu nila: /	/unnəʋɛ/	/pɔ:lutta pa:vɔ/	/mulunilavuna l/	/pəunəmi /	/tigilnal/
437	late	/tamatam/	/mella/	/nɛ:rajjʃɔ/	/məiŋnə/	/ləʃ/	/paim pɛ:mu/
438	month	/matam/	/tiŋɡɔʋə:/	/ŋa:ʃa:/	/məʃə/	/maino/	/tiŋɡuʃu/
439	morning	/ka:lai/	/oʃəkkəʋtu/	/pəlla:pəŋɡa: :/	/rəʋɛ:/	/səpɾa/	/u:nukku/
440	night	/iravu/	/iru/	/səntɛ:/	/kətələʃəmə/	/rat/	/ilma:rmu/
441	season	/paruvam/	/ka:ləɖʒanə: /	/i:kka:lə:/	/pərmvə/	/disa/	/po:hum/
442	today	/intru/	/iñdu/	/indʰɔ/	/inidm/	/as/	/iŋdi/
443	tomorrow	/na:lai/	/na:jiɡə:/	/na:lɛ/	/ɔrəŋɡɛ/	/səkal/	/nalk/
444	yesterday	/nerru/	/ñɛnnɛ:/	/məŋŋɛ:/	/na:ɖm/	/kal/	/ne:ru/
445	after/afterwa rds	/piraku/	/inta:ɖɔ/	/ɡiŋtɛ:/	/pəɾəɡɛ/	/məttir/	/piɡa:lu/
446	behind	/pin/	/inda:ʃɔ/	/ɡintɛ/	/pimpəɖm/	/bəʃuk/	/piha:lu/
447	between	/itaijil/	/naɖʃəʋə:/	/pəʃʃʃəkkəʃʃɔ/	/idɛpəɖə/	/aruvo/	/eduppəttutu/
448	by	/mu:lam/	/da:ri da:ri/	/pəʃʃʃəkkəʃʃɔ/	/vəjəɡə/	/naʃik/	/a:la:tlu/
449	down	/ki:Le/	/kijijəno:ʃi/	/telekara/	/ki:ʋə pa:rm/	/hiʃəl/	/kigutul/
450	for		/badiʃəɡə:/	/pɛ:re/	/bətilmkm/	/ki/	/bətula:di/
451	from	/iruntu/	/iddɔ/	/indʰɔ/	/ikətm/	/ti/	/itturu/
452	he/she	/avan/avaʃ/	/amə:/	/ava:/	/əimmə/	/ine/	/on/ /ol/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/Soliga	Toda	Urali	Saurashtra/Saurashtri	Sl. No.	English Gloss
/tiruppi/	/binne/	/ka[ika]iga/	/kergo:lm/	/tiregi/	/phi:ru/	429	again
/eppoλθo/	/eppa:lum/	/e:vaka]uve /	/nə:ʈkesm/	/eppome/	/khəbbimu/	430	always
/minne:/	/mine:li/	/munte/	/madalk/	/modəle/	/ekərmullə/	431	before
/tinamum/	/eppa:lum/	/ɖʒinəve/	/anmə:rnə:l /	/ɖʒinamon ne/	/nitte/	432	daily
/oru kəŋdə seppi/	/bahalu/	/agə]u/	/rehəɖvərt/	/pəgəle/	/nitte/	433	day
/eṭavala/	/antine.ra:/	/santə/	/noɖəhəgəu /	/sāigala/	/vi: [tə/	434	evening
/okkubaðθu /	/be.ga:/	/uvina ma:]a/	/abə:t/	/uppasa/	/ʃenəm/	435	fast/quick
/pournami/	/bəurnəmi/	/unave/	/nərv/	/punnawe/	/amə:s/	436	full moon day
/ta:məðim/	/ne.ra:ttə:/	/ta]ara:/	/e:ʃvər/	/neṭmaiṭtu /	/təməs/	437	late
/ma:cəm/	/ma:sa:/	/tiŋga:/	/mərgom/	/masa/	/mhəɖə/	438	month
/uɖijəttəli/	/erute/	/e:]ikka/	p ^h iul/	/rave/	/sələbə:ru/	439	morning
/ra.va:ri/	/ira:vu/	/ja:tu/	/ketvəm/	/rapodə/	/rə:tu/	440	night
/pəri:vəm/	/paruva:/	/beʃaga/	/dəkir/	/kala/	/rudu/	441	season
/inri/	/ipcu/	/indu/	/koərv/	/ində/	/hində/	442	today
/na:]ikki/	/na:]e/	/na:]ai/	/mokol/	/oraka/	/səndə/	443	tomorrow
/ne:siri/	/inale/	/ninna/	/ark/	/nəʃə/	/kə:lu/	444	yesterday
/perrukku/	/pinne/	/ipca:ri/	/pmn/	/pimbe/	/phəldʒətu/	445	after/afterwards
/perikkī/	/baige:ku/	/inte/	/pərst/	/pimbe/	/aɖɖamturṇi/	446	behind
/iɖəjpəreði/	/naɖuvili/	/maddijata/	/anmətəlk/	/naɖuve/	/və:dumu/	447	between
/vəjjəxə/	/peruva:jili/	/ta:re]i/	/a:]lər/	/weili/	/həjəti/	448	by
/ɖig]i/	/da:ge/	/ku:ttu/	/ærk ^h /	/kəje/	/phəttigu/	449	down
/pətila:xə/	/batilu/	/bati]aga:/	/ako:/	/bəṭial/	/kuṭṭi/	450	for
/iriṇriði/	/ulai/	/inta:/	/uɖi]fi/	/iṭəɖə/	/tikhə/	451	from
/keru/	/avən/	/avane/	/amok ^h /	/ame/	/tikəssi/	452	he/she
/poŋḡu/		/ava:/					

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
453	toher,tohim	/avaɭukku/ /avanukku/	/avəddə:/ /aməta:gi/	/aɔŋga:/	/əvə ɭmikk/ /əimməkm/	/cori ke/	/əvuɭukku/ /
454	here	/iɳke/	/iɳli/	/illi:/	/idike/	/na/	/ivulə/
455	his/her	/avanuɭaija/a vaɭuɭaija/	/avə:/	/aɔva:/	/əvæ/ /əvə/	/maɳus ke/	/əvunutu/
456	how	/eppaɳi/	/eddə/	/jɛntte:/	/ɛinne/	/kau/	/enumə/
457	I	/ɳa:n/	/na:/	/nɑ:/	/na:nm/	/mei/	/a:nu/
458	it/this	/itu/	/atu/	/adʱɪ/	/ətm/	/ɳi/	/əddu/
459	toit/tothis	/itarkku/	/itu/	/adʱəŋga:/	/ətmkm/	/ɳi/	/id/
460	its/ofthis	/itanuɭaija/	/atuɳə:/	/adʱəɳɔ:ɳɛ:/	/ətəne/	/tiko/	/ətuna/
461	like	/virumpu/	/ma:kke:/	/atəɳəka:ra:/	/pəɳəle/	/pəgris/	/ənme ma:tirru/
462	tome	/enakku/	/eɳəgə:/	/nəɳəŋga/	/na:nmkm/	/mei/	/enukku/
463	my	/en/	/ennɔtu/	/nənttɪ/	/na:nətm/	/mei/	/enutu/
464	our	/enkaɭuɭaija/	/nəŋgə:/	/nəŋga:/	/nəmm/	/amaro/	/a:mu/
465	not	/illai/	/illa/	/ille:/	/ille/	/nai/	/ila:/
466	so/thus	/a:kave/	/atunənta:/	/atəŋga/	/ətəɳəle/	/asutobi/	/ənma:ittu /
467	that	/aɳta/	/atu/	/atɪ/	/əde/	/di/	/ad/
468	tothem	/avarkaɭukku/	/avəkkaga:k i/	/akka:kə/	/əvərmkm/	/tiko/	/əvurukku /
469	then	/appotu/	/a:gəvɛ/	/gindiɔm/	/əippm/	/ti/	/piga:lu/
470	those	/avai/	X	/a:vuro:/	/andɛ/	/ti/ /ta/	/ad elam/
471	there	/aɳke/	/aɳli/	/alli:/	/əde/	/ti/ /ta/	/ai/
472	they	/avarkaɳ/		/ak.kɔ.lum/	/əvərm/	/tino/	/or/
473	their	/avarkaɭukku/	/avəkkatu/	/akkɔlutɪ/	/əvəkeille/	/ta/	/ord/
474	these	/ivai/	/atə/	/itɔ:kka:/	/əvəke/	/te/	/idelam/
475	tous	/eɳkaɭukku/	/nəŋgəsa:re/	/nəŋgəɳɔ:ɳɛ:/	/nimike/	/hamke/	/əmmut/
476	we	/na:m/	/ɳəŋgə/	/nəŋga:/	/na:mm/	/ame/	/am/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/a:ponnukku/ /a:kerukku/	/ava:ʃukku/ /avenku/	/avaʃiga:/ /avaʃe/	/amo:gə/ /a:ŋ/	/avaləkə/ /a:ŋ/	/tenə/ /ellə/	453	toher,tohim
/iŋgi/	/u:qə/	/iʃʃi/	/il/	/iddi/	/ellə/	454	here
/keru/ /poŋŋu/	/avena/ /ava:ʃu/	/avane/	/an/	/ame/	/tenə/	455	his/her
/enəkə/	/e:na/	/e:he/	/egə:ʃ/	/ittəru/	/kisə/	456	how
/na:nə/	/na:nu/	/na:nu/	/on/	/nanə/	/mi:/	457	I
/aθuŋga/	/atu/	/atu/itu/	/iθam/	/adə/	/tijə/	458	it/this
/aθuga/	/ajiŋge/	/atakka:/	/moteri/	/adəkə/	/tijəhə/	459	toit/tothis
/aθe/	/avenku/	/atuvave no:ʃino/	/eŋgk/	/adəne/	/telləhə/	460	its/ofthis
/pələ/	/avaikanakka:/	/kaŋqatu/	/o:ŋge/	/pola/	/telləsə:nu/	461	like
/na:kki/	/ena:kke/	/nanaga/	/oʃup/	/nanəkə/	/məgə/	462	tome
/naʃʃaθu/	/enna:/	/nannatu/	/en	/nannadə/	/mərəjəssi/	463	my
/nəmbiri/	/na:m/	/na:mu/	/muk/	/namə/	/ami/	464	our
/illa:/	/ka:ni/	/iʃʃa/	/iθam/	/ille/	/nhə:/	465	not
/ana:li/	/avanko:ŋqə/	/a:ga:/	/egəstə/	/adanəni/	/təhə:l/	466	so/thus
/adəŋgə/	/avara:laka:ʃʃi/	/atu/	/aθ/	/ade/	/dijə/	467	that
/aθulurnθu/	/appa:le/	/avariga:/	/atəŋg/	/averəkə/	/təŋgə/	468	tothem
/appə pe:kki/	/avera:/	/a:ottina:/	/ir/	/pimbe/	/phəldə:tu/	469	then
/atte/	avaru	/a:/	/aθam/	/avaiga/	/telle/	470	those
/aŋgi/	/aʃukka/	/aʃʃi/	/al/	/addi/	/tə:du/	471	there
/aθuŋ aʃʃeru/	/ivera:/	/avaruga:/	/adam/	/avəʃga/	/tənu/	472	they
/asiŋgəidqə/	/iven/	/avaratu/	/adand/	/averəʃlətə/	/təŋgəjə/	473	their
/asiŋgə/	/averalla:/	/avaikaʃe/	/adam/	/adəga/	/tijənu/	474	these
/nəmbərkiʃʃə/ /nəmbiri/	/nama:vu:ʃu/	/nammada ŋqə/	/ə:l/	/nammale/	/əvrəʃə:l/	475	tous
/nəmbiri/	/na:mu/	/na:mu/	/em/	/nam/	/əmi/	476	we

DRAVIDIAN LANGUAGE FAMILY							
Sl. No.	English Gloss	Tamil	Badaga	Chetti Bhasha	Irula/ Iruliga	Kathodi	Kota
477	what	/enna/	/e:nə/	/ja: na:/	/ɛinnədə/	/kai/	/edin/
478	when	/eppo/	/e:ɡʊvə/	/ia: kəluŋ/	/ɛippɔɖm/	/kəmma/	/e:ppɔɖuttul/
479	where	/eŋke/	/eŋli/	/jelli/	/eidkɛ/	/ka/	/evə/
480	who	/ja:r/	/da:rə/	/ja: ra:/	/ja: rɪm/	/kon/	/dar/
481	whose	/ja:ruʔaija/	no data		/ærdə/	X	/dard/
482	whom	/ja:rukku/	/da:rəvə/	/jelliŋa:/	/ɛdmvərə/	/kon/	/darə/
483	you	/ni:/	/ni/	/ni:/	/nimm/	/tine/	/ni/
484	toyou	/unakku/	/ninnəʃa:rɛ/	/niŋŋəkkɔ:ʔə/	/ninɔɖɛ/	/tine/	/nintul/
485	your	/unnuʔaija/	/niŋɡətu/	/niŋɡɔlutɔ/	/nimɔɖɛ/	/tine/	/nimmut/
486	year	/a:ŋtu/	/varuʃa:/	/pɛrəʃa:/	/vəirsə/	/vərəs/	/vərusum/
487	and	/marrum/	/iññɔ:/	/arkəlikəlinəʃtɔ/	/məiʔrim/	/məttir/	/əluk/
488	at	/il/	/ɛʔəigɔ:ɡə/	/ʃəʔəta:le:/	/ɛɖəti/	/ɡəŋʔa ke/	/ɛduttul/
489	if	/enra:l/	/idda:/	/ittɔtɔ/	/irmkə/	/tike/	/ittuput/
490	in	/uŋle/	/vɔ:ɡɛ/	/ɔlije:/	/miŋle/	/mətmən/	/uŋlugul/
XXIX. Mixed Words							
491	wave	/alai/	/aʔə/	/tere:əttɔtɔ/	/ɔli/	/alawo/	/ə/
492	ancestor	/mu:tataijar/	/mudaderu/	/mu:da dijaɾo/	/munnorgə/	—	/peru perin/
493	brother-in-Law	/maittunan/	/ba:məidəɾɔ/	/majita:/	/ba:vɛ/	/sauʃi/	/ail/
494	kindly	/tajavu ceitu/	/marija:təi a:tə:/	/mɛl.le:/	/vəkinəɖəkə/	/dəja kərine/	/natʰvi/
495	mouse	/eli/	/ʃūŋʃi/	/sɔndɛli/	/pɛindɛli/	/mundəɾ mamɔ/	/enɾɔibut/
496	spider	/cilanti/	/selandi/	/aŋŋəkəlu/	/go:ri/	—	/koʃ/
497	beard	/ta:ʃi/	/da:ɖi/	/ɛŋŋi/	/ɡəiɖɖa:/	/tonne kesa/	/mis/
498	moustache	/mi:cai/	/mi:sə/	/ŋi:ʃɛ:/	/mise:/	/mucʰi/	/memis/
499	navel	/toppu/	X	/tɔppɔ/	X	—	/pukku/
500	mirror	kaŋŋa:ʃi	/kaŋŋə:ʃi/	/kəŋŋa:ɖi/	/kəiŋŋa:ɖi/	/ton de kəsəɾ/	/kənnidum/

DRAVIDIAN LANGUAGE FAMILY					INDO-ARYAN LANGUAGE FAMILY		
Maliyad	Paniya	Solaga/ Soliga	Toda	Urali	Saurashtra/ Saurashtri	Sl. No.	English Gloss
/enði/	/enna/	/e:na:/	/inno/	/enna/	/kə:ɟə/	477	what
/eppo:ði/	/eppa:/	/e:vaga/	/etək/	/eppə/	/khəbbə/	478	when
/eŋge:/	/e:ɬa/	/eɭli/	/əɭ/	/edi/	/kə:ɟu/	479	where
/ɟaru/	/a.ru/	/a:ra:/	/orijo/	/aɾə/	/kə:nu/	480	who
	/avai/	/ya:ra/	/orijamo/	/a:trɪʰu/	X	481	whose
/ja:rə/	/a:rne/	/ja:rava/	/ɔ:ɾijə/	/aɾne/	/kəŋgə/	482	whom
/ni:ni/	/nijvu/	/ni:nu/	/ni/	/ninə/	/tu:/	483	you
/niŋgəɬə/	/ninnava:ttu/	/ninnae:ri/	/niŋgriʃ/	/ninəkə/	/təɾəɟə:lu/	484	toyou
/niŋgiɬtaθu/	/niŋgaɭa:ku:ɬ a/	/ni:matu/	/niŋtm/	/ninnadə/	/tuɾəɟə/	485	your
/oruottakalo /	/kolla:/	/varifa:/	/kuvəɾ/	/vərsa/	/vəssu/	486	year
/pakko/	/baikke/	/mandu/	/a:lə:r/	/aɾtadə/	/aŋgunu/	487	and
/təvɟili/	/tala:ttu/	/ɟa:gataɭi/	/i:nəm/	/lei/	/thə:mu/	488	at
/irintə/	/inta:/	/ontukaɭike/	/uɟinɔ:ɟr m/	/irəda/	/chiɟə/	489	if
/ulle/	/uɭɭuku/	/olekka:/	/a:lk/	/ulləkə/	/bhiddəru/	490	in
XXIX. Mixed Words							
/alerɱka:/	/tələŋgə əɭəttəveru/	/aɭa/	/pətulk/	/alej/	/lə:ɟ/	491	wave
X	/ta:ɟi/	/pu:rvaja/	/mungoʃ təolam/	/gurumenæ/ /pe:daiga/	X	492	ancestor
/mēccinā/	/aliɱe:n/	/iɟattija: aŋɱa tamma ba:va: ba:maita/	/iŋgəvɪt tənun/	/bawe/	/bhəvə/	493	brother- in-Law
/peri naŋka:/	/teɾi/	/aɟaga:ki/	/mɛɭi/	/mariadi/	/təɟəmənnukəni/	494	kindly
/ra:ɱiŋgə/	/cuŋɟa eli/	/urukki/	/iʃʃə/	/sundj/	/pilləhundir/	495	mouse
/eɬka: pu:cci/	/mi:ce/	/korukka/	/tuiloʒ/	/ettuka:lpə:si/	/məudi/	496	spider
/ta:ɟi pəɭ/	/kaŋɱaɱi/	/gaɟɟa:/	/moi/	/dāɾi/	/də:ɟi/	497	beard
/mi:səɱ/	/pukkulvəɭɭi/	/mi:ca/	/mis/	/mise/	/musuŋgu/	498	moustach e
/təppa/	/uruvili/	/hokkula/	/pikuf/	/pokku/	/bhəmbi/	499	navel
/kəŋɱa:ɟi/	/alai/	/mukgano:ɬ a kaŋɱa:ɱi/	/konnoɾi/	/kannaɟige/	/əddəm/	500	mirror



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